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CHRISTIAN CYNOSURE

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WM. I. PHILLIPS

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Managing Editor.

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LECTURERS.

Those desiring lectures or addresses may write to any of the speakers named below:

Rev. W. B. Stoddard, Box 94, East Falls Church, Virginia

Rev. Adam Murrman, Arena, Wis.

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Mrs. Lizzie W. Roberson, 311 W. 24th St., Argenta, Ark.

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

ANNUAL MEETING.

Wednesday, June 1, 1921.

The annual meeting of the National Christian Association will occur on Wednesday, June 1, 1921, at 10 o'clock a. m. in the Third Christian Reformed Church, 109th Place and Perry Avenue, Chicago, for the election of officers and the transaction of other important business.

John F. Heemstra,
President.
Nora E. Kellogg,
Rec. Sec.

Please write to Secretary W. I. Phillips if it seems to you probable that you can attend the Annual Meeting, June 1st, next.

Can you not visit your headquarters here in the Carpenter Building, at 850 West Madison St., the day before the Annual Meeting? We hope you can do so and shall be glad to welcome you and to be of service to you if possible.

The place of meeting, Third Christian Reformed, is reached by taking a *State Street car,* going south, marked *119th and Morgan Avenue.* Get off at 110th Street, walk two blocks east and a half block north to the church on 109th Place and Perry Avenue. Better make a memorandum of this *now* and take it with you.

EXPENDITURE SEEMS TOO LARGE.

Since the armistice our government has spent largely for war costs almost $1,000 for every family in the United States. More than four billion dollars have been appropriated for this year. Of this amount 68 per cent pays the expenses of past wars, 20 per cent ($800,000,000) prepares for future wars, and 12 per cent remains for constructive work.

General Pershing said in New York December 29, 1920:

"The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth."

Republican Floor Leader Mondell recently told the Committee on Naval Affairs:

"If an agreement is not reached for the limitation of armaments and warlike expenditures, in the near future the fault will be that of America, as in former days the fault was that of Germany."

Says Herbert Hoover:

"There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."

KNIGHTS AND LADIES OF SECURITY.

A correspondent inquires whether or not the Knights and Ladies of Security is a secret society.

The order named above is one of the many modern fraternal secret societies. It was chartered under the laws of the state of Kansas February 22, 1892, with its headquarters at Topeka, by members of the Masonic fraternity and members of some of the other secret orders. It makes much of its social privileges. It is also stated that "the ritual and ceremonial of the Order are instructive and attractive, being well calculated to impress upon the mind of the novitiate the importance of wisdom, security, protection and fraternity."

We wrote to the National Council of the Order at Topeka, Kansas, for such literature as it is proper in their estimation for the public to have. We wrote for a copy of its Constitution and of its official organ and of its burial services.

The National Secretary replied that if we were a member of the Society we could receive a copy of the Constitution and of the other matters which we asked for but not otherwise. One can judge how secret it is when its National Secretary refuses information which is not a part of its secret ritual or ceremonies.

ABOUT THE GRANGE.

Membership in the National Grange stands at approximately 750,000, S. J. Lowell of Fredonia, N. Y., Master of the Grange, reports.

"The first Grange was organized on April 15, 1868, in Fredonia, N. Y. It is a secret order, similar to all secret orders in many respects, with a ritual surpassed by none.

"It is non-sectarian and *non-political* and is devoted wholly to agriculture and agricultural pursuits.

"The Grange is now organized in 33 states, which are chiefly in the north, as many of the southern states have no Granges. The largest Grange state is New York, which has a membership of 128,000."

"JOB'S DAUGHTERS."

As the originator of "Job's Daughters," a society for girls, *under general management of the Masonic order,* Mrs. W. H. Mick, of this city, has started a movement that promises to be far-reaching in its growth. Already 2,500 petitions have been received from Eastern Star and Masonic leaders over the country, asking for proper blanks and instruction for organizing Bethels, comprising girls from 13 to 18 years of age.

Headquarters.

Omaha is to be the home office or national headquarters for this society, Bethel No. 1, Job's Daughters, Omaha, will forever remain the original chapter.

Mrs. Mick first conceived this idea, providing a society for girls similar to De Molay for boys, more than three years ago. It was only last December, however, in conjunction with Le Roy T. Wilcox, an authority on Masonic law, that Mrs. Mick began seriously to draft the ritual, by-laws, and other necessary business details for a great organization.

Mrs. Mick, who is worthy matron of Ak-Sar-Ben chapter, Order of Eastern Star, plans to hold one initiatory service before the Nebraska Grand chapter of Eastern Star convenes on May 11. Local leaders in Masonic and Eastern Star circles who are assisting to launch the society of "Job's Daughters," include Dr. Zoro D. Clark, prominent in work of the De Molay; Miss Rose M. Owens, Le Roy T. Wilcox, and Mrs. Edna Crawford.

Objects.

The purposes of the new society are to add to the spiritual and moral growth of members, to develop love of country, home and family, and reverence for God and teachings of holy scripture.

Ritual.

The ritual is founded on the story of Job in the Bible. The work will comprise the Supreme Guardian council, of which Mrs. Mick is the head; an executive Guardian council; grand councils for each state, and the local chapter, in this case, designated "Bethel," which requires at least twenty for organization. Officers of a Bethel will be "Honored Queen," a senior princess, junior princess, secretary, treasurer, guide, chaplain, marshal, organist, and inner guard.

Members of Job's Daughters, on attaining 18 years of age, become honorary members for life.—*Sunday World-Herald,* Omaha, April 10, 1921.

THE ORDER OF DE MOLAY.

The Order of De Molay is also called a chapter. It came into being in Kansas City, Missouri, on April 1, 1919.

Scottish Rite Masons founded the order and are more active in its promotion and development than other Masons, though we do not understand that Masons of any degree may not become active in its interest since Master Masons may attend any and all of its meetings.

Frank Marshall, associate editor of the *Kansas City Journal,* wrote the ritual and the first degrees were conferred on April 1, 1919. The local Chapter at Kansas City, Missouri, has now 3,000 De Molay boys.

The order is distinctly for boys between the age of 16 and 21.

The order is not essentially Masonic, that is to say, the "candidate" does not necessarily have to be the son of a Ma-

son. His qualifications must be "a boy of good moral standing." This seems to be consistent, for, if only sons of Masons could be Masons, then *the Masonic institution would indeed be restricted.*

The order is said to be growing "like wild-fire" and that petitions pour into Chapters wherever organized. "It particularly appeals to boys of the eligible age, because it is a boys' lodge and because there is scarcely any boy who does not wish that he could belong to a lodge."

THE DEGREE OF HONOR.

The Degree of Honor Protective Association. The name sounds harmless. But is the Association as harmless as its name would indicate? Let us see. The Association has been quite active in the past year. Let us investigate thoroughly.. I shall use two sources of information: First, statements given in writing to the undersigned by Mrs. Lois A. Geiser, Grand President of the Minnesota Degree of Honor; secondly, the Bible. The statements by Mrs. Geiser were given on Jan. 20, 1921, and on Feb. 20, 1921.

What Is the Degree of Honor?

It is a national fraternal life insurance society; in plain English, an insurance lodge. It was organized in 1896 and has organizations in every state of the Union and in Canada. In Minnesota alone the lodge numbers 18,000 members. The chief object of the society is to offer its members life insurance at cost. The business of the lodge is conducted entirely by women. *"Talitha Cumi"* is the motto of the lodge.

Has the Degree of Honor Religion?

It has. Says Mrs. Lois A. Geiser: "The meetings of the Degree of Honor are opened with prayer. The Bible is open on an altar in the center of the room. We pledge our loyalty by the Bible. The prayers of the D. of H. are direct to 'Our Father in Heaven,' 'Almighty God,' 'Our Heavenly Father.' We have no prayer book, * * * but this is the form of prayer usually used: 'Our Heavenly Father, we pray that Thy blessing may rest upon us as we are here assembled. May this meeting be for thine honor and for the good of humanity, and may we each keep in mind our cherished watchwords: Constancy, Honor, and Purity. Remember in mercy our loved ones who are absent and keep us all under Thy guidance and protection forever. Amen!' "

Note, the name of Jesus is not mentioned in these prayers. Is this omission merely accidental? Those familiar with lodge practice will say: The name of Jesus is left out on purpose. Those who do not believe in Jesus would be offended if the prayers of the lodge were directed to Him.

Now let us turn the searchlight of God's Word on this omission of the name Jesus. Acts 4:12 we read: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Philippians 2:10, 11 the Apostle Paul writes: "At the name of Jesus every knee should bow. * * * Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Insofar as the D. of H. avoids the name of Jesus it prays to an idol. The knee that does not bow to Jesus Christ bows to an idol, call that idol whatever you may, even if you call it "Our heavenly Father."

Mrs. Lois A. Geiser continues: "We are Christian in our teachings without being sectarian, and have as our fundamental principle the Golden Rule." What is the essence of Christianity? What has Christianity that heathen systems of religion have not? Is it the Golden Rule? No. It is a *Redeemer,* who laid down His life in order to remove the guilt from man's back. Faith in this Redeemer, faith in the Blood of God's Son, that is the essence of Christianity. Only he is a Christian who believes that the Blood of Jesus Christ, God's Son, makes us clean from all our sins. He who seeks forgiveness in his works, in "his doing unto others," is essentially a heathen. Galatians 5:4 compels us to make this statement. We read: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." A Christian does good works. His good works are a product of His faith in the Redeemer even as an apple is the product of the tree.

Mrs. Lois A. Geiser makes a further statement in regard to the religion of Degree of Honor. She says: "No re-

ligious test is demanded of an applicant. * * * A woman must be of good moral character in order to become a member. *I think you won't find many such who do not believe in Jesus Christ.*" A little further on in her letter she writes: "All members are on the same footing whether Protestant or Catholic; no preference is given to Catholics. I should judge our membership is about three-quarters Protestant, and one-quarter Catholic." Still a little further on in her letter Mrs. Geiser says: "We must believe in a Supreme Being, as we promise, 'In the presence of God and these members I promise to faithfully perform all my obligations, support the Constitution and laws of the Superior Laws of this lodge of the Degree of Honor Protective Association.'"

Has the D. of H. religion? It has. Is the religion of the D. of H. Christian? It is not. What duty has every Christian over against false doctrine? Mt. 15:13: "Every plant which my heavenly Father hath not planted, shall be rooted up." Galatians 1:8: "Though we or an angel from heaven, preach any other gospel unto you, than that which we have preached, let him be accursed." 2 Cor. 6:17: "Come out from among them and be ye separate!" Romans 16:17: "Mark them which cause division and offences among you contrary to the doctrine which ye have learnt and *avoid* them." Could words state our duty over against the false doctrine of the D. of H. any stronger?

Is Its Charity Christian?

Does the Degree of Honor do Christian Charity work? Mrs. Lois A. Geiser states: "Think of us as a good life insurance organization for women, that does more than just insure lives, as we do a great fraternal, charitable work, and hence a Christian work."

Is fraternal charitable work Christian? Fraternal charitable work is this: that the lodge does good to those who are its members. Is this Christian? Mt. 5:46 we have a statement out of Christ's mouth on this brand of charity. He says: "If ye love them which love you, what reward have ye? Do not even publicans the same?" 1 Cor. 13:5 the Apostle says: "Charity seeketh not her own." The money which the D. of H. pays to its beneficiaries is no more charity than the money which the Metropolitan Life Insurance Co. pays to its policy holders or their assigns. But let us say that the D. of H. steps out of the narrow confines of the fraternity and does good to such as are not members. Is this Christian charity? Again we must answer: No. Two places in Scripture compel us to give this answer. Romans 14:23 we read: "Whatsoever is not of faith is sin." Hebrews 11:6: "Without faith it is impossible to please God." If the D. of H. would believe, teach and confess: repentance, faith in the blood of Christ, then the handing of a cup of water to a street Arab would be a shining work of Christian charity. As it is its charity is mock charity. Its charity is selfishness.

There are still a few other things in the D. of H. which are objectionable from a Christian viewpoint such as: the burial service (which is not much used), the administering of an oath, the giving of dancing parties. But let the above suffice to warn all those who seek their salvation with fear and trembling of the dangers which threaten their soul from the Degree of Honor.

CARL S. MUNDINGER.

Walker, Minn.
April 11, 1921.

SCANDINAVIAN-AMERICAN FRATERNITY.

The Scandinavian-American Fraternity was organized in 1893, and the headquarters of the Grand Lodge is Eau Claire, Wisconsin.

Albert Nelson, the President, and Peter J. Smith, the Secretary, reside in Eau Claire, while Harold B. Olson, Vice-President, lives at Brainerd, Minnesota, L. H. Larson, Treasurer, and J. K. Moen, Head Physician, at Minneapolis. The Order is a close rival to The Sons of Norway, and "Christian' people with good moral character and who are of Scandinavian race or descent are eligible to membership.

The Scandinavian-American Fraternity, like all other secret societies of lodge fashion (like the Sons of Norway) has a ritual.

It is claimed that this ritual is not

religious, but of course *it is,* for it has a funeral service which is herewith published.

There are a great many people that belong to these minor Orders that would consider highly reprehensible membership in the Masonic fraternity, for instance, but claim that their minor orders are not religious. Most of them are mistaken, for they do not realize that our State insurance laws provide that a lodge system *must* embrace certain "moral" or "religious" benefits in order to be classed with the church and exempt from the specified taxation.

The Scandinavian-American Fraternity is a chip off the old block, a real tail-feather of Masonry, and its Constitutions and By-laws provide that the society must not discuss any religion or politics at its meetings.

The lodge officers of the Scandinavian-American Fraternity have a stand (like all other lodges) around which they sit while performing their lodge duties in the lodgeroom. There is in the center what is called a "center stand," though most lodges call it the "altar."

"I will say that we certainly bury our dead," says P. J. Smith, Grand Secretary of the Grand Lodge. "That is, when one of our members is dead we assist the widow and orphans and those left behind with all our might to help them in their bereavement. We assist them to bury their loved ones, by visiting with them and asking if there is anything which we can assist them with such as undertakers, ministers or pall-bearers and other things. If the mourners wish to do all this themselves they are at a privilege to do so."

There are said to be "Norwegian ministers of the highest type" belonging to this lodge; which would naturally include some Norwegian Baptist and Norwegian Methodist and some Lutheran ministers. Rev. P. R. Syrdal, a member of the Norwegian Lutheran Church of America (not the Norwegian Synod of the Synodical Conference) is a member in good standing with the Scandinavian-American Fraternity, and we should not doubt but what there are other pastors in that body who are lodge members now since that famous union in 1917, when the liberals took charge. Rev. Mr. Syrdal says that his lodge has "vows" and "secrets," but that it has "no religion." (Official Document, March 14, 1921.) But he is very much mistaken in this. It is too bad that a prominent minister like Rev. Mr. Syrdal, being an honorable man and pastor of "the largest congregation of Norwegians in America," should set such a poor example for our youth.

The burial ceremony, pages 26 to 28 of the official ritual, follows:

Burial Ceremony.

The following rules shall be observed by the subordinate lodges in the burial of members when it is done by the Lodge:

The members meet in the Hall at the appointed time. The President or the acting Officer opens the meeting by announcing to the members why they are called together. He appoints the Marshal for the occasion and Pall-bearers. Also members to carry the Banner. The members shall carry funeral badges and the Banner shall be covered with black crepe. Should there be any reason why the President or the Vice President cannot officiate, then some member who is qualified for the occasion shall be appointed.

If the funeral is from the home of the deceased member and a long distance from the hall, the members may gather at the house. In that case the President does not open any meeting, but the same appointments must be made.

(If a clergyman is present and officiates at the funeral and uses the ritual of the church, then no part of the Lodge Ritual shall be used. If not, the following ceremony may be observed):

In the house of mourning as well as at the hall the members form a circle around the coffin and the family of the deceased. The officiating President may speak as follows:

Brothers, Sisters and Friends: We are assembled today to show the last honor to one of our number who is called away from us to the life hereafter. Death is a certain, impartial visitor; every day and hour he knocks at the door of someone. Many of those we associated with before are now no more; also to us who are present here may the tidings come that we must depart from this life. On an occasion like this it is fitting that we gravely consider all this and be mindful of using our time well while we are in this world so that when the summons of death comes to us we can peacefully submit and say: "My day's work is done and I am ready to go to my last resting place." While the deceased was living he joined our society, the noble object of which is to comfort the sick, to bury the dead and to lend a helping hand to those left in sorrow and distress. His place among us is vacant; we will never again hear his voice, but the fruit of his labor remains. The widows and the fatherless will bless the memory of those whose work has been to alleviate sorrows, to prevent need from making its entry into their homes. Brothers

and Sisters, it will only be a short time before we are no more. *Let us therefore treat each other with charity and use our opportunities in doing good to each other as far as we are able.* Let us also remember the dear ones who are left behind and stood near to the deceased, and whose loss is greater than ours, and show our sympathy by standing by them in their grief for the departed whose memory will live with us in reverence. We now soon turn over the dead body to the earth, but the spirit has returned to its origin. This earthly form of our brother, to which we now will say farewell, is but the dust from which the spirit has departed to meet above, as we hope, with those who have departed before *to live the eternal life.*

(Here the Lord's Prayer may be said.)

(The Marshal forms the members in two ranks, facing each other. The pallbearers, preceded by the President, convey the body to the hearse. If the members are to go in procession it should be formed and set in motion. When the cemetery is reached, the ranks open and again face each other.)

(At the grave.)

"Rest here, brothers, because the days of this, our brother, are at an end. His body will now be delivered to the grave, which is the last resting place for all. We shall also be like him whose earthly remains are now before us, dressed in the burial shroud, and like him, our bodies shall be turned over to the silence of the grave."

(The coffin shall now be lowered into the grave and the members shall form a circle around the grave while the President makes the following remarks:

"When a sorrowful occasion like this summons us together to place a brother's body in its lasting resting place there are valuable teachings for us if we consider them seriously. There is no one so rich that he can evade death, and there is no one so poor but that he can find a resting place. Our brother's home is no longer on this earth; his torch of life is extinguished, but we hope that his spirit, free from earthly cares, may live above in the abode of light, where grief, affliction and death is no more, but joy, peace and eternal life."

The President will take some earth in his hand and spread upon the coffin while saying the following:

"Earth to earth, dust to dust; rest in peace; farewell, brother, farewell."

"Farewell" (repeated by all present).

"Should the President or the one who officiates at the funeral desire to say more or use other words than are in this ritual, he is not prohibited from doing so. Should a branch of this Order, for any reason, object to using these rules and ceremonies, the Grand President may release them therefrom."

Here we find the same heathen hope as is common to all lodges. There is not one single word said about faith in Christ Jesus as the sinner's only hope of justification before God! "Let us therefore treat each other with charity and use our opportunities in doing good," and all will be well in the hereafter. What a lie! What is charity anyway? Is the "charity" of the lodge to leave five cents' worth of stale peanuts with the "kiddies" or perhaps seventy-five cents' worth of half-wilted flowers with the "bereaved"? This is not charity. I know what kind acts and deeds of friendship mean to a person in despair, both from the Word of God and from personal experiences. And I say, The person who tries to make out that "all is well" after death without even mentioning what Christ Jesus, the Son of God, has accomplished for us in His suffering and death, he is, most certainly, the most uncharitable person on the face of the earth.

The Moody Bible Institute of Chicago graduated thirty-five students of the winter term from its Bible study, missionary and Gospel music courses at public exercises in the Institute Auditorium April 21st ult. The graduating class represents twelve states and four foreign countries. Ten will graduate from the missionary course.

PLANS TO BAR K. K. K.

Trenton, March 4.—A bill against establishment of the Ku Klux Klan in New Jersey has been introduced in the Legislature by Assemblyman Walter B. Alexander of Essex County, the first Negro ever elected to the lawmaking body in this State. He is a physician, practicing in Newark, and was swept into the Legislature with the Harding "landslide."

Dr. Alexander declares that the introduction of the bill is the result of "very definite rumors" of a plan to form in Jersey City a branch of the Ku Klux Klan, which has been reorganized in the South and is said to be spreading in the North.

The bill as introduced is intended to amend the act "regulating fraternal beneficiary societies, orders and associations" by adding a sentence to the first section reading:

"Such associations shall not have for the objects or purposes, either directly or indirectly, attacks upon religious sects or denominations, suppression of religious beliefs, obstruction of spiritual worship,

creation of industrial unrest, propagation of racial prejudices and disturbances, suppression of foreign immigration and the suppression of laws."

Attached to the bill is the following statement:

"The purpose of this amendment is to broaden the scope of the law, prevent racial disturbances, safeguard religious beliefs and promote harmony and better welfare in industrial and social activities, to prevent the organization of Ku Klux Klan and similar societies."

Similar bills are to be introduced in all the Northern Legislatures, it was declared, and one has been prepared for introduction in the New York Legislature.

The National Association for the Advancement of Colored People on December 14 gave out a letter written to the Federal Attorney in New York asking him to investigate the report that the Klan was organizing in New York and pointing out that if it intended to carry on the same activities credited to it in the South its plans were clearly in violation of the New York criminal code.

The next day Col. William J. Simmons of Atlanta, Ga., known as the "Imperial Wizard of the Knights of the Ku Klux Klan," declined either to affirm or deny that a branch was forming in New York, but said that special interest in the Klan had been recently demonstrated in New York and that thousands of voluntary applications for membership had been sent in.—*The World.*

A SECEDER'S TESTIMONY.

My Experience as a "Liberal" United Brethren Preacher.

My first charge as a pastor was in Nebraska, where I served only for a few months. I left Nebraska and came to Wisconsin, my field of labor being Lima Center, and also at a church sixteen miles in the country. I had served here almost a year when I met with opposition from the lodge. I mentioned in a sermon one Sunday that a real Christian who was intelligent as to secret societies could not belong to a lodge. This was taken up by three men who were outsiders—not members of the church—who I am sure were convicted by the truth but wanted me off of the field. They got the co-operation of their brother Mason, who was my District Superintendent, whom I was under. Of course, he could get me out for he was in the position to do so, and they were not. This he tried to do, but at first he did not succeed well. He then ordered a meeting of the Quarterly Conference at a place sixteen miles out in the country. Having been at one time a politician, he knew how to lay his wires. He held the meeting out there because it suited the purpose, and also because I did not know the people very well out there, nor did they know me very well. Had they known me, I am sure he would have been defeated. But as they did not know me well, he played on their feelings, and they did not fall wise to the real purpose of the meeting. So he got them on his side to vote giving him authority to discharge me, as he saw fit. They not knowing me well, and knowing him for years back, gave him this authority. Poor people! He told the Conference he did not know whether or not he would use his authority and discharge me, but he wanted the authority anyway. I believe he was just trying to calm them.

Before closing the meeting he asked me if I had anything I wished to say, and I said that I did. I arose and handed in my resignation as pastor. It was a surprise to him and every one. Of course he could not discharge me for I was through. He tried to ignore my resignation and wrote me a letter of dismissal, which I still have in my possession. This was about three years ago. I was forbidden by him to enter the church, so the people at Lima Center asked me to stay and hold meetings at various homes. I told them that I did not want to stir up any animosity or division and I left the field, and went into evangelistic work.

These people refused to accept a pastor in that field after I left and I believe they have none to this day.

I am in evangelistic work at the present time, and will gladly help any pastor in a revival meeting to get folks into the truth. I have not only had these personal experiences with the members of the local Masonic lodge and Masonic U. B. Superintendent, but I have made a careful study of the propositions and know what I am talking about when I speak on

the lodge question. Let no pastor who reads this and wants the truth spoken in his midst have any backwardness in asking for my help, if he wishes it. As I am in general evangelistic work and have no fear of this secret power, I am glad to tell folks about it.

We need to warn people. Satan is binding them into bundles very fast these days. I do not see how any one can call himself a Christian when belonging to such spiritually dead things. They cannot have the power of Christ in their lives. How can they? They certainly never met Him in the lodge. Their profession can only be form. Oh, the folly and deception! Let us who have the light let it shine out against the modern baalism of our day.

Yours for Christ and His truth,

A. J. MUELLER.

2234 Frank Street,
Racine, Wisconsin.

INDEPENDENT ORDER OF ODD-FELLOWS.

BY REV. G. H. HOSPERS.

This is a secret society founded in England in 1812, although as an instance of the credulity of unbelief Donaldson says in his "Odd-Fellow's Pocket Companion," p. 14,

"There has been much speculation as to the origin of the institution of Oddfellowship. Some have dated it as far back as Adam, who was said to have laid the foundation stone of the Order."

It is a secret society with weird ceremonies calculated to impress spiritual and moral lessons. On initiating a candidate, the Venerable Warden provides himself with a long gray beard, a long gray wig, and a long black robe to give him the appearance of a very old man. The Right and Left Scene Supporters are clothed in white robes. The Conductor is also clothed in a long black robe, while the other members wear semi-masks. A coffin containing a skeleton, or an imitation, is brought out and placed in the center of the lodge-room, and the Supporters provide themselves with torches which are lit at the proper time. The candidate is led in blindfolded; is presently chained and threatened with binding to the stake. While solemn noise is made he is slowly passed around, and the Conductor says: "Man in darkness and in chains! How mournful the spectacle!" etc. They halt before the coffined corpse (or its imitation), the blindfold is taken off and the Conductor says: "Be serious, for our lesson is as melancholy as it is truthful. Behold a representation of the effect of death. * * * Should it not awake the soul to a just sense of responsibility to its God—of duty to itself?" etc. He is led to the Vice-Grand who orders the chains off and repledges him, with his hand on his heart, to conceal the whole work of the lodge and not to wrong it. He is brought to the Noble Grand and to the Past Grand who further lecture him. And so it goes on in solemn words and under weird circumstances to teach religion and morality. They boast they have the cure for all ills and evils. Strife and discord, party and sect are banished from their midst. Their aim is to lead man to the cultivation of the true fraternal relation designed by the great Author of his beeing. They exalt Friendship, Love and Truth, and think they truly and alone possess it, and are destined to have it prevail on the earth. Their great principle is the Fatherhood of God and the Brotherhood of Man, on which they build their religion of the natural man who will be saved through his own works. "He who practices this charity, and teaches it to others shall be crowned with honor, and come down to the grave in peace with the full assurance of a blessed future" (Donaldson, Pocket Manual, p. 41).

Oddfellowship Is a Religion.

The Standard Dictionary defines religion as a "belief binding the spiritual nature of man to a Supreme Being on whom he is conscious that he is dependent; also, the practice that springs out of the recognition of such relation, including the personal life and experience, the doctrine, the duties and the rites founded on it." Measured by this definition Oddfellowship is in every respect a religion. Its whole constitution, the conduct of its work, and objects to be gained are religious. It has its prayers, altars, chaplains, rituals, order of worship and funeral ceremonies. And this is con-

firmed by the language of their own writers. The Rev. A. B. Grosh, one of their chief exponents and a writer of the "New Oddfellows' Manual," a standard work on the Order, and repeatedly endorsed by their Grand Lodges, says in perfect support of the first part of the definition of religion: "Oddfellowship is based on a religious principle or doctrine, the existence of a Supreme Intelligence as a Creator and Preserver of the universe, and as the Father of all men" (p. 372). "It is founded on great principles—the Fatherhood of God and the Brotherhood of Man—which, being revealed, constitute doctrines for faith and guidance" (p. 376). "It will arouse a soul to a just sense of its responsibility to God and its duty to man. It will fill his heart with a salutary horror of that monster *sin,* whose power has arrayed man against his fellowman, and washed the earth with tears and deluged it in blood" (p. 105). "What regeneration by the Word of Truth is in religion, initiation is in Oddfellowship" (p. 100). "So far we are a religious body and have a religious faith for the basis of our fellowship and to unite us in religious duty" (p. 364). "No church in its present state is extensive enough in its fellowship to embrace many good men who need the ministration of kindred spirits, nor far-reaching enough to reach even its own members when distant from it, and needing aid and protection. But if an Oddfellow * * *." But that Oddfellow must have paid his dues, and they can do nothing except for a man that is free, white and in good health (Grosh, p. 84).

Their purpose in doctrine and ceremony is not only to inculcate morality but also in the strictly religious sense of striving for salvation from sin with its resultant entrance upon eternal life. Thus they sing in their funeral odes:

"Though in the Grand Lodge above
We remember thee in love" (p. 403).

"And now he quits our weary train,
And marches o'er the heavenly heights;
But we shall walk with him again,
And share his rest and his delight" (p. 408).

"Till life shall end—then hear the voice,
Depart in peace from earth to heaven" (p. 409).

The prayer at the dedication of a cemetery asks the lodge-god to "purify our hearts, elevate our desires, and fit us for thy service." And the Noble Grand assures the Oddfellows that over their "departed dwells ever the bright halo of the hope of a glorious resurrection" (Grosh, pp. 374, 375).

Oddfellowship Is Not the Christian Religion.

The Grand Sire of the Sovereign Grand Lodge said in a decision in 1888: "Our Order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The word 'system of faith' or 'sect' do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world." They boast of their broadmindedness and toleration. "They cant and deplore over the sects of Christianity and teach their own little sect divided from other secret sects and the outside world by walls of secrecy, and excluding all who inherit the least tinge of brown, or yellow in their complexion, they boast, 'Here no artificial distinctions of nation, sect or tribe are known.' To utter such lofty falsehoods must require the brazen tongue and brow of a hypocrite. Yet they insist, 'The rule by which we walk is founded upon the immutable truth that all mankind are brethren' (Ritual, p. 1 J. Blanchard, p. 200.)"

Although professedly Oddfellowship may not class itself as a full-edged religion, the conclusion cannot be avoided that it is a religious system, or at least the root of all religions upon which the others can further graft their own particular views. However, such as it is, Oddfellowship claims for itself to be sufficient for spiritual ends and practically embracing all other religions. We certainly agree with them that it is not Christianity.

But we take positive issue with their pretense that their attitude towards religion is a neutral one. On account of which no religion should feel itself antagonized but rather benefitted. However,

we hold that Christianity is the only true religion and that God denounces all neutrality and regards it as equal to rejection of Himself. God the Father demands that His Son shall be honored and he who does not honor the Son does not honor the Father. No prayer will be heard by the only true God except such as is offered in the name of Jesus; yea more, he that loveth not the Lord Jesus Christ is accursed. Hence, every lodge prayer is blasphemous, presumptuous and insulting to Deity. Since it is offered in direct disobedience of His command, it is a grievous slight upon the Son of His infinite love through whose merits alone He can have anything to do with the sinner. God the Father specifically repudiates any honor to the neglect of His Son with whom He is one.

The boast of Oddfellowship of exercising a benevolence derived from Christianity and putting even the Church to shame is a piece of hypocrisy, for that benevolence is placed upon the strictest commercial basis. Their chief authority, Rev. A. B. Grosh, witnesses to this: "John Randolph professed to have found that the philosopher's stone consisted simply in these four words: 'Pay as you go.' But an Oddfellow will more surely find it in the three words: 'Pay in advance'," (p. 192). In such language their own witness gives their case away in that their charity is not as genuine and real as they boast of. For not only are two of every three dollars expended on regalia and the like, but they will try to avoid charity if they can. Witness their own official "Journal of Proceedings, Sovereign Grand Lodge, Session of 1880," p. 8212: "Old Oddfellows. These brothers are subject to one wrong. On changing residence they take a withdrawing-card and seek to join a lodge at their new home; but they are rejected because of age. The old lodge frequently declines to take them back, and they are turned out to die."

It is a sad thing that Oddfellows succeed in hoodwinking Christians into a belief of its exalted character; and sadder still that these Christians do not perceive that benevolence in an evil cause, far from justifying it, is a most alluring bait of the Devil to catch the simple. It is humiliating that Christian Oddfellows love to point to the benevolence of the Lodge with some disparagement of the Church. What can it be that makes a Christian Oddfellow more willing and zealous to work for and praise his Lodge than glory in his church and his Savior? It is downright treachery to the Master who bought us, and whose name is cast out of the Lodge, thus to exalt and love an evil institution which operates in competition with the Church, discredits it, and parades as a substitute fully as good, as witness its benevolence and brotherly love. The Lodge has stolen the livery of heaven, has modelled it after the fashion of the world, and now claims the praise of God and man.

Oddfellowship Is a Kind of Paganism.

Not being the Christian religion and containing elements contrary to it, Oddfellowship is simply a species of Paganism, or at best a distortion and false imitation of Christianity.

It is guilty of grave heresy in holding the Fatherhood of God and the brotherhood of man without regard to sin which has turned these into a judge and enemies respectively. It is heresy because they claim salvation without the merits of Christ who is studiously ignored. It is heresy because the office of the Holy Spirit is neglected, since their initiation takes the place of regeneration and in that the rites of the Order will avail to produce a God-pleasing life. In sum, the profession of Oddfellowship to cure sin and evil apart from the Cross and the Spirit of grace is directly at variance with the Bible which they profess to honor.

Their use of the Bible for private purposes is unauthorized by Scripture; it is presumptuous as using it contrary to its grand purpose of bestowing all its benefits upon all mankind freely. And the manner they use it is blasphemy. "They light on the Christian Scriptures as nightbugs on green trees, devouring them of their leaves and robbing them of their glory, they appropriate everything in the Bible but Christ, who is the substance of the Book. They seize on the Scripture narratives, symbols and morals to give dignity to their frivolity and vulgarity, and cover their robbery of the money

and religion of the people as pirates run up their flags of the vessels which they board, rob and scuttle." (J. Blanchard, p. 9).

"Turn over their Manuals and look at their pictures. The Holy (metallic) Bible, the mimic Ark of the Covenant, the Brazen Serpent, representing Christ's sin-offering, whom they cast from their prayers; the Stone tables of the Law; the Dove of the Retiring Deluge and the Rainbow pledge that it is not to return. What are these but emblems filched from the Bible to give seeming sanctity to an opposite religion, and cover the corruption of a mutualized society which takes three dollars in dues and pays back one in benefits." (Ib., p. 19).

Says Rev. A. B. Grosh in his Odd-Fellowship Manuel: "Scarlet vestments, an allusion to the glory and excellence of the sacerdotal office, are given in the Fifth, or Degree of the Priestly Order. God said to Moses, 'Thou shalt make holy garments for Aaron, thy brother, for glory and beauty.' In the several specifications which follow the Divine charge, we find that scarlet was ordained to be a constituent part of the robe, the ephod, the curious girdle of the ephod, and of the breastplate of judgment" (p. 155).

"Why does Masonry and Oddfellowship take their sacred lessons from the Bible? They depend on Christ for their ideas of virtue. Christ only has elevated mankind. But with amazing effrontery they claim superiority for the lodge as a world-wide religion, using the wonderful histories and parables, but casting out Christ, and then putting the Bible on a level with the false revelations which they never quote" (After J. Blanchard). They have no right to appropriate Bible history and symbols for their own private ends: this is prostituting holy things to unlawful purposes and is blasphemous.

In conclusion. Oddfellowship is therefore a wicked institution which every Christian should instinctively avoid. The Church of Christ has no need of such an Order because the Church is herself a holy unbreakable fraternity founded by God Himself and led by the Holy Spirit. The members of this Christian fraternity are one in the Lord Jesus Christ, and they manifest themselves by confession of His name according to the Word of God and glorify that Name through works of mercy. Every member of the Church of Christ is therefore called to devote his powers and gifts to the welfare of the brethren and fellow-man" (Wachter).

Furthermore, the mutual help which the Oddfellow furnishes his own, can not be conceived of or seperated from the unholy principles which set God as revealed in Christ aside and which oppose the Church and the Christian faith —in which principles the members are bound to exercise themselves in order to grow in them and extend them elsewhere.

Finally, the secrecy which this order also requires is squarely against the genius of Christianity and against enlightened democratic government as well. Our Lord bids us to let our light so shine that men may glorify our Father which is in heaven. We are bound to make available to all mankind whatever spiritual benefits God has bestowed for worldwide distribution. The opposite course is one of selfishness, and fosters clannishness.

Ontario, New York, April 1, 1921.

BIBLE INSTITUTES AND THEOLOGICAL SEMINARIES.

In an address delivered at the recent Founder's Week Conference at The Moody Institute of Chicago, Dr. James M. Gray said in part:

I have been requested to speak on the need of Bible Institutes and Bible Conferences such as this, in the light of what some theological seminaries are teaching and have been teaching for years past. Let it not be supposed, however, that I am to criticize or condemn theological seminaries as a class. One can hardly imagine what would have been the history of the church since the Reformation had there been no theological seminaries, for which all of us have cause to praise God. And as to some seminaries today, I am happy to add that there are those which are quite as loyal to the truth as we understand it, as the Moody Bible Institute.

It is sometimes charged against the Institute that it lays such emphasis on the second coming of Christ, or pre-millennialism, that it has no place nor good word for any theological seminary or other Christian institution where the same is not true.

Such is not the case. While we strenuously believe in orthodox and evangelical standards, we are aware that orthodoxy, as generally understood, does not of necessity include pre-millennialism. It is difficult for us to see how any Christian can thoroughly study the Bible and not discover that truth, but this does not carry with it the obligation to stigmatize as a heretic any one who does not.

What We Believe.

It is not a sine qua non of The Moody Bible Institute that a member of its Faculty, even, shall hold to the pre-millennial coming of our Lord. We require that he shall believe in the plenary inspiration of the Scriptures, the Deity of Christ, the sacrificial nature of His atonement, the personality and work of the Holy Spirit, the lost condition of men, the necessity of the new birth, and the eternal retribution of those who die in their sins. But if he stands four-square on these truths, and is right in other particulars, and is desirable for our work, we should not say to him, "You can not be accepted because you do not see eye to eye with us on pre-millennialism."

We believe he would not be with us very long until this were brought about, and perhaps that has something to do with our confidence, but the fact remains nevertheless.

Our students would teach such a professor that truth even if we did not; for it may surprise some of our critics to learn that as a rule, our students are possessors of the "Blessed Hope," before they enter the Institute.

This contradicts a popular opinion that the Institute is a great propaganda for pre-millennialism. As a matter of fact we have no chair on that subject, and no teacher who gives his time to it or to prophecy in the more general sense, or to dispensational matters at all, save as they come in the regular order of the teaching of the Bible or Bible Doctrines as the case may be.

II.

But the seminaries I have in mind as making necessary Bible Institutes and Bible conferences, are those not holding the other doctrines named above, and which in the eyes of orthodoxy are the alpha and omega of Christianity.

Some of these seminaries are among the most influential in the visible church, not because of the size of their student roll always, but because of the hospitality accorded their public utterances by a distracted Christendom and a sympathetic world.

Fairness suggests that I take illustrations of what I mean from the published writings of their professors. For example, there is "The Life of Jesus," written by Harris Franklin Rall, professor of systematic theology in Garrett Biblical Institute, just north of us. It is intended as a study book for high schools, junior classes in colleges and adult Bible classes, and is announced as giving the life of Jesus, his attitude to God and man, and His purpose in preaching and "dying for the Kingdom."

"The Life of Jesus."

"We may be permitted to doubt," says a review of this book in a current issue of the Moody Bible Institute Monthly, "whether the book will find any use in evangelical schools, a doubt which arises from what the book does not say rather than from the errors that here and there come to the surface."

The things omitted in the book are summed up by the reviewer as the Saviorhood of our Lord and the supernatural in His life.

As to His Saviorhood, "the almost exclusive use of the term 'Jesus' in referring to Him, while satisfactory to the man of the world, to the Mohammedan, to the Jew and the non-Christian, is not at all so to the true believer on Him as the Savior of the world.

"It would be difficult to find in the book, even by implication, any mention of the shedding of His blood for the remission of sins.

"The book is intended to show the preaching and teaching of the 'kingdom,' while the church has always believed that the work of Jesus Christ was primarily for the salvation of the individual man.

"The absence of the supernatural is even more striking. The author seems to accept the physical resurrection of Christ from the dead, but in another place he says, 'This may be accounted as spiritual.'

"There is not a statement that would lead to the belief that Jesus performed a miracle as popularly understood. In healing the demoniacs, His ministry, it is said, was largely correcting the Jewish error, which in the case of the demoniac of Capernaum is described as 'the bondage of an evil life.' He limits the knowledge of our Lord by saying, 'How far Jesus shared in the views of His day as to evil spirits we do not know.'

"The author says nothing about the earliest appearance of Jesus on the earth, the first glimpse we have being His appearance at the Jordan to be baptized. And yet two of the Gospels give long accounts of His birth. So we have before us one of two things; either Professor Rall refuses to recognize the miraculous in the birth of Jesus, or he discredits the accounts in Matthew and Luke. This is fatal to any story of the life of Jesus, as it leaves the student without any teaching as to His unique personality.

A Fallible Bible.

"In several places the author speaks of discrepancies between the Gospel records. He does not state that there is a mistake, but that the statements of John are 'probably' correct. He says that in times past scholars tried to reconcile all these differences, believing that any error of any kind must make the whole Bible untrustworthy. 'We do not think so now,' he says, a statement which, of course, is in utter opposition to the infallibility of Holy Writ."

To think of this gentleman as a professor of systematic theology in a seminary preparing men for the Christian ministry! What would John Wesley think of such instruction, or a Methodist theologian like Richard Watson, or a burning coal for Christ and lost souls like Peter Cartright, or a pious bishop like Matthew Simpson, or a brilliant and combative editor like James M. Buckley?

Professor Rall is the gentleman who in the Sunday School Journal five years ago published a series of articles against pre-millennialism, the substance presumably of his later book on that theme, and which were replied to in the Moody Bible Institute Monthly, then known as the Christian Workers' Magazine, by the Rev. W. H. Griffith Thomas, D.D.

Dr. Thomas showed conclusively that Professor Rall's criticisms were due almost entirely to a view of the Bible largely dominated by the modern destructive criticism, whose conception of the Christian religion is largely social, whose conception of the Kingdom of God is far removed from that of the New Testament, and whose conception of the Bible itself is that of a natural literary product rather than a supernatural revelation from God.

III

But let us consider the teachings of another seminary. Here is a book entitled, "The Evolution of Early Christianity," which has been on the market four or five years, and which was written by Professor Shirley Jackson Case, of the Department of New Testament and Early Christian Literature in the University of Chicago. It is said to be "A Study of First Century Christianity in Relation to Its Religious Environment."

This author does not believe in the Godhood of Jesus Christ, nor hence in His incarnation or bodily resurrection. He does not regard Him even as the founder of Christianity, but merely as a *"distinguished personage"* with an unusual genius for religion, who was martyred at an early period in His career and therefore closed His career in partial failure. Paul was the founder of Christianity, so far as it had any founder, who availed himself of certain ideas of Jesus—"items" are called in the book, and certain items of Judaism and Greek and Roman paganism, and certain items of his own, and thus produced the Christian religion.

A Fall'ble Lord.

The following utterances are characteristic of the book. For example, difficulty is spoken of in assuming "that a sharp line can be drawn between what we know to have been original with *a certain group of persons like say, Jesus*

and the apostles, and constituent items from other sources" (p. 23).

"It is not possible even in Jesus' case to know what was original with Him, and what was the result of His personal reaction on His environment" (p. 23).

"The exact determination of even the earliest source documents yield only certain more or less primitive versions of Jesus' words and deeds; and neither these documents nor the Jesus they portray, produced Christianity"! (40).

"'Jesus' and 'Christ' were the terms used to identify specifically that *powerful personage* who had primary significance for the community's life, while the thought of Jesus' lordship was a secondary, though indeed an important *notion*" (115).

It was merely "ecstatic experiences which established faith in Jesus' resurrection and exaltation to Messianic dignity" (130). John 20:22, and Acts 2:1 contradict each other (131), and the first Pentecost is "somewhat idealized"! (135). This is also true of "the deeds of the apostles" (145). That special virtue was attached to the name of Jesus, as for example in casting out demons, was a "notion" (158).

Jesus "impressed no definite program upon His disciples, or if He did, they failed to comprehend His meaning" (167). His death was that of a martyr only (349). "The evangelists all seek to advance the authority of the new religion by making the Jesus of history an appropriate person to become the Christ of faith"! (359).

Who Created the Christ?

Being of oriental origin, Christianity "readily assumed many of the features which had made oriental mystery-cults and speculations attractive to many persons in the Roman Empire" (368).

"But in the last analysis it owed its triumph to the activity of loyal individuals * * * who were sensitive to the religious forces within their environment, and so drew inspiration from its life and responded to its needs by conserving, heightening and supplementing current religious values"! (369).

These quotations from Professor Case's book throw light on the recent action of the Theological Seminary of the University of Chicago in discontinuing The Biblical World and The American Journal of Theology, and publishing in their place The Journal of Religion. The center of interest of this new Journal is thus to be neither the Bible nor theology (the science of the knowledge of the God of the Bible), but just religion. Quoting the Presbyterian, "the change witnesses to the fact that the Theological Seminary is now bringing its nomenclature into harmony with the actual facts," which are that, in its view, the Christian religion is only one among others, and the sacredness and authority of the Bible are limited accordingly.

IV.

Inasmuch as the teaching of these two leading seminaries is increasingly becoming that of others which copy after them, and of certain pulpits which do the same in order to be accounted scholarly and modern in their views of God and the world, can we be surprised that church leaders speak of a crisis confronting us in a dearth of ministers for present need, and that a more serious crisis is just ahead?

Why should virile young men have any ambition for a ministry of this kind, much less be willing to sacrifice for it?

Dearth of Ministers.

Oberlin University which has been a source of supply for Congregational ministers, did not report a single member of its graduating class of last year as being headed towards a Theological seminary. In Yale, Princeton and Chicago Universities, the decline runs from 20 to 42 per cent. At Wesleyan University, Middletown, Conn.; and other Methodist Colleges conditions for the past ten years show no improvement. In 1916 the Protestant Episcopal Church had 692 "postulants" as they are called, but at present the number is about one-half.

These statistics are gathered from the Boston *Evening Transcript*, and, in my judgment, are not satisfactorily explained by the limitation of ministers' salaries, for "the Kingdom of God is not meat and drink."

And this is not all of it, for while the supply is diminishing the demand is increasing. Newell Dwight Hillis is quoted in the Baptist Temple News as

saying that 25,000 preachers, or one-sixth of the whole number in protestantism, have withdrawn or are in the process of withdrawing from the ministry, to enter education or reform movements.

Why the Decline?

Moreover, thousands of theological students or young ministers left for the front during the war, only a small proportion of whom on their return have made their way back to the college, the seminary or the pastorate.

Why is the Gospel ministry thus losing its attraction and power to hold men? Is there any adequate answer except the present decline in faith, the apostacy in Christendom which the holy prophets foretold, and about which some religious editors of the modern school affect a sneer?

As a West Virginia pastor in his little church paper pertinently inquires (W. C. Bradshaw of Logan):

"If God is little more than a noble idea, if Jesus Christ is not Deity, if the Bible is not the final word of authority, if man is not hopelessly lost in sin, if the Cross is not the only means of salvation, if salvation is not wholly of grace, if the church's business is to patch up a wrecked world, then the preacher has no message left that is worth the sacrifice he is called upon to make."

Meanwhile Bible Institutes are filling up. It used to be that their curricula were adapted only to laymen, perhaps of advanced years or whose early training had been limited, and whose objective was that of the less conspicuous lay worker in the church, the rescue mission, or at the most, the evangelistic field.

Meeting the Need.

But the situation has undergone a change in the last decade. There are 7,000 churches throughout Christendom who have not bowed the knee to Baal and whose lips have not kissed him. They love not Caesar less but Rome more. Culture they admire, but the Gospel they must have.

Hence The Moody Bible Institute, at least, is trying to meet this new condition by giving a better equipment to its growing roster of students than ever before. And it is giving it to students from all the denominations, at least ten of which are represented among its instructors. This is the basis of its appeal both to God and to the saints of God, for the spiritual and the material support it so sorely needs. No church or organization is behind it, it has no considerable endowment to fall back upon and it walks by faith.

Therefore, in conclusion, let me convert the curse of Meroz into an invitation and appeal that will make for blessing to them that heed it, as I asked. Who will come "to the help of the LORD, to the help of the LORD against the mighty?"

Masonic Theology

A lodge is said to be opened *in the name of God and the Holy Saints John*, as a declaration of the sacred and religious purposes of our meeting. *—Mackey's Masonic Ritualist, page 14.*

The Lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the polutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the vail which conceals divine truth from his uninitiated sight. And here, as with Moses at the burning bush, the solemn admonition is given, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;" and the ceremonial preparations surround him, all of a significant character, to indicate to him that some great change is about to take place in his moral and intellectual condition. He is already beginning to discover that the design of Masonry is to introduce him to new views of life and its duties. He is, indeed, to commence with new lessons in a new school. There is to be, not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a new life.—*Mackey's Masonic Ritualist, pages 22 and 23.*

The **Shock of Entrance** is, then, the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. *It is the symbol of the agonies of the first death and of the throes of the new birth. —Mackey's Masonic Ritualist, page 24* By A. G. Mackey, M. D., Past General Grand High Priest of the General Grand Chapter of the United States. Author of "A Lexicon on Free Masonry," "Manual of the Lodge," "Masonic Ritualist," "The Book of the Chapter," "Cryptic Masonry," etc.

COMMENTS.

By Rev. K. J. MacInnes.

Read Masonic Theology printed above. Notice terms used:

"New life."
"New Birth."
"Holy ground."
"A death to the past."
"A resurrection to a new life."

1. Did you join Masonry to get the "new birth"? If so, did you experience it through Masonry?

2. Do you know any one else who came to the new birth, the "new life," through Masonry?

3. Did you get the resurrection to a new life according to this Masonic Theology?

4. Do you recognize the terms used in Mackey's Masonic Ritualist as identical with the terms used in the Bible for the new birth? Read John 3:3 for "new birth," and Ephesians 2:1 to 5 for "resurrection to a new life."

5. Do they mean the same?

6. If they do not mean the same experience, are the terms not blasphemous when so used by Masons?

7. If Masonry does mean the same experience as Jesus and Paul wished to convey by these terms, do you think the experience can come to one by the means used in Masonry?

8. If not, are not such terms misleading, if not blasphemous, when used by Masonry?

9. What god uses blasphemy (that is profane speaking of God, claiming his attributes, names, titles, ordinances, word and works) as a part of his worship?

10. If President Blanchard is mistaken in any of his premises in his tract, Modern Prophets of Baal, will you not please point it out in the interest of truth?

—Calvin, North Dakota.

Even a mine mule knows enough to kick when they work him seven days a week.

THE KU KLUX KLAN.

An Eastern subscriber writes:

In writing to you to renew my subscription, may I not call your attention to a secret society which at present is assuming immense proportions in the Eastern States? It is the society known as the Ku Klux Klan, having for its head Col. (?) William J. Simmons, known as the "Imperial Wizard." The headquarters of this society are in Atlanta, Ga.; its membership is a matter of deep secrecy. The members take a "real oath with a serious purpose."

Col. Simmons, a former Methodist preacher, has graciously told us at least this much about his new secret society, which will be of benefit to our Catholic people: *"Only American citizens who believe in the Christian religion and owe no allegiance of any degree or nature to any foreign government, political institution, sect or persons, are eligible to membership."*

It is easy to see that the new secret society of the Ku Klux Klan is anti-Catholic in its very nature and un-American in its principles—if we know what American principles are at all today!

It would be well for us to watch and see who are the men that are joining this "Klan" in our midst. I trust the *Fortnightly Review,* which is always on the alert, will soon give us the real facts about the Ku Klux Klan.

D. L. S.

The Ku Klux Klan, which is now planning active invasion of the North, is not merely anti-Negro, says *The Nation* (No. 2898). It "is anti-Catholic, anti-Jew, and anti-agnostic as well. In the North we need not take too seriously the attempt to transplant from another age and clime this night-blooming poisonous weed. It will not thrive here in the light of publicity. In the South, its brutal lawlessness, its violation of every real tenet of the Americanism to which it falsely lays claim, should evoke the prompt action of the Federal authorities. To the Klan may be laid the recent murder and burning of men, women and children in Florida because a few colored citizens attempted to exercise their constitutional right to vote. The attempted northward extension of the order is merely another symptom of the intolerance and hatred which inevitably follow the passions loosened and accentuated by the war. No right-thinking American can regard the Klan as aught but the antithesis of everything decent for which this country stands."—*The Fortnightly Review.*

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against all evil, shall we see national reform inaugurated on a permanent basis.

CHAPTER X.

IN WHICH THE QUESTION IS MET FACE TO FACE.

Nelson went to his work day after day with a strange new sense of uneasiness. There was an ominous electricity in the air—the presence of unknown forces which he could not guage or analyze any more than he could that mysterious power that can change the face of the solid land and fling up mountain peaks in mid ocean. A strike in the dead of winter, with all its entailed idleness and pinching want, was a folly that he found nearly as difficult to understand as voluntary suicide. Nor did he believe that the men themselves, if left to the dictates of their own common sense, would adopt a remedy so much worse than the disease; but he strongly suspected what really proved to be the case, that the same Union agent whose advances he had so bluntly repelled was secretly and with no inconsiderable success laboring to foment discontent among the other hands. Some hundreds were employed in the works, foreigners and native born, as miscellaneous in their political and religious creed as in their nationality, but nearly all bound together by the tie of the secret Trades Union.

"The fellow is a disguised socialist," he said to Martha; "and I believe he is doing a great deal of mischief in his smooth, quiet kind of way. The majority of the men are too ignorant or too unthinking to see that any attempt to injure capital is simply cutting their own fingers. They know they are unjustly treated, and the impulse is to strike in a blind, blundering fashion at what they think is hurting them. They don't stop to consider that three or four months of enforced idleness, during which he will receive no wages at all, is an injury far more real to the working man than to be docked of a portion, however unfairly. But I've talked till I begin to think the wisest way is to keep silence. I believe already some of the men—and they are honest fellows whose good opinion I value—are beginning to look upon me as taking sides with their employers, and acting the part of a traitor to my own class."

"And if the order comes to strike?" queried Martha.

"I shall obey it, of course. To do anything else would be like trying to stem the tide of Niagara. If it was merely the local Union one had to withstand, resistance would be possible; but behind every subordinate Union stands the National Union, and simply to attempt resistance would be to be ground between the upper and nether millstones. You know I don't mean to go back on what I have always said," added Nelson, struck by a sudden sense of incongruity which he felt that the keen-witted Martha would be sure to note. "Some people call this depotism; I don't. I grant that the National Union wields a tremendous power, but it is only what the workingman needs to counterbalance the money power of the capitalist. I grant, too, that like other kinds of power it is liable to abuse and incidental disadvantages. A locomotive is an excellent thing, but it sometimes runs off the track. So is a steamboat, but it sometimes bursts its boilers; and then we have an investigation, and a verdict of criminal carelessness, or ignorance, or incompetence, on the part

of somebody or other; but no one suggests that we had better go back to stages and sailboats."

Martha knew better than to hint that all this elaborate and uncalled-for display of argument was a confession of weakness; an attempt to convince himself rather than her; and Nelson continued after a moment's silence:

"Of course I have my private reasons for not desiring a strike just now. My board will be paid by the Union, and something additional for Tom's support, but in his present state he has to have a good many things in the way of food and medicine that would not be taken into the account. If the strike is long continued I shall have to fall back on the money I have laid up. The result will be a longer deferring of our marriage and the spoiling of a good many of my plans. Still I dont want to look at the matter selfishly, as if my own interest was the only thing to be considered. If Jacksonville could have been carried for no-license last fall, I shouldn't mind the strike half so much. The new mayor may talk temperance as much as he pleases; I don't trust him. He was elected by liquor votes, and when a pinch comes he won't dare offend the party to whom he owes his office. So this is the way the few govern the many. I was foolish enough once to suppose that the majority ruled, but I'm beginning to change my mind."

It will be observed that in thus declaiming against the liquor oligarchy, while he patiently submitted to the ordering of a few irresponsible lodge leaders, Nelson was straining at a gnat and swallowing a camel in the sweetly unconscious fashion of our inconsistent humanity generally.

"I know I was terribly disappointed with the results of the last election," said Martha, thoughtfully; "and I don't think I felt quite right about it till Mrs. Haviland talked to us so beautifully at our last W. C. T. U. meeting. She gave us a Bible reading from the eighty-first psalm, dwelling especially on the seventh verse: 'I answered thee in the secret place of thunder; I proved thee at the waters of Meribah.' She said some among us could look back to the days of the Crusades when we were small and weak, with no weapon but prayer, and remember how gloriously God answered us 'in his secret place of thunder.' Now we are an army with banners marching in to possess the land. If he allowed the wicked a momentary triumph it was only to prove us as he proved Israel at the waters of Meribah. We must put down every feeling of discouragement and rest patiently in the promises; and when we had thus prepared the way for him in our hearts we should see his salvation. Nelson, I held my breath while she was speaking. I am not a perfectionist, I don't believe the best of us live without sinning, yet I could never see a single human weakness in that woman. I remember reading somewhere that refiners of silver consider the process finished when the metal perfectly reflects the face of the person who bends over the crucible. I always think of that when I see Mrs. Haviland and remember what she has gone through. I never look at her nor hear her speak without gaining a more vivid and personal conception of Christ himself, as a real, living, ever-present Saviour."

Nelson did not answer for a moment, and then he said with a sigh, "I suppose I ought to have a stronger faith, Martha; but I believe women are always more gifted in that line than men."

"Well, you see it gave me a kind of new revelation. I went away from the meeting perfectly satisfied. I hate this dreadful business as much as ever, and my heart is just as sore over the misery it causes; but I know God hates it worse than I can and pities its victims infinitely more. And I feel so sure the day is hastening when he will answer the prayers of the souls crying under the altar that I am willing to see the politicians play their little game a while longer. I am even willing to see the beauties of 'high license' illustrated in Jacksonville the coming year."

"High fiddlesticks," said Nelson, "I believe it is worse in one sense than the free, unlicensed sale, for it is a greater swindle and delusion. A few of the smaller fry among the saloon-keepers will have to go under, but that will only make better standing room for the others. This compromising with evil, I hate. I

want the lines sharply drawn. If there are but a handful on the right side and God with us, I don't care. Let it be war with the liquor traffic, and war to the knife; but for heaven's sake none of these disgraceful, halting compromises that only make the evil worse."

"Precisely my sentiments, Mr. Newhall; but how is Tom today?"

"I think he is improving. He's certainly stronger and don't cough near so much. I have been careful not to give him liquor in his medicines in even the smallest quantity, and since his sickness he has seemed to show no desire for it. All will be well if his appetite for drink can be kept dormant. But, O Martha, just think for a moment what this dreadful traffic in human misery has done for me and mine! How it has orphaned us, crushed the mind of my only brother, and made me a stranger to my own sister!

Nelson spoke bitterly; but, reader, put yourself in the place of this young workman as he looked back over his shadowed childhood and sorrowful youth, and remembered that the very government under which he was born had made itself a party to his wrongs.

"Nelson," said Martha, taking up her pocket Bible, "let me read you something that has comforted me a great many times when everything looked all wrong and mixed up. 'Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they soon shall be cut down like the grass and wither as the green herb. Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed.'"

Nelson's brow cleared. It seemed so like his mother's own voice that he felt a strange calm enwrap his soul as she read. The eternal rock of God's righteousness stood firm; what was human wrong and injustice but passing waves that dashed against its immovable base to be swept into the tide of the yesterdays, and leave not a trace behind on his grand tomorrow, when there shall be a new heaven and a new earth; but no more sea, no angry whirlpool of opposing moral issues, but for every great and burning question that agitates the nations today a final, irrevocable settlement by the laws of everlasting Right.

"Thank you, Martha," he said when she finished. "It has done me good."

The next day—it was about two weeks before New Years—the order came to strike. It was a cold, cloudy morning, the call to work had just sounded, and the men were trooping in with their dinner-pails, but in an hour the whole place was deserted and silent. A Napoleon might have envied the power which had only to issue its mandate and be thus obeyed. To be sure it is a power fraught with some danger—more particularly in a republic which asserts every fourth of July as its foundation doctrine, the sacred, inalienable rights of the individual citizen, which would seem to include among other things the right to sell his own work at his own price.

During the day the men gathered in little groups and talked over the situation. There were rumors of a compromise. It was said that the employers had expressed themselves willing to make certain concessions if met half way, and were conferring to this end with a committee from the Union. The result was awaited hopefully by some. Others, in whom was working the socialistic leaven, were less anxious for a peaceful settlement of the difficulty. Nelson found himself in the course of the day in the midst of one of these groups.

"Newhall don't believe in strikes; thinks the manufacturers ought to be allowed to make their pile of money and grind us working men into the dirt," was the greeting that fell on his ears as he came up. Nelson happened to know the speaker very well, and thought this a good chance to prove to his fellow-workmen that he held opinions of an exactly opposite tenor to those imputed to him.

"Now be fair," he said good-humoredly, "and let me tell you what I really do think. Granted that every manufacturer in the country is making his money unjustly, don't that money go to create more capital? And how can cutting off the fountain which supplies us with our wages make us any better off? It is playing a game in which we have hardly one chance in a thousand of coming out ahead. But I don't believe, and

I want you to understand that I don't believe, in tamely submitting to wrong. I am only talking against the kind of resistance that bounds back on ourselves and leaves us worse off than we were before. What hinders us working men from putting our money and brains together and running factories and shops and mills on our own account? Now *there* would be a kind of resistance based on justice and common sense."

"What hinders us? Hain't these money-eyed rascals got the staff in their own hands? and don't they mean to keep it there?"

"How did they get it in the first place?" asked Nelson, coolly. "Most of our rich men began life with hardly a cent. Now I think it is a pity if three or four hundred working men, if they are sober, industrious and skillful at their trade, can't be equal to at least one capitalist."

"That's all fool's talk," growled the leader in the group, a man of German parentage, but American born and bred. "The power is all on the side of the rich, and there's got to be a revolution, a turning upside down of society before things will be righted."

"But just remember," answered Nelson, good-naturedly, "that when this general overturning comes on if you and I should happen to be under the heap it might be awkward for us. Volcanoes and earthquakes may be necessary things, but it always seemed to me that I had a *little* rather keep out of their range. The fact is, Schumacher, you have read these papers that talk as if American working men were all in a state of serfdom till you have begun to believe it. It is no such thing. Not a capitalist under heaven could 'grind us into the dirt' if we all understood as we ought to that labor has got a vantage ground of its own. Our numbers are our defenced city, and, to make it as impregnable as Gibralter, we only need intelligence, sobriety, economy, and I am going to add, though I know you have thrown both these things overboard, faith in God and hope in a hereafter."

"Hang your religious rubbish. What do we know about a hereafter, whether we shall be nothing or start up cabbages."

"For my part," responded Nelson, "I had rather a good honest cabbage should spring from my dust and that be the end of me than to go into the other world weighed down with all the rascalities and meannesses that some men have to carry with them, and if your belief helps to make life more cheerful, why I am glad. It would have just the opposite effect on me. But we are wandering wide of the question. What hinders us working men? What is the foe in the rear that is always hanging on the skirts of the great army of labor? It is these thousands on thousands of legalized dramshops scattered over the country. So long as we are content to keep an army of lazy saloonists living on the fat of the land there is no sense nor reason in our cursing capitalists.

Two of the men laughed. The third one looked thoughtful. The fourth member of the party, which was Schumacher, shrugged his shoulders.

"We are not Grand Moguls. Liquor will be sold and drank for all us."

"So it will while we allow it. As a class we hold the soverign power in our own hands, and if, instead of listening to political demagogues every election, each working man would make his ballot a straight shot at the rum power, I warrant that it wouldn't be a great while before our Senators and Representatives at Washington would get some new light on the subject. Better read over again the fable of Hercules and the wagoner. If we working men are ever to improve our condition the help must come from ourselves first. And it won't come by sitting still and railing against the rich. If they oppress us the worst is their own, but at the least they give us work and wages. What does the liquor power do for us? Cripples and paralyzes every single industry by which we earn our bread. Let us roll that burden from our shoulders and then labor will be prepared to resist the tyranny of capital to some purpose."

But talk like this was making Nelson unpopular, for though his fellow-workmen dimly realized that he stood on a higher mental plane than the most of them; had read more, thought more, and observed more—still there were many, as he told Martha, who construed his words into a tacit desertion of their

cause, and turned the cold shoulder on him in consequence.

He went back to his boarding-place feeling as if it was a strange new kind of Sunday without the Sabbath peace and spirit of devotion. Tom was sitting in his old place coughing feebly, and watching with dull, vacant gaze a belated fly that was slowly and stiffly buzzing about in a streak of cold, white sunshine.

Outwardly Tom bore a much closer resemblance to his mother than either of the two others. As nature had given him at the start a much weaker physical frame than the stalwart Nelson, so she had cast his features in a proportionately finer mould; and the epileptic fits which had fastened on him in childhood, the result of that injury to the brain received from his father's drunken blow, however they might dim his intellect could not wholly mar the original beauty of the chiseling.

"Well, Tom, old fellow!" was Nelson's cheery greeting; "I'm going to stay with you all day. What do you say to that? It seems good to see the sun coming out. Let me wheel your chair into it."

Nelson had devoted himself heart and soul to his unfortunate brother without the least idea that he was doing anything very noble, or worthy of particular remark. There are natures that seem to be morally "born in the purple," and the most unlimited drafts on their generous self-devotion are honored at first sight with the confidence of one who has in his soul a whole royal exchequer to draw from.

So he had fought Tom's battles with a rude and scornful world, and no wonder that he seemed to the latter a perfect incarnation of wisdom and strength. Tom stood somewhat in fear of him, it is true, but it was that kind of fear which we are told in Scripture is not inconsistent with the highest love; and when his fit of coughing subsided, he showed Nelson with much delight a newspaper on which he gravely marked with his forefinger a length of about two columns and a half. To make believe read was one of Toms amusements, and Nelson always humored him by taking the matter very seriously.

"All that this morning! You've done bravely, Tom, since I've been gone. I'm thinking you'll be lots of help to me when I get my farm."

Tom smiled contentedly. That farm was his Eldorado. His feeble mind made his anticipations of its freedom, plenty and varied delights like a child's a pleasure from which all elements of care, worry, or possible disappointment were entirely eliminated. Though Nelson did not now feel in just the mood for such castle-building, he went over the story again for Tom's amusement, and when he could think of no further enlargements or additions that could be truthfully made to it, he began to sing in a melodious, baritone voice—

"On Jordan's stormy banks I stand
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

In singing to Tom he generally chose old-fashioned hymns. They chimed in best with his strong, thoughtful, earnest, nature; and they reminded him, besides, of his mother. How she used to satisfy the hunger of her homesick heart with Watt's grand old lyrics!

When he reached the last line of the hymn Tom was asleep. Nelson got up, poked the fire a little, and then took the newspaper which Tom had dropped. He looked over the usual list of murders, wife-beatings, and brutal assaults in which, strangely enough, high-licensed whiskey appears to be just as prolific as the more plebian sort which lacks that peculiar stamp of respectability; and then he passed to the column headed, "Labor Troubles." Everywhere there seemed to be an epidemic of strikes. In the coal-fields Molly Maguirism was cropping out, and the whole industrial world appeared to be generally in a state of upheaval and disturbance.

Nelson took a pencil and figured up on the white margin something like a rough approximation to the sum lost by labor per week. Startling as were the figures, he knew he had under-rated the factors by which he had obtained this result.

And what of that vast sum lost every year by the liquor traffic? Nelson was enough of a political economist to understand with Adam Smith that the one great law on which all equitable trade is built is the law of corresponding values; in other words, that value taken must

always mean value received in something of direct profit or service to the buyer. And when the liquor business ignores utterly this underlying law in political economy, this rule of reciprocal giving and taking, and decrees that all the profit and advantage shall be on one side only, can such mischievous violation of so fundamental a principle help reacting disastrously on trade? Is it not laying a hand on the very main-spring of every lawful industry? and must not the legitimate fruits be dull times, poverty, distress, and that remedy worse than the disease—strikes?

And what of the liquor power as a ruling force in government? Did not every election prove that its immense wealth was simply a bribery fund? To this corrupt and corrupting factor in politics with its hundreds of millions annually stolen from the people, could anything be said to be impossible in the way of chicanery and fraud? One wrong fostered, one injustice upheld made room for others to gather their foul brood under the same broad shield of national law; and legislative integrity thus sapped, on what could the poor man base any reasonable hope of being protected from the greed of unscrupulous money kings and soulless corporations?

Nelson wanted to confront the question fairly. He believed he had done so, when in reality he had seen but one side of this double-faced Janus.

CHAPTER XI.

WHICH TREATS OF MATTERS HISTORICAL AND PROPHETIC.

At this juncture we perceive a growing restlessness among some of our readers. Countless voices are raised in defence of their own pet insurance society, and learned college professors hope we shall not be so unwise and unjust as to include their beloved Greek letter fraternities in the same condemnation. And as many of these good people take pains to assure us that they are opposed to Masonry; that they have some adequate idea of its ability to corrupt the courts, paralyze the hand of justice, and shield every murderer, rumseller, or bank defaulter who puts his trust in its shadow, we will stop the thread of our story long enough to relate a certain episode in the career of Napoleon, which, though unfamiliar to the average student, was one of those hidden factors of Providence which bring about the mysterious and unlooked-for results that so often baffle human calculations.

At the very threshold of his conquests, at the very moment when his hand was stretched out to grasp imperial power, he met, like the heroes of Greek story, a dragon to stay his farther progress. That dragon was Freemasonry. Masonic lodges covered alike Protestant Germany and Catholic Spain. Under their mask aristocrat and anarchist, free-thinker and Jesuit, could plot together in a horrible unity—the unity of the pit. Already it had overthrown the Puritan commonwealth in England, and lighted in Paris the lurid flames of the French Revolution.

Two courses lay open before him. He could grapple with the monster—crush, annihilate it if possible; or he could make it his tool, his slave, his faithful ally. The "Man of Destiny," whom neither Alps nor Russian snows could daunt, and at the tread of whose armed hosts all Europe was shaking in terror, quailed before the first alternative and chose the second. At his dictation his own trusted generals and marshals entered the various lodges, became their leaders, and controlled them completely in the interests of imperialism till St. Helena ended the drama.

It was not the first time that Masonry has been paid in her own coin, nor will it be the last that this spiritual sorceress in her trade of duping and fooling men has been made herself the dupe and fool of crowned and mitred heads. This shrewd stroke of Napoleonic policy was only a slight variation of her own favorite game, and one which she is now playing in our own free Columbia with much success.

Odd-fellowship and the hundreds of minor secret orders she officers with her own most tried and trusted generals, and has no desire—indeed would have the greatest objection to see the rank and file turn Masons. She well knows that they make far more tractable subjects as they are. Vowed to obey unquestioningly Masonic superiors, and those superiors sworn in turn to obey all above them in

continual gradations till the apex is reached at the top of which sits the commander-in-chief in the shape of a most Sublime and Illustrious Soverign Grand Inspector General, we can easily see how with only the bridle of a minor temperance order the whole body can be turned about in any given—Masonic—direction.

The strike continued, with no prospect of a speedy end; and many of the workmen found their unoccupied hours dragged less heavily if passed in some place of common resort. Unluckily there were enough saloons left in Jacksonville to supply that want; and they furnished precisely the soil needed for the sprouting of socialistic tares, though the previously mentioned "Union agent," having finished his seed sowing, had some time before left for "pastures new." The saloon-keepers, warned by the popular storm which had so nearly wrecked their business, and with some little fear of the W. C. T. U., practiced more circumspection and more secrecy; but barrooms fitted up underground may be as favorable gathering-places as the cave of Adullam for "every one that is discontented" with the prevailing order of society; and it is certain that over the fiery potations there dealt out strange threats were sometimes uttered, and the speeches of noted communistic leaders quoted with a gusto that would have been far from pleasant to peaceful and law-abiding ears.

"I believe there is more drink sold in Jacksonville now than before the strike," said Nelson to Martin Treworthy one morning in the latter part of February. "What is our 'temperance' mayor about?"

"Fulfilling his Masonic obligations," growled Martin. "Liquor men and Good Templars voted together for him last fall, so now he's got to be "all things to all men' in a sense the Apostle Paul never dreamed of. But then it comes tolerably easy to a man that has taken a dozen or two of Masonic degrees."

"The strike ought to have been at an end long ago," said Nelson, choosing to ignore this explanation of the case. "I know men that were steady and industrious before it happened, and now they spend in drink half the money allowed them by the Union to support their families. It is ruinous, it is suicidal—this long, fruitless strife in which nothing is gained and everything lost on the side least capable of bearing loss. It is the ambition and selfishness of men like Gerrish and Reynolds that is prolonging this state of affairs, and I've about made up my mind to break with the Union entirely if I've got to be under such leaders."

A dry smile curled Martin's lips. He was not at all averse to seeing this young Hercules of labor chafe under his lodge fetters. Perhaps Nelson did not see the smile. He went on.

"They have stood from the first of it right in the way of any adjustment of the difficulty. The manufacturers were ready for a compromise long ago, that the majority of the men—I for one—would have been willing to accept. Here we are losing money and time, and suffering all the demoralizing influences that come from idleness. But what do these men care for that? They don't want to see the wrongs of labor righted. It is for their interest to keep up this strife and contention. It is the way they get their living. They are too lazy to work, and to beg they are ashamed, but they manage someway to get all the offices themselves, and wear their kid gloves and draw their comfortable salaries, and we working men must submit to their tyranny."

The reader may perhaps remember that Nelson had once himself innocently informed Martin Treworthy that the leaders of the Union were generally Masons or Odd-fellows. But the latter made no allusion to this fact as furnishing a possible key to the mystery of these easy berths. Experience was beginning to teach Nelson a good many truths before unheeded, and he was quite willing to leave him for awhile to the tutelage of this stern instructor.

"The fact is they represent no interests but their own, and I don't wonder the manufacturers refuse to treat with them. I should in their place. I heard today that the works were going to start up next week with a large force of non-union laborers, and if the new hands can't be intimidated or bought off there will be trouble. I see it and feel it."

(To be continued.)

YOUR BAWLING OUT.

Do you shameless heathens who belong to "secret societies" know that there is a publication which is devoted exclusively to bawling you out? Well, there is. CHRISTIAN CYNOSURE, 850 West Madison street, Chicago, is a little monthly magazine, established fifty-three years ago, which endeavors to convince its readers that Satan is the original rigger-up of all rituals. He's the guy that inspired secret grips and passwords. Incidentally, the National Christian Association, which publishes the CHRISTIAN CYNOSURE, also publishes books which "expose" fraternal societies, from the Modern Woodmen to the Masons and Knights of Columbus. Besides picking up a little change in the sale of bogus rituals (*if they were not bogus, the publishers would be prosecuted under copyright laws*), the association sends out lecturers, distributes tracts and otherwise keeps the lodges from putting the country on the bum.—Editorial, *The Kablegram.*

GOD.

Scientists and learned men of letters and affairs are becoming less intemperate in their sweeping "higher criticism." They are sensibly conceding that, to humanity in its present stage, any old kind of a God is better than none at all.

Of course, we have quite an array of gods in our country and to the adherents of each all the others are funny; but we are awakening to the danger of everybody knocking the other fellow's god. You see, with everybody running down the other fellow's religion, all religions are being put on the bum, whereas if every fellow laid off on his neighbors' religious assininity and sawed wood in his own congregation there would be nothing but boosting for all the gods.—From Editorial in *The Kablegram.*

This editorial on "God" gives a fair estimate of the religious character of the writer and is an explanation of his reckless statement about the "bogus rituals" in the editorial "Your Bawling Out." Evidently the ninth commandment (Ex. 20:16) isn't a part of his religion.

News of Our Work

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

This finds me at work on the Iowa prairie. Farms are large and becoming more beautiful as Spring advances. The people are not all happy for the financial situation is very depressing. I am told last year's crop remains largely unsold with low prices offered. Eggs at this time are bought for twenty cents per dozen or less. The April showers are coming and we may look for the May flowers. The trying situation of many does not seem to increase piety. The "drive" appears to be in opposite direction. The papers indicate that there is a rushing on in folly and sin as never before. There is crying need for workers in our line. Some are always helped by a kindly presentation of the truth.

The Iowa State officers have worked hard, and friends have co-operated in the effort to make the best possible use of my time. State Treasurer Maring at whose home I now write, has done splendidly in arranging together with State President Malcolm for my meetings. The month has but half gone but I find I have delivered fourteen addresses thus far. They have been largely in the Christian Reformed and Reformed churches. My reception has been kindly and support commendable. Details will be furnished both the National and Iowa State associations.

I hurried through my New York and New Jersey work that I might spend a few days at home before coming West. The meeting in the Midland Park, New Jersey Christian Reformed church was well supported as had been anticipated. While in Paterson, New Jersey I listened to a very forceful address by Rev. Leonard Trap delivered before the Young Men's Association. He showed that the size of the pay envelope did not measure the success of the man in life. Visits were made to several points in and around Chicago. At Wheaton, Illinois, I attended sessions of a most stirring Missionary Conference conducted by workers of the Christian and Mission-

ary Alliance. I made a brief address in Wheaton before the students. They are a live company and the college reports a prosperous year.

Proceeding towards the Iowa work I stopped on the Illinois side of the Mississippi and gave three messages in Fulton. The attendance on Sabbath April third, was especially large. Many spoke of having received new light and help. At Parkersburg, Wellsburg, Grundy Center, and Ackley, Iowa I filled the appointments made for me in the Christian Reformed churches. I found a fine appearing student body at the Grundy Center College and was privileged to address them for over an hour's time. Inquiries indicated much interest. I regret it is here impossible to even mention many who showed me personal kindness for my work's sake. May the Lord reward them.

Having time at Iowa Falls where I changed cars, I sought any who might have an interest in our work. A good brother spoke of his concern because of the recent endorsement of the De Molay training of the young men by a brotherhood composed of members of different city churches. When they were asked to endorse this society, he called attention to its Masonic character. The society however was endorsed without much discussion. Naturally he had fears for the evil consequences which will be realized. As the CYNOSURE has pointed out this society is to train young men to become Masons. Last Sabbath was spent in Des Moines. There I addressed young people of the Swedish Lutheran church and an evening audience in the Friends Church. The N. C. A. Convention held there last year was commended. Pastors and others were cordial. The gathering Monday evening at Prairie City in the Church was helpful. The pastor of the M. E. Church gave as his reason for refusal to unite with the lodge, his observation of some who are connected with it who were not Christian brothers.

Much preparation is being made for a gathering of the Mystic Shriners at Des Moines in June. Last evening's meeting was at Leighton, to-night at Otley, tomorrow evening at Pella. The Sabbath (17th) goes to the Free Methodist Church at Oskaloosa and Monday evening to the Friends Church at Albia. Washington, Iowa, wants a lecture next Thursday evening, and others are being arranged for, I am told. Our efforts are to center in the State Meeting to be held in the Reformed Presbyterian Church at Morning Sun the 26th and 27th, a report of which may be expected in the June CYNOSURE. May God keep us all true, that we may labor on and "so much the more as we see the day approaching."

Otley, Iowa.
April 14, 1921.

"LIZZIE WOODS' LETTER."

Omaha, Nebraska, April 13, 1921.

Dear CYNOSURE:

I have been attending a great revival at the Zion Baptist Church. There was an evangelist from Chicago in charge of the meetings. He taught many good things. One day he took up the lodge question showing what a great mistake the church made when she let lodge members into her fellowship.

I looked at the pastor of the church while he was talking and I thought about Naaman (2 Kings 5:1): "Now Naaman captain of the host of the king of Syria was a great man with his master and honored by him, but he was a leper." This pastor is a great man but he is a Mason and many of his eight hundred members belong to some one or more of the different lodges.

The evangelist showed what an awful shame it is for church members to be mixed up with the world in such associations. The pastor kept silent. I thought, "It is a pity that the followers of Christ have sold themselves to do evil." I can remember when the black man was released from slavery. He knew nothing about lodges and the neighbors would one and another take care of the sick and bury the dead; but now men get together and make each other swear the most awful and disgraceful oaths that the Devil can invent to do the same things they used to do freely.

The Devil doesn't bother much as long as one doesn't touch the things that are carrying the masses of the people to hell. But this evangelist made the Devil mad. When men are sworn to have their throats cut from ear to ear they are de-

veloping a sinful tendency that may affect their unborn children. Children seem sometimes to be born with murder in their hearts. Think of the Ku Klux Klan in the South in 1876. It reached farther than the black man for they finally began to whip and kill and beat anyone, white or black, that did not act to suit them. Now, what is the difference between members of the Ku Klux Klan and of the Masonic fraternity? They all swear to kill the fellow that is disobedient to them. When murderous tendencies are born in a child they will develop in him as he grows older. Two little boys here in Omaha, five and eight years old, found a cave in the side of a hill and invited another five-year-old boy to go with them to the cave. So the little fellow went with them and when they got him inside they told him to pull off his clothes and then they beat him unmercifully. The eight-year-old boy opened his knife and stabbed his little five-year-old victim all over and when they turned him loose he went home and fell at his mother's door weak from the loss of blood. Now murder is often in the hearts of the little ones. The sins of the parents are reproduced in the children. "They have cast lots for my people, and have given a boy for an harlot, and sold a girl for wine that they might drink" (Joel 3:3).

Jesus said, "Swear not at all" (Matthew 5:34-35). "I spake openly to the world. I ever taught in the synagogues and whither the Jews always resort and in secret I have said nothing." Notice in John 8:11 Jesus said, "Go and sin no more." Many preachers say, "Go and sin *some more;* you can quit sinning when you come to die"; and the most of my people believe what their preachers say. If they would say that God is a Mason the people would believe that with all their hearts.

There is a revival campaign going on here in a certain church and the preacher told the sinners to come and join the church. He said, "You need not stop playing pool." He also said, "A man can drink whiskey and still be a Christian," and "there is no harm in the lodges." Well, the people don't know what to do, because they don't read their Bibles. I labored to show a man what the Bible said and required. The man left after he had heard the Scripture explained and told his friend that I was a fanatic. I said to the friend, "Yes, everybody who wills to obey the Word of the Lord is a fanatic." I have found, since I have searched the Scriptures, that we must live by every word of God and whoever believes and receives it very likely will be called by the world "fanatic." He said that I was an old crank. I replied, "I am glad to be a crank for a crank will turn, but a fool will not turn. 'The way of a fool is right in his own eyes but he that hearkeneth unto council is wise' (Prov. 12:15). Jesus said, in Matthew 4:4: 'It is written, man shall not live by bread alone but by every word that proceedeth out of the mouth of God.'" Now I may be called a fanatic, or a crank, but that makes no difference for I am in the service of God.

MRS. L. W. ROBERSON.

LETTERS FROM OUR FRIENDS.

An old time friend of the Cause, Mr. H. G. Tussey, of Pennsylvania, wrote recently:

"In former years I was a patron of your paper and have never lost interest in the Cause you so loyally support and represent. When we want information we turn to those who know. The Grange in our town has been exerting every effort to get our young people into it and the editor of the *Pennsylvania Farmer* says it has the facilities for inspiring to other and more specific organizations. The writer has challenged them to debate the following question: Resolved, That all secret, oath-bound societies are detrimental to the best interests of mankind. I also requested them to procure the ablest defender of secret organizations available in order that we may get all the light possible. The challenge stated that the entire amount received from admission fee should go towards feeding the starving Chinese. I am enclosing sufficient remittance to cover cost of literature which will give me data for this debate. It is a time of great darkness and requires much faith."

Another Pennsylvania friend, Thomas Schweitzer, renews his subscription for

two years and writes: "I cannot well do without the CHRISTIAN CYNOSURE."

Rev. E. A. Boehme, of Youngstown, Ohio, one of our loyal friends, writes: "Though the weakness of my eyes would justify me to cancel the subscription to the CYNOSURE, I renew it for the sake of the Cause."

Our work is not confined to the United States only. Last month we sent a thousand tracts to a Christian worker in England. Not long ago we received a letter from a party in Scotland who orders a quantity of literature and also writes:

"I received copies of your literature from a friend in Canada. Freemasonry is spreading to an alarming extent in this country, especially since the commencement of the 'Great War.' I suffer a good deal at their hands in a small way as I am able to expose their errors and fallacies and I am glad of the assistance which the two small books of yours have given me. I have made a few points on the origin of the craft which I do not see referred to, but I have followed on much the same lines as in your books, which are far more full and graphic than I am able to depict. I thought the system was bad, but I scarcely realized how utterly unjust and blasphemous it is until now."

Dear Sir:

The founders of The League of Nations had an idea that the nations would not make secret treaties and secret military alliances if the covenant said they mustn't, but the nations did it just the same. Lord Robert Cecil knew that surely, yet he is pained because the Council knew some secrets it doesn't want the assembly to know.

When great personal, community, national or international interests are at stake (and that is always) there is an urgent call for publicity, the antithesis of secrecy. I regard your work a very important one.

Wishing you continued success, I remain, yours for Christian Reforms,

E. H. PARKINSON, D. D.

Delphos, Kas., April 11, 1921.

A debate between two classes, English I and II, in the high school of Harrisburg, Virginia, took place recently on the question of the relative danger to this country from Catholicism and Masonry. We quote from a letter of April 3d: "Both sides were well discussed and many good points presented. There were three debaters on each side and was held before our Literary Society. The decision was in favor of the side claiming that Catholicism was the greatest menace.

"I wish to thank you for the help that you gave me in selecting material concerning Masonry."

From our good friend and helper, Prof. J. R. Millin of Knoxville College, Knoxville, Tennessee, the following encouraging letter was received:

"Mr. Kimball's open letter to President Harding is a great letter. Like Mr. Kimball, I voted for Mr. Harding, and I am glad I did, but the President certainly needs the instruction so well presented in Mr. Kimball's letter.

"Let us thank the Lord profoundly for 'the remnant' with faith and red blood and heroism for the 'seven thousand' that have not bowed the knee to the lodge Baal. 'There were giants in those days.' And there are heroes even in these days of religious sloth and compromise and cowardice and all-around Bahaiism.

"And the clear ringing voice in the wilderness will be heard after a while. If truth is worth while, the cause of the N. C. A. will some time go over the top. But today the church walks arm-in-arm with its most dangerous enemy—the lodge—and Satan smiles at his improbable achievement in yoking together the impossible pair."

In sending Prof. Millin some literature, a copy of the "Threefold Indictment of Secret Orders" by Rev. Adam Murrman was included and we believe his comment on this booklet received recently will interest our readers. He writes:

"A 'Three-fold Indictment of Secret Orders' by Adam Murrman is one of the most powerful and most terrific and most masterly indictments of secret orders that I have yet seen. What Christian can read that tract and then join a lodge, or, if a member, can remain in the lodge for one day?

"A copy of this tract should some time be placed in the hand of every preacher and every Christian worker in the land. Marion Lawrence, Lincoln McConnell, Billy Sunday, and the rest of the list—how Satan has hoodwinked them.

"Say it is not less than an insult to God for the church to ask God for a revival in the church while the church hobnobs with its most uncompromising and dangerous enemy, namely, the secret lodge system. Revival? Verily, 'Elijah must first come' to Mt. Carmel again. The church must needs read for itself: 'Be not deceived; God is not fooled!' "

On the 23rd of February "Satan's Foeman," who, by the way, is a member of the N. C. A., attended a mass meeting of Christian workers in Kansas City, Missouri. The leader was a prominent clergyman from New York and the subject for general discussion was "Freemasonry and the Church." Our friend, S. F., asked this question, "Would it not be a good plan for a pastor to furnish a blank form to each of his male members and require them to state at the end of each month how much each had spent for tobacco, theaters and to advance the interest of the lodges that exclude the name of Christ?"

The leader ignored the reference to the lodge part of the question but intimated that he endorsed the idea and referred that form of service to the official members of each church.

It is encouraging to receive such words as the following:

"Creal Springs, Ill.—The CYNOSURE comes as a light to my feet.—F. M. Taylor."

"Grand Rapids, Mich.—I like the CHRISTIAN CYNOSURE very well and enjoy especially the articles written on Freemasonry.—Rev. J. C. Wielhouwer."

"Birmingham, Iowa.—Never lower your standard for the truth.—A. M. Cole."

Grand Forks, N. D., March 14, 1921.

THE CHRISTIAN CYNOSURE,
Chicago, Ill.

Gentlemen:

Of the writing of checks there is no end, but I must have the CHRISTIAN CYNOSURE so I am including among my many checks one in payment of my subscription to your magazine.

A recent issue of the *Literary Digest* in giving us some important facts concerning the members of Harding's cabinet, seems to find the only big undertaking in the life of Mr. Davis to be the reorganization of the Loyal Order of the Moose. What are we to expect from men who have nothing more than such feats to commend them?

Wishing you God's blessing in your stand for the truth, I remain,

Faithfully yours,
ERNEST O. ARMBURSTER.

J. T. Cullor, Sabinal, Texas, writes: "The children of God must not entangle themselves with the institutions of the world, for if they do, they are not at the place where they can call on God in faith believing that they will be heard. But God has obligated Himself to hear His real children, who while in the world are not of the world. 'At that day ye shall know that I am in my Father, and ye in Me and I in you' (John 14:20)."

Evangelist Jacob Funk of Pomona, California, writes: "I find the lodge very thoroughly intrenched in the churches of this town and the spirituality of the people at a very low ebb. Great evangelists find it exceedingly popular to have Masonic night, Odd-Fellows' night, etc., because of the fact that the church is not aroused makes it all the more necessary for individuals who have the light to be at their best. May God bless you."

Our good friend, Ira L. Deal, a singing evangelist, wrote recently: "I had the privilege of speaking to some ministerial students of the Baptist College in Alton, Illinois, and I did not hesitate to warn them to shun the oath-bound secret societies as they would a snake in the grass. Many came to me afterwards and thanked me for the testimony. Oh, that our ministers might speak out against this sin that is damning the church of the living God. Of course, they will be persecuted when they do so, but what kind of Christians are they if they are afraid to speak out against the sin for fear of persecution? May God have mercy on them. May the Lord bless you in your good

work is my prayer. Pray for me each day."

When ordering a supply of literature, Mrs. H. R. Wimberly, a Christian worker in Louisiana, writes: "I am very anxious to get literature on the Order of the Eastern Star as this lodge is sweeping our town like a prairie fire. I shall always feel indebted to the National Christian Association, which is a force against the Masonic and other secret orders which are sapping the life from churches and unsettling the foundation of government."

Mr. T. K. Bufkin, of Pasadena, California, for many years a co-worker of the N. C. A., writes: "Everything possible is being done to drag our young people into the lodges and the prayer meetings show that they attend the lodge instead of the prayer meetings. The lodges are often held on Wednesday evening. Would to God somehow the awful curse could be stopped."

FOR APRIL

REPORT ON SECRET SOCIETIES.

ADOPTED BY THE NORTH CAROLINA CONFERENCE.

Your Committee on Secrecy would respond as follows:

First. We believe all salvation originates in God and is ministered to mankind through the atonement of Jesus Christ, and can be made effective to us only by the Holy Ghost.

Second. We believe, therefore, all organizations which assume to minister salvation independent of the work of the Holy Ghost and of the atonement made by Jesus Christ are both profane and wicked, and should be earnestly opposed by all who love the truth as revealed by the Word of God, and love God and humanity.

Fourth. The whole principle of secrecy is contrary to Him who affirmed of Himself, "in secret He had said nothing," that His disciples should proclaim upon the house-top what He had spoken in their ears, and that He was not to be found, notwithstanding all of the claims of false witnesses, either in the desert place or in the secret chamber. We believe it to be the principle of the charter of Jesus Christ that all good is open for all men everywhere in every age of the world, and that none should be barred from any good thing because of age or health.

Fifth. Secrecy claims to be benevolent, but according to the Bible, it is a selfish benevolence, only to those who are able to pay for what they receive some of them claim to be the good Samaritan; but, like the priest and Gentile, they pass by on the other side. The hands are Esau's, but the voice is Jacob's.

Sixth. We also declare that while we admit that some of the ends sought by secret societies may be good, we are forced to affirm according to all the principles of righteousness as revealed in the atonement made by Jesus Christ, that whatever may be the end aimed at, the method which must work in secret and behind closed doors, and revealed alone to those who have been initiated and who know some special sign or pass word, is wrong in the following respects:

1. It seems to be a means of shielding the guilty. In a court in Tennessee we were present when a man was to be tried for the murder of an officer of the law, who had done his duty and was shot down by this vile wretch, and when the men were being examined for the jury, the question was asked, Are you a member of a certain order? And if not, they were turned down. Of course the man came clear.

2. It causes people to have respect to persons, and that is forbidden by the Word of God. In view of the foregoing facts we hereby pledge ourselves to be loyal to God and the Wesleyan Methodist Church in opposition to secret societies, and to use all reasonable efforts to stem the tide of iniquity that sweeps with such a mad rush over the world at this time, and to seek to keep our own beloved Church from being taken captive by the monster of secrecy.

Also, we believe that the foundation of all effective and righteous opposition to secret societies is found in a proper and faithful preaching of Jesus Christ and Him crucified. With all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours. (I. Cor. 1:2.) Respectfully submitted,

M. T. HARTSOE, Committee.

—*The Wesleyan Methodist*, Jan. 26, 1921.

TREATISES, ADDRESSES, SERMONS AND TRACTS

MODERN SECRET SOCIETIES.

By Charles A. Blanchard, D. D., President Wheaton College, President National Christian Association, Ex-President Sabbath Association of Illinois, etc.

A brief treatise for busy people and especially intended for ministers and teachers.

Part first answers objections and clears away the obstacles to a candid consideration of the fundamental questions involved. Part second treats of Freemasonry as the key to the whole subject. Part third relates to subsidiary organizations,—industrial, insurance, temperance and other lodges. Part fourth considers important questions growing out of this discussion. 320 pages. Cloth, $1.25; paper, 75 cents.

FOLLY, EXPENSE AND DANGER OF SECRET SOCIETIES.

By Charles A. Blanchard, President of Wheaton College. They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.; political, as the Know-Nothings, Knights of the Golden Circle the Order of American Deputies, the Ku Klux Klan, the White League, etc.; industrial, as the unions of carpenters, bricklayers, conductors, engineers, etc.; insurance, as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Order of United American Mechanics, etc.; and social, as the college fraternities. **5 cents.**

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By President Charles A. Blanchard. This is the best contribution yet written on the question of Washington's relation to Freemasonry. **10 cents.**

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In the appendix is a chapter on Masonic Theology, taken from Mackey's "Masonic Ritualist"; and also "A Word to Bible Students," by Dean J. M. Gray, D. D., of the Moody Bible Institute. 32 pages. **Postpaid, 5 cents a copy; per hundred, $3.00.**

MASONIC TEMPLES.

A clear discussion of the religion of Masonry, by Pres. C. A. Blanchard. Contents: What is a Temple? Not Other Religions But the Christian Religion. The Lodge Bible Not the Christian Bible. The Masonic Religion Not the Christian Religion. Who or What is the Masonic God? The Roman Pantheon. Lodge Morals and Christian Morals. **32 pages. 5 cents. $3.50 per hundred.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid.** 5 cents a copy, or $1.00 per hundred.

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"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. Cloth, $1.25; paper, 75 cents.

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GRAND LODGE VS. JUDGE WHITNEY.

Judge Daniel H. Whitney was Master of Belvidere Masonic Lodge, No. 60 (Illinois), when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge; but he boldly replied to the charges against him, and afterwards renounced Masonry. **15 cents.**

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By Martin L. Wagner, pastor of St. Johns English Evangelical Lutheran Church Dayton, Ohio, with an introduction by the Rev. G. H. Gerberding, D. D., professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois. This is a new book, and is a candid discussion of the institution Freemasonry, and offers an interpretation of its veiled expressions, art, speech, religion and ethics, and of its symbols, emblems and ceremonies. This interpretation is based upon hints given and statements made by the highest Masonic authorities and tested in the light of sources from which these claim that Freemasonry is derived. Cloth, 560 pages. Price $1.50 net. By mail $1.65.

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As taught by its standard authors. Compiled from standard Masonic works as proof of the proposition that "Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven." **20 cents.**

NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St., Chicago, Ill.

CHRISTIAN CYNOSURE

VOL. LIV. CHICAGO, JUNE, 1921. No. 2

National Christian Association Annual Meeting

JUNE 1st, 1921

in the

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Roseland, Chicago

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LECTURERS.

Those desiring lectures or addresses may write to any of the speakers named below:

Rev. W. B. Stoddard, Box 94, East Falls Church, Virginia

Rev. Adam Murrman, Arena, Wis.

Rev. F. J. Davidson, 927 St. Maurice Ave., New Orleans, La.

Mrs. Lizzie W. Roberson, 311 W. 24th St., Argenta, Ark.

Pres. C. A. Blanchard, Wheaton, Ill

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

ANNUAL MEETING.

Wednesday, June 1, 1921.

The annual meeting of the National Christian Association will occur on Wednesday, June 1, 1921, at 10 o'clock a. m. in the Third Christian Reformed Church, 109th Place and Perry Avenue, Chicago, for the election of officers and the transaction of other important business.

John F. Heemstra,
President.
Nora E. Kellogg,
Rec. Sec.

CAN NOT VERIFY TEN.

"All Signers of the Declaration of Independence Were Masons."

Past Grand Master W. W. Clarke, Louisiana, "quotes the names of twenty-four of the fifty-six signers of the Declaration of Independence as Masons." Past Grand Master G. W. Baird, District of Columbia, in commenting upon this, says: "We have been searching for evidence on this for the past twenty years, but we cannot verify *ten*."—*Proceedings Grand Lodge District of Columbia,* 1919, page 418.

Among those who expect to be at our Annual Meeting, Wednesday, June 1st, next are a number whom all will be expecting to see, and all will accord them a hearty welcome. Our President, Rev. J. F. Heemstra, writes that he may be expected. President Blanchard writes, "I expect to attend the Annual Meeting, God willing." Mrs. Lizzie W. Roberson, now laboring in St. Joseph, Missouri, expects to be with us. I think our Eastern Secretary, Rev. W. B. Stoddard, has never missed an Annual Meeting in all the years that he has been connected with the Association.

The address of the occasion will be given by Rev. G. W. Griffith, Editor of the Sabbath School Literature of the Free Methodist Church. He is rated high by his brethren as a speaker and we believe we are very fortunate in securing his services.

Make a memorandum of the place of meeting as a convenience, if you attend, and as a reminder that it is on your list for special prayers.

We meet in the Third Christian Reformed Church, of Chicago, Rev. G. W. Hylkema, pastor. Take a State Street car, going south and marked *119th and Morgan Avenue.* Get off at 110th Street, walk two blocks east and a half block north. The church is located on 109th Place and Perry Avenue.

It will be a pleasure to welcome you at the meeting and we hope that your church will appoint delegates.

Can you not visit your headquarters here in the Carpenter Building, at 850 West Madison St., the day before or the day after the Annual Meeting? We hope you can do so and shall be glad to welcome you and to be of service to you if possible.

From *The Sunday School Times,* of May 7, 1921, published in Philadelphia, Pennsylvania, we take the following:

"*The Duty of Intolerance.*—True love is always intolerant. We cannot really love without being intolerant of all that would injure the loved one. God was so intolerant of sin that 'He gave His only begotten Son' in order that, by the shed blood of that Son, he might deliver men from intolerable sin and its intolerable consequences. The whole message of the Bible makes it plain that whoever wilfully, persistently tolerates things that God cannot tolerate becomes necessarily intolerable to God. What a sad mistake

it is, in these last days, when men actually make a virtue of toleration in directions where God makes it a vice. Some one has written, 'It is as if people were so afraid of intolerance that they are beginning to have no convictions at all."

"Separated to Save.—Separation may condemn, or it may save. The loveless, Puritanical type of man separates himself, in his outward life, from all things that he counts unworthy; he lives in outward correctness, and he saves nobody. The man whose heart is cleansed by Christ and filled with the love of God is separated, in his innermost heart-life from unworthy things, and he can become a very fountain of salvation to others. In a sermon by Dr. C. I. Scofield, published in 'Serving-and-Waiting,' true and false separation are contrasted, as shown in the life of Simon the Pharisee in his own home, and Jesus his guest. 'Simon was a mechanically separated man. He thanked God that he was not as other men, just as his modern representatives are self-satisfied because they *don't* do things—dance, play at cards, and the like. Jesus Christ was separated in heart. He would neither go off into the lewdness of that woman, nor would he go off into the Phariseeism of that man. One was a correct, respectable sinner, the other the vile sort, but he was equally separate from both.'"

At each Annual Convention of the American Legion there is a committee of Christian men from one denomination which is there especially to strengthen the position which the Legion has so far held of being non-secret and non-religious, so far as adopting an oath of secrecy and a ritual for burial services is concerned.

Can any one inform us whether or not the local Legion in their town conforms to the position which the National order maintains and advocates?

COMPROMISING IN PRAYER.

BY DAVID G. WYLIE, D. D.

Reprinted from *The Watchman-Examiner.*

A compromise has been defined as the settling of a controversy, or the readjustment of conflicting views by mutual concession, often involving a partial surrender of principle.

A compromise, in practical matters, is sometimes necessary, but when it comes to things moral and religious a compromise is dangerous. The Missouri Compromise of 1820, which dealt with human slavery, is an example of a dangerous compromise. Whenever any one is tempted to surrender a moral or religious principle he is on the verge of a precipice.

Omitting Jesus Name.

This article does not deal with compromise in general, but compromising in prayer by the omission of the name of Jesus Christ.

According to the New Testament, Jesus Christ is the mediator between God and man. He is the Ambassador of the Almighty, and the proper "court procedure" is to approach the Father through the Son.

The Westminster divines define prayer to be *"an offering up of our desires unto God, for things agreeable to his will in the name of Christ, with confession of our sins and thankful acknowledgment of his mercies."* Does this definition properly define Christian prayer?

In all probability the great majority of Christians in their private devotions, and Christian ministers in their pulpits give their consent to this definition of prayer by using faithfully the name of Jesus Christ.

When it comes to offering prayer in the presence of a miscellaneous group of men and women, however, there is a tendency in some quarters to compromise by omitting the name of Jesus Christ. One serious objection to the "prayers" in the rituals of many social and civic organizations is the omission of the name of Jesus Christ. Such prayers may be theistic or deistic, but not Christian. In some cases the name of Almighty God is crowded out and deity is addressed by the use of some general term, such as "The Great Architect of the Universe." This is a compromise and is done with the thought in mind of not offending men who are not Christians.

In public assemblies, as a rule, ministers pretty faithfully use the name of Jesus Christ in prayer. There are, however, exceptions. I have heard a Roman

Catholic priest at a public function omit the name of Christ, and it was a painful experience. Does any one for a moment suppose that a Jew, an agnostic, a Mohammedan or an unbeliever has a higher esteem for a priest or minister who consciously omits the name of Christ in prayer, than for one who faithfully reflects his belief in his prayer that Jesus Christ is really what he claims to be?

Shall We Please Man or God?

This is an intensely important and practical matter. A minister, for example, is invited to act as chaplain at the commencement exercises of a university. He knows that there will be present Jews, Roman Catholics, Protestants of different denominations, Christian Scientists, Unitarians, unbelievers and possibly Mohammedans and Buddhists. What is he to do? Is he to seek to please his hearers, at least not to offend them, by omitting the name of Jesus Christ? The question answers itself. We are to please God rather than men.

A Christian should never leave his Lord outside the door of any organization, or smother the name of Almighty God under general terms. Men of other faiths are likely to discredit and doubt the sincerity of a Christian minister who, on a public occasion, seeks to please by omitting the name of Jesus Christ in his prayer.

—*Indiana Baptist Observer.*

May 12, 1921.

OBJECTIONS TO THE BROTHERHOOD OF RAILWAY CLERKS.

REV. M. P. F. DOERMAN.

As we file these objections, we wish first of all emphatically to assert that this is not done for the purpose of antagonizing the Brotherhood of Railway Clerks as such, or the cause of the workingmen which it espouses.

We believe Unions to be a necessity in the economical life of our day. The monopoly of wealth is most practically met and counterbalanced by a consolidation of all those workers who create that wealth, and if unions and brotherhoods do not over-reach themselves by placing might before right, they cannot help but be an economical blessing in every way. Lutherans do believe in unions, and are very sorry that they cannot co-operate with them as they would like to for reasons of conscience.

We also believe that the objections which we shall name, are in no wise necessary or beneficial to the Railway Clerk's Brotherhood. The Brotherhood could very well do without them, and would be all the more democratic and strong without them. If these objectionable features could be removed, the Order would certainly have our wholesouled support. Let us briefly state the conscientious scruples which we entertain:

I.

We Lutherans do not like *secret* orders. We try always to be mindful of the Saviour's words, that we should be the "light of the world" that we should "walk openly as in the day," that His own best defense was: "In secret have I said nothing" (John 18:20).

We have always accepted it as a rule that only that "which is evil need shun the light," and we know from our own experience that those things about ourselves which we want to keep secret, are not the good things. What is true of the individual, we think true of the organization or corporation. We believe in open covenants, openly arrived at. The organized secret forces in the world have never yet proven a blessing to mankind, but in the end always a curse.

This does not mean that it may not be well for us on one or more occasions to withhold certain actions or resolutions from becoming public property at once. Just as there are things in each family, which are properly private matters and not to be made public knowledge; but the family is not a secret institution nor worked on secret principles. What is more, we believe that putting the dark ban of secrecy over any institution in the end will defeat any good purpose which it proposes. Secrecy discredits things in a way, unless there is on the face of it a just reason for secrecy in certain instances for a short time.

II.

Our second objection is more serious than the first. Members must obligate themselves under oath to keep secret and inviolate the secrets of the brotherhood —to be obedient to the officers of the brotherhood—to guard a fellow-mem-

ber's interests as his own—this obligation to remain binding even after a member shall have for some reason or other quit the Order.

In the first place we fail to see how a conscientious man, Christian or not, can intelligently put himself under such an obligation. There will be secrets to be kept. What they shall be he does not know. If he did they would not be secrets; of whatever nature they will be, all is unknown to him, and he does not know whether they will be right or wrong. How can he know whether he should oppose or support, in advance of knowing what the secrets are? Yet he binds himself by a solemn oath to keep them secret and inviolate. This is wrong! It is contrary to man's moral nature. It is contrary to God's law!

In the second place the candidate swears obedience to the officers without knowing what it is that they will command. This again is an unmoral act. In such a matter man may swear obedience only to God. Furthermore, from the standpoint of a free American citizen, such a requirement is as despotic as anything can be and is an unwarranted sacrifice of ones personal liberty which requires us to act in all things as reason dictates *when the facts are known.* It is also as undemocratic as possible.

In the third place, a member swears that he will guard a fellow member's interest's as his own. This is so manifestly impossible, that we will waste but few words upon it. Only a superhuman man could keep this obligation. And the oath does not say that he shall do this to the best of his ability, but that he shall do it! It is a false oath on the face of it.

Then the whole question as to the oath is such, that we simply cannot comply with the demands of the Brotherhood in this respect. Christ tells us: "Swear not at all!" "Let your communication be yea, yea, and nay, nay," etc. So that in common life, when we are acting for ourselves no oath should be used by us at all. But when our Government commands us, that is manifestly a different matter. The responsibility then rests upon it, not with us; and an oath then is also in harmony with the Word of God.

How can a Christian then take an oath to do that which to say the least is an uncertain thing, for he knows not what it is he really does swear to do, nor whether it would be right to keep the oath when the matter shall be revealed to him. In taking an oath—that is to ask God to punish us if we say not the truth—we must be absolutely positive as to our ability to keep such an oath, and also of the righteousness of the oath in every instance and hence we must know in advance what the oath requires us to do.

The oath unto secrecy is wrong! The oath of unlimited obedience to man is wrong! The oath that we will guard a members interests as our own is wrong, for no man can keep it.

Remove the oath from the ritual of the Order, and you remove one very great objection to conscientious Lutherans and other Christians from becoming members of the Brotherhood of Railway Clerks.

III.

But the greatest objection of all is the religious practices which obtain in the Brotherhood.

In the lodge-room there is an altar. One of the officers of the lodge is a chaplain. Prayers are offered, burial services are conducted by the Brotherhood as though it were a church.

The altar of any organization stands for the religion and worship of that organization. Now when a man is an intelligent Lutheran, he is in fellowship with nothing except the Church so far as his religion is concerned. And if the religion of the Brotherhood is not the religion of the Lutheran Church, and manifestly it is not, then a Lutheran has no business to worship at its lodge altar.

The Chaplain is the minister and spiritual adviser of those unto whom he is chaplain. A Lutheran church member's chaplain is his pastor, or one of his church, and no other. And when, as frequently is the case, a man is elected to the chaplaincy in a lodge who is not a Christian at all, the whole matter becomes profane. No Christian should take part in such worship.

In the prayers offered, none are offered in the name of Jesus Christ. The one thing essential in Christian prayer is that we ask in the name of Jesus Christ, our Saviour, who has redeemed us. How can a believer in Christ stand for the name of the Son of God being purposely

omitted from the prayer which he is supposed to take part in? We know why it is done! but a Lutheran can in no case sanction it.

Lastly, how can a Lutheran or any Christian, who believes that only the believer in Christ has eternal life, subscribe to the burial service of the Brotherhood of Railway Clerks, which makes everlasting bliss dependent upon the good works and deeds done by men here on earth, without reference to repentance and confession of sin and of faith in Christ? This latter matter is to us the greatest objection of all. We see in this teaching of the Brotherhood a real agency for undermining the Christian faith in our young people. And while we admit that the purpose of the Brotherhood is not to oppose any Creed, it nevertheless does so and its creed requires a confession of the old heathen religions without an atoning saviour—and as far as members are brought to believe in that kind of salvation it is in fact an undermining of the one true faith which we hold!

Now, in all sincerity and friendliness, one question: Why does the Brotherhood of Railway Clerks dable in religion at all?

Where there is such a multiplicity of religious confessions and creeds and also of unbelief represented among its many members, why not omit this matter from your ritual and leave every man to worship his God as his conscience dictates? This organization is not instituted for religious purposes! Why not simply ignore religion, then? Let it be a business organization, pure and simple, and it will be all the better for it. And if all reference to religion should be dropped, then our greatest objection would be removed.

Look at this in a big way, and I am certain that you will agree with me on this religious point, and also on the matter of the oath. We would like to see it made possible for our church members to join this Order.

FROM THE RITUAL BROTHERHOOD OF RAILWAY CLERKS.

Obligation.

"I, ————, of my own free will, in the presence of Almighty God and this assembly, do solemnly promise and declare that I will keep sacred and inviolate the secrets of this Brotherhood, and will not repeat outside of the lodge room any transaction whatsoever which may have taken place therein to anyone other than those whom I know to be members in good standing.

"I will obey the Constitution and Laws of this Organization, and all orders emanating from its proper offices when in conformity therewith; I will not knowingly wrong or defame a member myself, or allow it to be done by others, if in my power to prevent it.

"I will assist a member at all times in so far as my means or ability will permit and will guard a member's interest as my own.

"I will employ, or assist a member of this Brotherhood to secure employment, in preference to a non-member.

"I further declare that should I from any cause leave this order, my obligation shall remain binding and in full force.

"To all this I promise and declare that I will keep and perform the same to the best of my ability, so help me God, and may He keep me steadfast."

Prayer by Chaplain.

"Our Father, Who art in Heaven after we depart from this room, having done our full duty, and carried out our vows according to our promise, by Thy grace cause us to remember our obligation, and refrain from discussing any transactions which have taken place in this meeting with or in the presence of anyone except those whom we know to be members of this Brotherhood in good standing. Amen."

All Answer: "So let it be."

POLITICIANS, CRIMINALS, ELKS, EAGLES.

BY O. F. ENGLEBRECHT.

There are many who contend that oath-bound secret societies are a menace to our democratic institutions, to a free government anywhere, and even to law and order and decency.

It cannot be denied, whatever may be the position one may assume against such societies, that organized secretism may be abused and may become a real men-

ace. Experience proves that secret societies are used by politicians to further their individual fortunes. On what other theory could one explain the fact that the vast majority of politicians are connected with some secret society, often with many, preferably with the Masons? How else could one account for the fact, as was the case in Nebraska a year ago, that twenty-one of the twenty-four State Senators were Masons, that the majority of the Supreme judges, the governor and most other office-holders were Masons, unless one assumed that the Masons are in politics, all claims to the contrary notwithstanding.

Experience proves, too, that criminals seek to escape the penalties for their crimes by joining secret societies, and by appealing to their lodge-brethren on the bench, and in the jury box. I do not suppose that all judges and jurymen break their oath of office by obeying the signs of distress—perhaps the majority are honorable men and place their oath of office above their lodge obligation. Nevertheless, no one can deny the fact that there have been cases where criminals have escaped punishment owing to their lodge connection; and there is the ever present possibility that justice may miscarry, because of these secret alliances and obligations.

Organized Secrecy is an Invitation to Break the Laws of the Land.

All lodges are made up of good and bad men. Let the bad men predominate and the good men will gradually withdraw, or remain away from the meetings, leaving the bad men to do as they see fit. It is easy to see what the result will be. Shielded by the secrecy of the lodge-room, they may hatch out any kind of deviltry. I do not say, that this is always done, but the possibility is ever present.

Elks Club House.

In the issue of January 14, 1921, *The Des Moines Evening Tribune* had the following item:

"County Attorney A. G. Rippey this morning filed a petition for a restraining order against Derry Reilly, asking the District Court to restrain him from participating in the sale of intoxicating liquors in the Elks' Club House." About two or three weeks ago the place was raided by State Agents and quantities of liquor found.

In *The Des Moines Capital*, January 14th, 1921, we read: "Ben Koolbeck, Federal Prohibition Officer of Des Moines, and S. J. Knox, Revenue Inspector from Council Bluffs,—conducted a series of raids at Marshalltown Tuesday night. Among the places raided was the Eagles' Club, where they obtained three hundred and twelve bottles of home-brew and fifty gallons of home-brew in the making."

Now, *The Nebraska State Journal* of May 5th, 1921, carries a despatch from Des Moines dated May 4th, and reading as follows:

Eagle Lodge Officers Fined.

Eagles Taxed $100.00 Apiece for Making Home Brew.

Des Moines, Iowa, May 4.—Officers of the Eagles lodge of Marshalltown, Iowa, were fined $100.00 each in Federal Judge Martin Wade's court here today for manufacturing home-brew for their initiation celebration. Fines were held to a minimum upon the promise of the officials that they would discontinue any brewing operations in the future."

I believe that raids upon Eagles' and Elks' club houses in other parts of the country would reveal the same condition, disregard of the law of the land in the matter of manufacturing intoxicating liquors. Usually they get away with it, because lodges seem to enjoy a kind of immunity. If the lodge meetings were thrown open to public inspection, law-breaking might be reduced to a minimum, so far as the lodges are concerned. But they will not come to the light, because their works are evil.

Now in this day and age, when the nations of the world have experienced the evil of secret diplomacy, when open covenants openly arrived at were hailed, the world over, as the sign of a new era in the history of governments, now that public authorities all over the country are coming to see the evil or the possibilities

for evil of secret societies in high schools and colleges, is it not a peculiar inconsistency that so many of our officials, from the President down, are members of secret-oath-bound societies? Is it not an intolerable condition that ministers should be members of secret societies, when Christ, their Master, whom they profess to serve, carried on openly before the world and declared before His would-be judges: "In secret have I said nothing"?

So far from supporting secret societies with their contributions and above all through their example, ought not Christian ministers and enlightened citizens everywhere, lift up their voice in protest against an institution that is so little Christ-like, and that has within itself great possibilities for evil?

Milwaukee, Wisconsin.

—May 7th, 1921.

SHRINERS INVADE SCHOOL FOR GIRLS.

Girls Dragged from College Classrooms and Made To Go Riding, Though Girls Kicked and Cried.

(Reprinted from *Lutheran Sentinel.*)

Breaking through locked doors and compelling girl students at the Florida State College for women in Tallahassee to accompany them on automobile rides and to perform for their entertainment, Mystic Shriners at the State Convention held in the capital city a week ago, acted in a way described as disgraceful by Miss Nina E. McAdam, a Miami girl, who was given a scholarship in the institution by the Pan-Hellenic Association of Miami. Miss McAdam writes her parents in Miami, Fla., Mr. and Mrs. A. R. McAdams, that the Shriners broke their promise not to visit the college, as they did the year before, they kidnaped President Conradi of the institution and several of the instructors, and then did about as they pleased at the school. Despite the cries of the girls, they were chased around the campus and when caught, forced to the ground and made to drink from a nursing bottle.

Miss McAdam's letter, written last Sunday, Feb. 20, 1921, is in part as follows:

Miss McAdam's Letter.

"If I've been complaining about lack of news. I haven't any complaint this time. Yesterday morning we had enough excitement to last a week. The explanation is the Shriners' Convention. They came out here last year and busted up the school, so this year they had a conference with the faculty committee and agreed that, if the college would allow the girls to go to the parade in the morning and to the band concert (if they gave one) yesterday afternoon, they would not come out to the college at all. Well, yesterday morning about eleven o'clock here came all the Shriners pouring into the building and playing and shouting to beat their own band. They went into all the classrooms and declared a holiday, and if the girls wouldn't leave, they just dragged them out by main force. They took Dr. Conradi and several of the professors and just carried them and put them into cars, and took them off. One teacher locked the door, and they [the Shriners] took off the hinges. They certainly were rude and vulgar.

Forced to the Ground.

"They actually made some of the girls drink out of an old nursing-bottle of milk they had. They chased the girls and got them down on the ground and made them drink it. The girls kicked and cried and bit, but they couldn't help it. You see, they [the Shriners] were all more or less drunk, and I guess they did not know what they were doing.

"Two of them attempted to drag me from the library, but I made them take their hands off of me, and I asked them what sort of gentlemen they considered themselves. I guess they thought I looked mad as well as husky, for my glance evidently pierced their befogged brains, and they let me alone. Then we locked the library.

"One tried to climb through the transsom, but he couldn't quite make it. All day long they rode around here and grabbed up girls and made them ride with them. One tried to persuade me to get in, but I walked on like I didn't hear him.

"Most of the girls were thoroughly disgusted for they [the Shriners] acted so much like wild men; most of them

were over fifty, too. So last night the student body met and decided to write them a letter, saying that we thought they had overstepped the bounds of propriety and had damaged the dignity of the institution, etc. The head of the local shrine came out and said he hadn't known what happened. I don't know what will be done by the way of apology, but I do know that my opinion of 'the square-and-compass men' has been considerably lowered.

"They did manage to get them off the campus by chapel time. Of course, they came back later and stayed all afternoon."

—Miami (Fla.) *Daily Metropolis,* February 26, 1921.

LOCAL MASONS HOLD BAPTISMAL CEREMONY.

San Jose Scottish Rite Orders Baptize 37 Children of Lodge Members.

The Scottish Rite Temple on North Third street was, Sunday afternoon, March 20th, 1921, crowded with members of the order and their families, the occasion being the public ceremony of Masonic baptism. Yesterday's baptismal ceremony was the fourth in the history of the San Jose Scottish Rite bodies, 37 children being baptized, which brings the total number baptized by the order up to 68.

The ceremony is one of the most ancient of the order, as well as one of the most serious and highly valued, in that the ceremony is indicative of the adoption of the child by the order, and extends to the child the privilege of calling upon the order, no matter in what part of the country, for relief or assistance, should the need ever arise.

Services Throughout the U. S.

Similar services were held in all parts of the United States by the Scottish Rite lodges, Palm Sunday being set apart for the purpose. In the future, it is expected that baptismal services will be held by the San Jose body regularly every year on this date.—*San Jose (Calif.) Mercury Herald,* March 21, 1921.

CHILDREN OF MASONS BAPTIZED.

One hundred and thirteen boys and girls, children and grandchildren of members of the Scottish Rite were dedicated to truth and virtue and to the watchful care of all members of the fraternity amid solemnly impressive ceremonies, Sunday, Dec. 26, 1920, at the Scottish Rite Cathedral, 929 South Hope street.

More than 800 persons, including the parents and the godfathers and godmothers of those dedicated, gathered in the stately auditorium to witness the baptisms. The ceremony is distinctly a Masonic one and has for its purpose the guiding and upholding of the protecting hand of Free Masonry.

After the Masonic rites were over members of the Christian faith who desired it were given Christian baptism by Dean MacCormack of St. Paul's Pro-Cathedral. A feature of the services was the special music by the Scottish Rite choir.

The Masonic baptism in the name of Masonry lasted from 2 to 4 p. m., and the ceremonies were in charge of the presiding officers of the organization.—*The Times,* Los Angeles, Calif., Dec. 27, 1920.

CEREMONY OF BAPTISM in the ANCIENT AND ACCEPTED SCOTTISH RITE.

The following ceremony, called Masonic Baptism, is frequently performed in Europe and has recently been generally adopted in the United States. Palm Sunday has been designated as the day to be observed hereafter for this service in San Jose, Cal.

This ceremony can be performed by a Lodge of Perfection, the lodge in which the fourteenth degree of the Ancient and Accepted Scottish Rite is conferred, or by a Symbolic Lodge (Blue Lodge).

A child of either sex may be baptized by this ceremony alone, until it has attained the age of twelve years if a boy, and of eighteen if a girl.

The ceremony is particularly intended for infants. It secures to either boy or girl the protection and assistance of the Lodge and the brethren.

In any case, the father of the child must be a Mason, or its mother the daughter of a Mason. The father or grandfather, as the case may be, must be, if living, or must have been, if dead, at the time of his death an affiliated Mason, unless his non-affiliation is, or was, not attributable to his own fault, indifference, or neglect; and this rule, also, is relaxed where the mother is a ward or

adopted child of the Lodge.

Preliminaries.

It needs no vote of the Lodge to consent to the baptism of a child. Every one that comes within the conditions is entitled to it as of right.

When a child is to be baptized, the Lodge will proceed to select a brother of the Lodge to be its godfather, and the wife or sister of a brother of the Lodge to be its godmother.

The lodge will then appoint a delegation of three members to communicate with the parent or parents of the child—or, if he have none living or competent to act, then with its nearest relatives—to obtain their consent to the baptism, and secure their presence at the ceremony. If the child be of such age as that it is proper for itself to be consulted, the delegation will do that also.

If it have no father, or if he be unable, unfit, or unwilling to assist at the ceremony, the delegation will, if possible, arrange with one of its nearest relatives, male, to act as its father in the ceremony. If they cannot, they will select a Past Master of the Lodge, or, if there be none, some other past officer, to act in the place of its father.

So, if it have no mother or other near female relative, able, fit and willing to assist at the ceremony, they will select the wife, sister, or daughter of some brother of the Lodge, to act in the place of its mother.

They will procure white garments for the child, and, if they be unable to procure them for themselves, garments of black for the father, and of white for the mother.

The ceremony being a public one, public notice may be given.

Arrangement for Lodge Ceremonials.

The arrangement of the hall is brilliant, hung with garlands and strewn with flowers.

When the spectators have taken their seats, the Lodge is opened in a room adjacent to the hall, and proceeds thither in procession, the members and visiting brethren together, and in due order. Every member in the procession must be in regalia. The greatest decorum will be observed.

Worshipful Master says: "The solemnity which calls us to meet together today is one which most eminently accords with the purposes and spirit of our institution.

It is not a mere idle and showy ceremonial, designed to obtude ourselves upon the notice of the world, or to give an empty title to those who are as yet too young to appreciate and understand. Masonic Baptism was instituted far more for the parents than for the children, while it affords each father an occasion for renewing his own obligations. He, also, by concurring in an act which impresses upon his child of his own sex, in advance, the character of Mason, and which gives it, of either sex, a right to the protection and careful guardianship of the Lodge, obliges himself of necessity to rear it in the principles of Freemasonry.

In our ceremony of Baptism we neither imitate nor have it in view to supply the place of any religious rite of any church. For baptism is not the exclusive property of religion. *As the natural symbol of purification of the soul,* it was used in the ancient mysteries and solemnities of India, Egypt, and Greece. When the aspirant to a knowledge of these old mysteries cleansed his body with water, he did so as a pledge that he would in like manner cleanse his soul and spirit from vice and immorality. It was not imagined that the ceremony itself had any healing virtue, or conferred holiness upon the recipient. From these mysteries, from Eleusis and Samothrace, and from the Essenes, this rite has come to us by legitimate transmission, and we use it in no spirit of irreverence, but in the simple sense in which it was used in the land watered by the Nile, before the building of the Pyramids. The candidate of Eleusis, purifying himself, before entering into the mysterious temple, by washing his hands in holy water, was admonished to present himself with a mind pure and undefiled, without which the external cleanliness of the body would by no means be accepted. Such only is the sense of our Baptism.

What edifice of faith and creed each brother builds upon that foundation we have no right to inquire, and therefore do not seek to inquire. It is enough for us to know that each believes in the existence of a *Supreme Intellect, Creator*

and *Preserver* of all things, a Deity of infinite tenderness, pity, and love; and that we are not mere successive phenomena, proceeding from combination and organization, but living souls, distinct from matter, and destined to survive after our bodies are dissolved. To one who did not thus believe, our symbols would have no meaning.

—Extracts from Ceremony of Baptism in *The Book of the Ancient and Accepted Scottish Rite of Freemasonry,* by Charles T. McClenachan, 33°, Past Grand Master of Ceremonies of the Supreme Council.

(*To be continued.*)

MASONRY AGAIN AT WORK.

A telegram from A. L. Metz, Deputy of the Supreme Council of the Ancient and Accepted Scottish Rite in Louisiana, says: "The Constitutional Amendments, numbers one and two dealing with the increased taxation for public school educational purposes, have been passed with a majority vote of the people. It has been hard work but the results fully justified the labor given to the movement."—*The New Age* (Masonic).

In this connection we should remember that the Masonic society is officially active everywhere in an effort to destroy the parochial schools of the Lutheran Church.

B. M. Holt.

CHRISTIAN, FAMILY, PRIVATE AND PAROCHIAL SCHOOLS ATTACKED.

The National Masonic Service Association is a new organization which in a way takes the places of a United States Grand Lodge. The various grand lodges of the different states are represented in it and so enables the Masonic Empire to move as a united body in the carrying out of any object decided upon. In our next number we shall take up more at length the Smith-Towner Bill, now before Congress, which was introduced by Masons and is backed by the Masonic Grand Lodges through this new organization, as well as directly by the Grand Lodges themselves.

We give below a few extracts on this subject from a magazine published at Manchester, New Hampshire, called *Prophecy.* We quote from the April-May, 1921, number, Vol. 7, No. 1, page 360.

"The founders of our country were Freemasons, and occult philosophers, and wisely ordained that 'no sectarianism shall be taught in our free public schools,' and the Smith-Towner Education Bill is one step in the right direction, taking the public schools out of the hands of their enemies!

"Now, in direct contrast to the opposition from the Knights of Columbus, doubtless the factor representing the Roman Catholic Church which is the sworn enemy of the public schools, we find the Freemasons, not as an organization but as a great world-wide brotherhood, in every age and nation, the individuals of which are banded together under such tenets as promote and install liberty, knowledge, learning, commerce, science, and the public schools; and as 'Light' is the source of Freemasonry, and in every historical crisis 'Light' has finally dispelled 'Darkness' bigotry, and superstition, so the principles of Freemasonry won the last Presidential election, and will rescue, as never before, this country from sectarian bigotry, and preserve the public schools, *which they established* at the foundation of this Republic, and in all other countries which they have freed from the ignorance of sectarian instruction."

"The public schools are not godless, as God is truth, and wisdom! God is not a person, but a principle!"

THE HONORABLE ELK.

Without any special code or creed the Elks stand for a certain standard of intellect and ethics. The man with an Elk's tooth on his watch-chain, or the antlers in his buttonhole, has no quarrel with God. He accepts life and finds it good. He may not be so very wise, nor so very good, but since he knows he is not wise and is ready to admit he is not so very good, he is wiser than he knows and better than he will acknowledge.

He knows that truth is a point of view, that all is relative, that nothing is final nor absolute, nor can it be in a world where there is nothing but change. So the Elks religion is Now and Here; to partake of all good things in moderation; to give out love and kindness because

these things come back; and to supply a scrap [fight] only to the man who repeatedly asks for it, and will accept nothing else—this as a matter of accommodation.—Extracts from an appreciation by ELBERT HUBBARD.

ELKS FIFTY-THIRD BIRTHDAY.

It is perhaps safe to say that not one Elk in a thousand knows the history of our Order, or its inception, and as February 16th was its fifty-third birthday, we believe it fitting and proper to briefly outline its history.

"The Jolly Corks,"* from which the great Order of Elks was given to the world, first saw the light of day at 39 Wooster Street, New York, in 1867, in a theatrical boarding house kept by a Mrs. Ryan. Charles Vivian, a popular English actor of the day, and a member of the English Order of *"Buffaloes" gave birth to the idea of forming a social club, the members of which would be recruited exclusively from the theatrical profession.. On February 16th, the club met for the purpose of forming a permanent organization, at 193 the Bowery. At that meeting there were fifteen members present. The important business of the meeting was the selection of a name for the little club. When the votes were counted it was found that seven members had voted for the "Buffaloes" and seven for the "Elks." It was left to the Chairman, Charles Vivian, to cast the deciding vote, and he voted for the name "Elks."

Thus the genial Vivian, creator of the "Jolly Corks," carved for himself a niche in fame's eternal temples, and as long as reverence for distinguished deeds finds lodgment in the human heart, the name of Charles Vivian will be honored as being the father of the mighty Order of Elks, which has grown from that one little lodge in 1868 to over 1,400 lodges with a membership of over 800,000. —From Elks' Official Organ, *"Two 60 Chaff."*

Fargo, North Dakota, February, 1921.

*In 1866 the Legislature of New York closed up all the saloons on Sunday. Actors are a social class, and some of them looked around to find some way to evade this law and to enjoy themselves as they saw fit on Sunday. Among the organizers were members of an organization in England called the "Buffaloes." It was a convivial society. One of the reasons for giving this new society the name of "Jolly Corks" is found in Allen O. Myers history of the Order: "the flying corks that came from the bottles."—Editor.

WOODMEN AND YEOMEN.

A minister in Minnesota gave an instructive address to his congregation on the Woodmen of the World, the Yoemen, and other secret societies. The majority were well convinced by the pastor that Christians should separate themselves from such Orders. Some, however, came to him and said that they were ready to prove that what he had said about the initiation, prayers, and funeral services of the Woodmen of the World were not true, as he had quoted them from "The Case Against the Lodge," by B. M. Holt.

This reminds us of the time when Rev. M. P. F. Doermann of Blue Island, Illinois, gave his hearers an address on the relation of the Church to the Modern Woodmen of America. Several Modern Woodmen got up and told him that what he quoted from the M. W. A. ritual was not the truth. Rev. Mr. Doermann had in his possession the official ritual, published by the Order itself. After his address he called some of the responsible men in his audience to the platform and gave to one party the ritual from which he had quoted and which he had obtained at the N. C. A. office, and to the other party he gave the official ritual and then had them compare his quotations as given in the two books. It was shown that they were identical. Some time later these very men, members of the Modern Woodmen of America, left their Order and confessed their sin at the time of the meeting referred to, and joined the church.

The author of "The Case Against the Lodge," which is largely concerning the Woodmen of the World, had at the time at which he wrote the book, the official ritual of the Woodmen of the World and there is no question in the world but that he knew what he was writing about and stated the facts.

Some time ago the ritual of the Yeomen was printed in the CYNOSURE. It was not considered worth printing in pamphlet form because so far as princi-

ples go, the character of the various secret insurance fraternities can be learned from our Modern Woodmen of America ritual.

COMMENTS.

Position of Norwegian Lutheran Church of America.

Brooklyn, N. Y., May 2nd, 1921.

Dear Mr. Phillips:

Read with great interest the article in your last issue of the CYNOSURE (May) on Scandinavian-American Fraternity and am glad that you turn the searchlight on. It is needed. There is, however, a portion of the article that calls for a little comment. It is the portion that reads—"member of the Norwegian Lutheran Church of America (not the Norwegian Synod of the Synodical Conference) * * *."

The Norwegian Lutheran Church of America has officially taken a position against the lodge. Its constitution for local congregations on the subject of membership states explicitly: *"Shall not be a member of any body or society having religious exercises where the name of Jesus is barred, such denial of the name of Jesus making the society, according to God's Word, anti-Christian."* (Math. 10:32-33; 12:30; Rom. 10:9-10; Col. 3:17; John 7.)

The venerable President of the Norwegian Lutheran Church of America, Dr. H. G. Stub, has written and testified repeatedly against the lodge. Rev. B. E. Bergesen, and the undersigned, members of the above mentioned body, have been members of the Board of Directors of the National Christian Association.

Until I read the article I had been under the impression that the entire ministry of our church stood opposed to the lodge. I am confident the great majority are. All honor to the Synodical Conference for its stand in this matter. All honor to the Norwegian Synod in this respect. But credit should also be given the N. L. C. A. which includes almost all the Norwegian Lutherans of our country.

The article also states: "We should not doubt but that there are other pastors in that body who are lodge members now since the famous union in 1917 when the liberals took charge." This looks a little "inspired." The term "liberal" has an odius sound in the ears of Norwegian Lutherans. We do not consider ourselves to be at liberty to be "liberal" with our Master's goods. Of course, the CYNOSURE is not the forum to enter upon a discussion of church controversy or church history, but I would only state that the president and five out of nine district presidents of the N. L. C. A. were formerly members of the Norwegian Synod, and never, to my knowledge, considered "liberal." I am confident that the overwhelming sentiment of the Norwegian Lutheran Church of America is with the National Christian Association in its stand against the lodge.

With cordial greetings and wishing you success with the coming Annual Convention, I am, Yours,

(REV.) P. A. KITTILSBY.

ODD FELLOWS CELEBRATE.

The Odd Fellows of Shelby, Tiro, Plymouth and Shiloh yesterday (Sunday, April 24th) held their annual meeting in this city commemorating the 102nd anniversary of Odd Fellowship in the United States.

The lodges formed in front of the Odd Fellows lodge room on Main street and marched over the city to the First Lutheran Church, where the church was filled to capacity. The principal address at the church was made by Probate Judge Bissman. The following high spots are taken from Judge Bissman's address:

"I cannot approach this task you have assigned me but with a spirit of reverence, for when we remember every good gift comes from God, we are also reminded that this lodge looks for the good that it can do to God as the source, for first of all we are taught to heed the all seeing eye of God as the guide to every human action. When we assemble in our lodge we do not consider that we are regularly authorized to proceed without first of all invoking the aid of God in prayer, and likewise when we close we pray for blessing and guidance, and one of the great principles to which we adhere, that we may not lose sight of our teachings, we allow no atheist within our border.

The methods of imparting instructions are by certain symbols. Greatest of all

is the all seeing eye of God, to denote the imminence of God. Then you have the bundle of sticks to denote the strength of union, the bow, arrow and quiver to teach the feeling of mutual defense to be cultivated, the heart and hand emblematical of love and mercy, and the Bible the book of Truth.

I ask myself the question, what and where is Oddfellowship? It is like the question I find in the 42 Psalm in the 3rd verse, Where is God?

We, this day are all striving for the greater brotherhood of man. The church is busy trying to teach to me the great working plan of God, and how are we to understand it all unless we can in some way place it in the grasp of the human mind, exhibit it in human relationship of man.

You ask me then what is Oddfellowship, and I will say to you that it is a great band of men, united together by the most sacred ties of friendship to carry out to each other in those human relations where man meets man, those truths and principles of friendship, love and truth.

We are today all saying something is wrong in this old world. We are setting up standards that will mean our ruin, that is the standard that is measured by the dollar, but we must learn that wealth of a nation lies not in its gold, for we could gather all the gold and still be in the midst of poverty, rather the wealth of a nation lies in the high character, the contentment and happiness of its people. So it is with the individual, you may live in a palace, yet if the heart is not filled with a love of humanity you lose the great pleasure of life.

Going to the book of the law, do we not find just such an illustration in the case of the Children of Israel, how when they were led out of the wilderness, and when Moses left them for a time, to go to the mountain and pray, they could not understand the God that led them across the Red Sea, or that provided them food, but they built a golden calf a visible object to pray to, and they were rebuked. If we are to find God we do not find it in gold, but in the acts of humanity.

When you sought membership in this lodge, you were not asked about any bank account, nor were you asked whether you had been in college, but you were asked if you had a faith in the Supreme Being, that you may be able to receive the lesson of humanity.

—*Weekly Globe, Shelby, Ohio, Monday, April 25, 1921.*

HOW OLD IS FREEMASONRY?

BY PRES. C. A. BLANCHARD, D. D., WHEATON COLLEGE, ILLINOIS.

The first lecture which I delivered on the subject of Freemasonry covered four points. First, The antiquity of the order. Second, Have the greatest and best men of all ages supported it? Third, Is it a beneficiary organization? Fourth, Can a Christian properly belong to it? For some time Freemasons seemed to give up the claim to antiquity. That was, however, many years ago and of late it is revived along with other arguments which are equally untrue. I have clipped the following from a recent copy of the *Chicago Daily News,* one of our best daily papers. As you will notice, a good deal of it is talk, but the essence of the whole article is that Freemasonry is very ancient:

Masonic Antiquity.

"An interesting account of the ancient charges of Freemasonry was given recently at a meeting of the Jubilee Masters' lodge by Sir Henry M'Mahon, writes a London correspondent of the Christian Science Monitor. The earliest written documents, he said, relating to Freemasonry found in England are known as the Regius MSS. These charges are written in verse and the date given by experts is between 1390 and 1415. The next is the Cooke MSS., dated about 1430. All these old documents are, however, but transcripts or copies, varying in verbal detail, of one or more much older documents of which all trace has been lost.

"All these old books of charges were divided into sections which dealt with the history of the craft with regulations as to Masonic assemblies and with injunctions for the conduct of individual Freemasons. The historical section was a wide one. It always traced Freemasonry back to before the flood and connected it with the Tower of Babel, the introduction of Freemasonry into Egypt

by Euclid and its introduction through the Israelites into Palestine, its entry into Europe and, finally, its official recognition in England by Athelstan, the first king of all England.

"Important Innovations Made."

"In drawing up the charges of 1723 three important innovations were made. The first related to the religious qualifications of a Mason. The old charges all used to commence with an invocation to the Trinity and laid down that a Freemason must be 'true to God and the Holy Church.' Now for the first time Christianity was discarded as the one and only religion of Freemasonry and the religious qualifications of a Mason were extended to 'that religion in which all men agree'! The compound terms 'entered apprentice' and 'fellow craft' were used for the first time.

"The power of private lodges in the conferring of degrees was restricted and the private lodge was empowered to confer only the first two degrees, although two years later the power was given to them to confer the master's degree. The accustomed opening invocation to the Trinity disappeared and the religious qualification of a Freemason became more broadened and defined and as it now stands in the 'Book of Constitutions,' 'Let a man's religion be what it may, he is not excluded from the order provided he believes in the Glorious Architect of Heaven and Earth and practices the sacred duties of morality.'

"Old Building Secured."

"The brethren of Bradford-upon-Avon have just come into possession of a very fine old building, which, like Freemasonry, is rich in antiquity. It is known as the Old Church House, but many antiquarians incline to the belief that it was at one time the Cloth Hall, built in 1490 where the Guild of Cloth Merchants transacted their business. The part hitherto used (on lease) as a Masonic Temple was built about 1500 and was the place where, before the days of rating, meetings were held for raising funds for church repairs and the like.

"The exterior of the Church House, with its buttresses, its high, small-paned windows, its heavy oak, churchlike door, bear unmistakably the 'ecclesiastical imprint' and the interior consists of a handsome timber-framed hall, with a small minstrels' gallery.

"The building has varied in the uses to which it has been put for many years past and in 1912 was purchased by the Town Hall and Market company and let on lease to the Freemasons. Recognizing the antiquity of the building, A. Wallington, one of the oldest members and a stanch friend of the lodge, expressed a desire to obtain the adjoining property and restore it to its original form. The plaster walls and false ceilings have been removed and the beautifully timbered ceiling has been uncovered and beams consisting of practically whole oak trees disclosed. The cost of the alterations and restoration has been generously borne by Mr. Wallington and the historical and ecclesiastical atmosphere of the lodge will be peculiarly suitable for the practice of the Masonic rites and customs."

The reader will observe that we have here an account of an old building. The antiquity of Freemasonry is simply assumed. Freemasonry is not rich in antiquity; it is rich in pretenses to antiquity and in efforts to make people believe that it is ancient. The final paragraph goes on to say that Masons are purchasing and erecting halls in different parts of the country. This is an English article, but the same thing is true in the United States.

We have quoted for years on this subject from Prof. Parvin, past Grand Master and Grand Secretary of the Grand Lodge of Iowa and Grand Orator of the Grand Commandery of Iowa in 1875. He gave there an oration in which he spoke quite fully on this subject. Though the selection is a little long, I think it ought to be repeated in full because of the continual publication of falsehoods in the papers and because of the fact that the ritual of Masonry has not changed. Each man that enters the lodge is told that Masonry is an ancient organization and most of them believe it.

In contrast to the article published in the *"Daily News,"* I am quoting Professor Parvin from the oration above mentioned as published in *"Freemasonry Illustrated"*:

"We are wont to meet annually and as often to tell the old story of the origin of the institution, and present the people who honor with their presence our public assemblies, that same old dish of hash called Masonic history, tracing the institution back to the time 'when the morning stars sang together and all the sons of God shouted for joy.' Or if they (that is, the grandiloquent orators) be a little modest or doubting in faith they will drop off a few cycles and come down to the time when 'Adam delved and Eve span' without the garden from which they had been expelled by an angry God whose laws they had put at naught in presuming, as some of our illustrious brothers and Sir Knights have since presumed, to rebel against constituted authority and set up their will as the law for all to follow or be forever 'anathema maranatha.' Such oracles are always proclaiming as Masons: Enoch, the translated; Solomon, the wise, and the St. Johns of Christian sanctity. It is amusing to note how they always enroll among their numbers the noble and the good of all nations, all the time as carefully excluding the opposite class. Another and a large number more of our anniversary orators drop the antediluvian chapter and are even so considerate as to come down to the period of the building of the first temple, and trace its origin to that event and make Solomon its great founder, as God's vicegerent in its creation. And it is indeed only within a few years past that a generation of doubting Thomases has arisen which demands the proof that even these things are so, and has applied the same tests to the Masonic history as has been for a century past applied to all sacred and profane history—to the end that the truth might be eliminated from the myths and traditions which have so long misled even the world of letters.

"My hearers (whether Masons or not) can recall the times almost a score when they have heard not only the nonsense we have related as touching the times so long remote, but coming down to our own day and country these blind leaders have time and again, so often proclaimed as a fact, that they no doubt believe that 'all the general officers of the Revolution were Masons except the traitor Arnold, and that all the Presidents of the Republic were Masons.' As we penned these lines, we received through the mail a circular, from a publishing house at the national capital, named for a man who when a boy would not tell a lie, asking our aid as a Mason to further the sale of a series of Presidential portraits they had executed. And what think you was the consideration upon which they presumed to invoke our aid as a Mason and an officer in a Masonic body whose jurisdiction is co-extensive with that of the State? That circular publishes to the world with solemn emphasis that all the Presidents were Masons! As happily there have been no traitors (as in the case of the Generals) so the usual exception of one as in the case of Judas and Arnold is not made by this class of buncombe orators—of which orator Puff is a fair exponent.

"Now, in all candor and with all proper respect to our brethren, to this audience, not overlooking my own self-respect as a Mason and a man of mature age, I must declare that such stuff, while it may possibly (though we can divine no good reason) be 'told to the marines,' certainly to all such heresies we may apply the injunction of David in his lament over Saul, 'tell it not in Gath, publish it not in the streets of Askelon.' Such tales will surely, sooner or later, return to our hurt as they ever should.

"It is always the safest course to presume that the audience is quite as intelligent as ourselves, and likely to be as well informed upon historical topics, whether relating to the history of the world, the church, the nation, or to Masonry even, as an institution of great age and universal diffusion among men. The History of Freemasonry is not one of our mysteries—secrets we truly have, and

'All secrets till they are once known
Are wonderful * * *.'

"Now it is too bad upon these annual occasions, and at home, to repeat parrot-like such stale legends—no, they are not legends even, which are defined to be 'doubtful narratives,' for there is no tending to mislead. In the light of this evidence, then, we can assure even the enemies of our order that Adam and Enoch and their long line of successors, ante and post-diluvian, are perfectly free from

the sin and odium the Antis would attach to the 'Morgan-killers' of the nineteenth century.

'—'Tis true, 'tis pity:
And pity 'tis, 'tis true,'

that even Solomon was no Mason. With all his wisdom, great as it was, he knew no more of the mysteries of Freemasonry than did the beautiful (of course she was beautiful) Queen of Sheba who came from afar to adore his wisdom and the temple he built. Nor is there any evidence, however faint, to prove that either of the St. Johns, the austere and the lovely followers of all that is good in heaven or on earth, were Masons, beyond the wish that it were so, of the Christian portion of the universal brotherhood. Nor is it true that all the presidents, from Washington to Grant included, were or are Masons. The first was, the last is not. And what would the spirits of those Anti-masons, the elder and younger Adams, and Van Buren, and Fillmore say to the cruel accusation, could they but wing their way back to the earth and throw back the lie in the face of their falsifiers. It is true, however—and the truth should be told—that Arnold, the single traitor of his age and country, was a Mason, as is well attested by the records of his lodge in Connecticut, his native state.

"When and wherever Masonry did originate, it was the work of man's hand and although we believe it to be the oldest, if not the best, of human benevolent and social institutions, it certainly commends itself to the enlightened consideration and unprejudiced judgment of men for what it is, and what it has done as one of the conservators of human action.

"Our fathers a century since, were content with the three degrees of symbolic Masonry, which are universally diffused among men; but their children fell from the state of purity through the sin of ambition, which is older than the original sin of the most orthodox theologian of the old school—for by it an archangel fell and men and Masons have inherited the taint, and we of to-day are taxed to keep up the cumbersome machinery in order to gratify our pride and inherit the honors of official rank.

"In future, then, men and brothers and Sir Knights, let us be content to own the truth we profess to revere and yield a willing allegiance to the spirit of research which is the grand characteristic of the age. The most notable event in the history of modern Masonry is the spirit of inquiry which now animates the intelligent brotherhood. The labors of such historians and antiquarians as Findell in Germany, Lyon in Scotland, and Hughan and Woodford in England, have done much, very much, to remove the rubbish which has so long blinded our way in our efforts to find the truth."

Prof. Parvin's Library.

I have mentioned above some of the offices which he held but perhaps the greatest service he did for the masonic order was to found and supervise for many years the lodge library in Cedar Rapids, Iowa. That library was at that time, I think, the largest library for secret societies in the world. I may be mistaken about this, but that is my information at all events. It contained over ten thousand volumes and Professor Parvin was the man who had them in charge, I think the man who originated it. It would seem that the testimony of such a man on such a subject ought to be decisive. It is not to be supposed that Freemasonry will change their ritual and begin to tell the truth. The probability is that the men who write such articles as was published in the *"Daily News"* believe such statements to be the truth, accepting them without question, repeat them and so the false history is perpetuated.

My honored father used to say, "Satan is the god of all lodges." I am inclined to think that he was not mistaken in this statement. Satan is a liar as well as a murder, a liar and the father of lies.

THE CRAFT ON ITS ANTIQUITY.

Grand Master Lindsay, of the Grand Lodge of North Carolina (1919), has this to say about Masonic antiquity:

"If there were just some way to weed out all the fool fables which often render ridiculous the noble Order of Masonry, it would be better for the standing of the fraternity. No fault should be found with the allegorical teaching included, but when orators of supposed intelli-

gence gravely tell the gullible multitude at Masonic picnics and on other public occasions that Masonic lodges were in operation before the Deluge, that our present Ritual has been handed down from the days of King Solomon, that there has never been a President of the United States who was not a Mason, that all signers of the Declaration of Independence were Masons, except Benedict Arnold, who by the way was a Mason, it is enough to make an Egyptian mummy laugh. The writer once heard a much traveled visiting Brother seriously declare in a lodge at Raleigh that he had visited lodges in India which had records running back six thousand years. Ananias and Baron Munchausen were paragons of veracity as compared with that Brother."—*Proceedings Grand Lodge Nevada,* 1920, page 66.

VICE-PRESIDENT COOLIDGE.

Copy of Letter Sent to Vice-President Coolidge.

Degolia, Pennsylvania, March 12, 1921.

Hon. Calvin Coolidge,
Washington, D. C.

Dear Sir:

The February (1921) issue of the CHRISTIAN CYNOSURE (Chicago) quotes Mr. Henry F. Long, your secretary, concerning yourself as follows:

"The Governor [of Massachusetts] is not a Mason, but holds them in high esteem as a patriotic, God-fearing association."

Very many men who were once affiliated with the Order, some of them having taken many of the degrees, have testified to the contrary of your conviction. The court records of Niagara County, New York, in the trial of Masons for the murder of William Morgan (1826), corroborate their testimony. For the oaths and obligations of Freemasonry as sworn to in Court, see 13th Volume Wendell's Report, New York.

As to patriotism and God-fearing, permit me to lay before you the teachings of Masonic standard authorities, as to the position of the order on these points. The quotations as the enclosed copy shows, are set forth in a letter sent to President Harding. Masonic lodge libraries will substantiate the truthfulness of these quotations.

Very respectfully yours,
(Signed) J. C. YOUNG.

LODGE POLITICS.

Among the purely personal appointments that President Harding has made is that of D. R. Crissinger, of Marion, Ohio, whose nomination for comptroller of the currency has been sent to the Senate for confirmation. Mr. Crissinger is a close friend of President Harding, and although a Democrat he supported his fellow townsman in the campaign. He is a Mason, Elk, Knight of Pythias and an Eagle.—*The Evening Mail,* March 12, 1921.

SHALL WE BE POPULAR OR RIGHT?

Secret lodges are popular, but are they right? If they are, it is a strange anomaly that their advocates will not discuss them with anti-secret men.

Darkness is good for bad things; but light and free discussion is the home of Christian and popular liberty. What American would consent to have our laws enacted in secret and executed by secret police? And yet under the charm of the wand of the "Master" men bow their submissive necks under the high-sounding pretensions of benevolence and philanthropy.

It is possible to call evil good; and we believe that even lodgemen scarcely claim that their systems are really good, but only that they are expedient.

They do claim that if they live up to the rules of Masonry, it is all they need.

But their living such lives is wholly their own doing. If such were possible, men would not need to separate themselves from those accidentally infirm and from women and children, and band themselves together in order to become moral and good.

The truth is man cannot by himself even become moral. Only the Gospel with its Mediator and sacrifice for sin has ever lifted any from degradation and barbarism; and it seems strange that in a Christian land men ever would or could think differently.

W. H. DAVIS.

Wheaton, Illinois.

Wilhelm Hohenzollern is said to be short financially. Let him lug stove-wood for some Holland baker.

There are more nations buried than are on top of the earth. And every one that has passed, died of the disease of national sin.

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

CHAPTER XI—Concluded.

"And that no man might buy or sell save he that had the mark or the name of the beast or the number of his name," slowly repeated Martin Treworthy.

"But I always thought the beast was popery. Commentators explain it so," added Nelson, innocently.

"When I see prophecy fulfilled right before my eyes I don't have to go to the D. D.'s" returned Martin, dryly. "But I hain't got no grudge against Masonry for anything it has done to me, though I remember in one of the first battles of the war how, as we were retiring, I turned right back in the very face of the rebs as they were dashing down hill—I don't know what possessed me unless it was the spirit of Gideon—and picked up our colors and carried them safe into camp; but I never got any promotion for it, though I was told if I'd only been a Mason I would have got promoted fast enough."

"That was shameful injustice," said Nelson, indignantly.

"I want you to understand," replied Martin Treworthy, coolly, "that its losing me a pair of shoulder-straps don't make it that there's any debt or credit account between us. Why, I read that thirteenth chapter in Revelations nigh a hundred times on my bended knees before the Lord revealed to me what it meant. It was the Spirit of the Lord that taught me to hate Masonry, not anything it has done to me or mine. It seemed as if I could see the beast, and the long procession of worshipers filing up—lawyers that wanted clients, and ministers that wanted pulpits, and politicians that wanted office; and all the murderers and adulterers and rumsellers that wanted to get clear of the gallows and the jail; small and great, rich and poor, bond and free, wearing his mark on their foreheads or in their hands. Then the thought came to me that worship always implies a religion of some kind, and so the beast must represent some universal religion. And as it was in the likeness of a lamb, but not the Lamb as it had been slain, it must be a religion of works without any atonement. And with that the Holy Spirit flashed the truth right into my mind. As Masonry required worship without Christ, and promised salvation without repentance, it was the only religion that would suit the natural heart everywhere. And I saw that in its pride, lust of power, blasphemy, and spirit of persecution, it was an image of the old papal beast; and every secret order, whether it was in Russia, Africa or America, was an image of Masonry. A religion that will suit everybody, Jew or Christian or heathen, must be the same in principle the world over, and yet be able to change its outward shape. That is what Masonry does in all the little secret orders; it changes its shape, but it is the same thing at heart—anti-Christ, whose coming is with all manner of deceiveableness. And when the Lord showed me this I was astonished like Ezekiel by the river of Chebar. But I knew there was more light to come. So I considered further on the matter, and I saw that until the time of the end all the great world powers like slavery and rum and Mormonism would 'agree to give their kingdom unto the beast.' And from the day that the Spirit of the Lord revealed this to me—mind, I hadn't read a tract, book, or paper about it then—I've fought the evil thing with might and main, and I mean to keep on fighting it to the last. To see the victory will be for younger eyes than mine, but I'm satisfied so long as I know who my Leader is."

And the grizzly-headed hero of more and different battles than Nelson ever dreamed of took his departure, leaving the latter feeling rather uncomfortable. He was thoroughly disgusted with the tyranny of the Union, while his apprehensions of more serious trouble yet to follow made the low, monotonous undertone of Martin Treworthy's speech seem

like the far off thunders of a coming judgment.

Could he have overhead a conversation that was going on meanwhile in one of the basement saloons at which the new mayor, in due respect to his Masonic vows, had found it convenient to wink at, it would only have darkened his musings.

Beside a table covered with green cloth, each with a glass of beer before him, sat two men. In the features of one was a hint of Celtic extraction; he had very white teeth that, when he smiled, seemed to have the treacherous gleam of a wild beast's, was graceful in person, and rather particular about his dress—a kind of Americanized Robespierre. It is not an enjoyable fact to ponder, but it is a fact nevertheless, that we have in our midst men of the same type with that blood-thirsty triumvirate who ruled Paris in 1793, though our American sun of freedom shines rather too brightly in their eyes, and they generally burrow in the darkness of illicit saloons and secret lodges.

The other man was coarse-featured, large-boned, much given to profanity, and wore a Knight Templar's badge conspicuously displayed. The fumes of their cigars mingled sociably together as they sipped their beer and conversed in low and confidential tones; and, in short, they answered very well to that graphic description given by David in the sixty-fourth psalm of the wicked "in secret counsel."

"Don't forget a good stiff glass of whisky all round to prime 'em up for the job, Reynolds," said the personage first described. At which reminder the other only nodded as if he was in no danger of neglecting so important a matter, while the first one continued.

"That cranky fool, Newhall, must be made to hold his tongue. All the opposition to the strike has been stirred up by him."

"Not so easy; he's deep as a well."

"A knife for traitors," was the significant response. This laconic remark, however, was not quite original, being in reality quoted from a late speech of Herr Most.

"If you ain't a cool one, Gerrish!" exclaimed the other with an oath, clapping his companion on the shoulder. "You'd be a match for the devil himself."

"Bah!" was the scornful reply. "Keep that old woman's talk to yourself. I don't believe in a devil no more than I do in a God. Men are what we've got to deal with in this age of the world."

Reynolds was used to being snubbed and lectured by his chief, and his only answer was to drain his glass and meekly wait further orders.

But of this precious pair, in whose creed dynamite and whisky were the leading articles of belief, we shall give the reader out of respect to his moral and religious scruples at being placed in such company, but the briefest possible glimpse. Reynolds was blacklisted—discharged for his own fault, but he represented himself as persecuted for belonging to the Union, and played the martyr role with such success that he found himself hoisted at once into a place of power and notoriety very much to his liking, and where he drew a salary larger than his lost wages. He was obliged to play second fiddle to Gerrish, however, for though not so much of a bully and a blackguard the latter was a born leader, and by far the more dangerous of the two. He had not been long in Jacksonville, and Nelson as well as many of his fellow-workmen were inclined to resent this dictatorial sway of one whose antecedents were so little known, quite forgetting that there was a slight inconsistency involved in such a state of feeling. Had they not sworn to obey all the rules and regulations of the Grand Lodge, thus virtually placing themselves under the complete despotic control of its chief—a man they knew as little about as they did of the Shah of Persia?

The variety of uses to which secrecy may be put is an important but neglected branch of knowledge among the great bulk of its simple-minded members. Missionaries in Africa tell us of secret societies among the natives, under whose wings of darkness, demon-worship, kidnapping and cannibalism are as freely practiced as more civilized crimes in the safe shelter of a lodge of Masons, Oddfellows, or Knights of Pythias. How long before Christians in America will be as wise as their brethren in Africa and refuse to fellowship secretism in any

form even when disguised in the holy garments of temperance? How long before temperance workers will understand that the cause of God and the cause of the devil can not be fought with the same weapons; that in taking the vows of secrecy they are actually striking hands with all the Masonic saloon-keepers, brewers and distillers, as well as their Masonic allies in our courts and legislative halls? How long before honest workingmen will understand that when they join a secret trades union they are joined as one body to the dark, aristocratic, monarchical, anti-republican institution of Freemasonry; and through it with the Nihilist, the Socialist, the Ku Klux—men whose profession it is to stir up rebellion, revolution, anarchy; and who without the aid of liquor, labor's greatest enemy and curse, could not achieve half the triumphs they have in the past or will in the future unless God in his mercy opens the eyes of our nation to its danger?

There can be but one answer to such questions. Society will never frown upon any evil that the church tolerates. Political action will never be taken against it till Christian voters and Christian statesmen demand such action. When Zion puts on her beautiful garments; when she casts out of her midst with scorn and loathing everything that would defile her purity; when she shows herself "terrible as an army with banners" against every form of sin and iniquity, then the honest temperance worker and the hard-handed son of labor will no longer believe a lie; and evil men and seducers will have a foretaste of the coming terrors of that Judgment Day when they shall say to the rocks and to the mountains, "Fall on us and hide us from the wrath of the Lamb."

CHAPTER XII.

THE YOKE OF BONDAGE.

The yoke of fraternal love and duty fastened so long ago on Nelson's boyish shoulders by a mother's dying hand, had often been a fetter on the freedom of his personal action—on his *soul,* never. But when he ignorantly degraded his manhood to wear the yoke of a secret labor union, he found, like many another honest American working man, that he had sold his birthright of liberty for a mess of pottage. He had never been a very active member, but had contented himself for the most part with simply paying his dues, and cherishing the comfortable delusion that he was thereby helping to rear up a breakwater against the greed and tyranny of capital. Thus he was as ignorant as any outsider of the dark designs hatched in its secret conclaves; or how, little by little, through the operation of that law in lodgery, certain as any law in mechanics (by which the unprincipled, unscrupulous element as surely rises to the top as the decent, virtuous, Christian element sinks to the bottom), a new class of leaders developed by the present crisis were coming to the front, whose regard for the laborer was like that of a wolf for a sheep.

Nelson was slowly waking up to the consciousness that their yoke was hard and their burden anything but light. His hope of a speedy marriage, his dream of some quiet prairie farm where his life and Martha's should glide away in rural peace, the dream which had so often come to him in the heat and grime of the workshop like a vision of cool waters—all this he must put far away into the indefinite future. The faster Tom regained health and strength the nearer came the time when he must take up his old burden of anxiety. And the worst of it was he was powerless. He could say some very true and bitter things of the few leaders who, to serve their own selfish ends, were willing to keep three or four hundred men out of employment. But he must bear it, though the cords were already beginning to cut into the flesh.

Nelson Newhall was not a physical or moral coward to be afraid of men he despised—and yet he *was* afraid. We bespeak for him the reader's charity, however, as well as for the minister whom one or two Masons or Odd-fellows in his congregation can intimidate so effectually; not that they wield as individuals more influence than others, but the whole lodge power stands behind them—that subtle, mysterious, Satanic force of which Revelation is full of dim hints; that backs up every popular iniquity; that can not be grasped, or measured, or analyzed; that sways politicians,

controls legislatures, gags the pulpit, persecutes the saints; and which to resist means in short either more courage or more faith in God than most men possess.

But matters were coming to a crisis. The dangerous, vicious element among the strikers was as wax in the hands of the leaders; and in fact Mr. Gerrish, who was a professional labor agitator, had instigated more than one riot and directed more than one assassination while engaged in that congenial field among the Molly Maguires of the coal regions.

The day the non-unionists were expected to arrive passed off quietly, though an extra force of police had been engaged in anticipation of trouble. But the following night the watchman, in his tour of inspection through the works, discovered a suspicious-looking parcel, which, on examination, was found to be an infernal machine containing enough dynamite to wreck the entire building. That the perpetrators of the act designed to destroy life as well as property there could be no doubt. Jacksonville was thrown into a fever of excitement over the diabolical attempt; the papers chronicled it in startling headlines; men and women discussed it with blanched faces; and those astute gentlemen, the detectives, hastened to the spot, made an examination of the premises, looked wise, and stated to the satisfaction of all inquisitive interviewers that they had found a clue, but did not wish at present to give further information.

Stephen Howland, with the sturdy yeoman blood in his veins that had loved justice and hated tyranny since the day it wrested Magna Charta from an unwilling king, could not but feel a keen interest in the struggle, despite his horror of such lawless methods of warfare on the part of the laborers.

"What a pity," he said to Mr. Basset, "that working men can't be made to see that when a third party with interests diametrically opposite to either, steps in between them and their employers, it must only lengthen and make more deadly this unnatural strife between labor and capital. They are robbed on three sides—by the selfishness of rich men, the ambition of designing leaders, and the grog-shop. Such is the terrible triumvirate that the American laborer has to face to-day; and if Christian people can not force something like Christian action on our government in relation to these evils, we must expect a reign of socialism sooner or later."

"That's so," returned Mr. Basset, in his easy way of agreeing or seeming to agree with everybody he happened to be talking with that Stephen found at times secretly exasperating. He had begun to feel, without exactly knowing why, that Mr. Basset was not exactly his ideal of a reformer.

A few like Martin Treworthy had the hardihood to suggest that the package with its terrible contents was never placed there by the prime movers of the plot, but by men whose secret lodge oath of unquestioning obedience made them fit tools in the hands of communistic leaders to do their unpleasant or dangerous work; and unless the secret societies which hatched such conspiracies were suppressed, and that speedily, by the stern hand of law, dynamite outrages would become as frequent in America as in Europe.

"I've put in considerable money into the Union," said Nelson, "but I never put in a cent to buy dynamite with, or to clothe in soft raiment men lazy and unprincipled enough to want to live off the earnings of honest labor. It is time this thing was stopped. We are forfeiting what the laborer can least afford to lose —all public sympathy and respect. But we can't handle communists in America just as Bismarck handles them in Germany."

"Masonic Congressmen can't anyway," retorted Martin, dryly. "It would be too much like passing sentence of hanging on a family relation. Look at the way they've done in Utah—how they've let this foul thing, polygamy, spread and spread, and why? Because the only way to stop polygamous marriages is to suppress the secret oaths of the Endowment House, and Congress would no more put its hand to a bill to do *that* than it would take a poker by the hot end. Your average politician hates to burn his fingers. And it is with dynamiters exactly as it is with Mormons, they don't dare to lay the axe at the root of the tree. Touch one secret order and the whole Masonic Grand Lodges would come tumbling down about their ears like the temple of

Dagon on the Philistine lords—and they know it."

"But there is this terrible grog-shop question to be settled first," said Nelson. "I hold to taking one thing at a time."

"Just what the Anti-masons said in 1835 when the slavery question came up. And so they stopped fighting the lodge to fight slavery. And what was the result? The lodge sneaked South in the Morgan uprising, laid the egg of treason and brooded it thirty years till in '61 the full-grown viper crawled out to plant its fangs in the nation's heart. And all the while slavery kept growing more powerful, getting a stronger hold on the government, and all the business interests of the country, till it was strong enough for rebellion. Masonry stood behind it just as it stands behind the saloon now, getting up secret temperance orders to do the bidding of the Masonic Grand Lodge —the very bulwark of the dram-shop. Dispose of this question and let some other one come up, and it will skulk behind that—and so on; and the end of it all would take a wiser man than I am to foresee."

To this speech, delivered with Martin Treworthy's usual vigor of utterance, Nelson could think of no better answering argument than this:

"Anyway, the saloon in its immediate effects is worse than the lodge. I've suffered enough from the rum curse to be sure of that. Of course I don't know anything about slavery, but I should say it was a rather worse evil than Masonry."

Martin Treworthy stopped in his walk up and down the room.

"Don't you suppose *I* know what slavery is? Look there."

He tore off his jacket, and disclosed his bare shoulders, ridged and seamed with terrible scars.

Nelson stood aghast at the sight.

"Why, Mr. Treworthy, what does that mean?"

Martin smiled grimly.

"It only means that when you were a little shaver not out of long clothes, I was finding out what slavery was. Those are the marks of a whipping that I took at the hands of slave hunters thirty years ago for refusing to tell them the hiding-place of a fugitive; and why the ruffians didn't finish off with a bullet through my brains I never could tell, unless they thought it unlikely I should ever come to after such usage."

"Terrible," said Nelson. "You suffered all this to give liberty to a fellow-being, and yet this is the first I ever knew of it. You are a strange man, Mr. Treworthy."

"I have had no call to tell of it before," said Martin, coolly, "though every single one of these scars I am prouder of than I should be of the stars of a Major General. I only want you to know that I have made about as intimate acquaintance with the devil of slavery as you have with the devil of the whisky jug, and for my part I would rather have fetters on my body than on my soul."

A momentary silence fell between them, and then Nelson said with a sigh,—

"I really believe if it weren't for Tom I would go away from here. Even hiring out on a farm would be better. I could at least sell my labor at my own price without anybody's else dictation."

And at that Martin was wise enough to be satisfied with the advantage gained, and held his peace.

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Meanwhile the sagacious detectives before mentioned had unriddled their clue —a piece of paper with some writing on it dropped near the place where the dynamite had been deposited, along with other bits of circumstantial evidence needless to particularize here; and in their Solomon-like wisdom were not simply suspicious but absolutely certain that Nelson Newhall was the real perpetrator of the attempted outrage.

(*To be continued.*)

NEW SEMI-MASONIC ORDER.

Boys Fourteen Years Old May Become Members.

Sons of members of the Masonic order are eligible to membership in the Order of Builders, a new society just organized here, which, it is expected, will soon become nation-wide in its scope. Membership is open to boys between the ages of 14 and 21. An advisory council of at least five Master Masons will help the boys.

There's a pathetic paradox in the fact that we are no nearer heaven because living is higher.

News of Our Work

A Committee of the Board of Directors is planning an Annual National Convention of about two days for some time next fall, probably in September. The principal part of the time will be taken up with addresses and testimonies. We are to meet in the Sherman Street Christian Reformed Church, of Grand Rapids, Michigan, Rev. R. B. Kuiper, pastor. Further and more extended notices, of course will be given.

IOWA CHRISTIAN ASSOCIATION CONVENTION.

The Iowa Christian Association held its Annual Convention in the Reformed Presbyterian Church at Morning Sun, Iowa, April 26th and 27th. This has been a real battlefield for the cause of the Association in past years, when Rev. Trumball presided over the work of the Association. The efforts of those days was not in vain, as is evidenced by the fact that there is no lodge in Morning Sun to this day. The present members of this church are still staunch in their opposition to secrecy. The convention was received very cordially and very comfortably entertained by the pastor, Rev. H. G. Patterson, and his people.

There was not a large delegation from outside communities, and having no lodges in the place, we did not have many, if any, who were members of secret organizations. Nevertheless the convention was a success, and had the weather permitted there would doubtless have been a much larger attendance.

The program arranged for was carried out with but one exception. One person on the program failed to get to the convention, and this was unavoidable, because of sickness in his home.

The success of the convention was due largely to the work of Rev. W. B. Stoddard who had been holding meetings and working up an interest in this work in the surrounding communities. He had held some twenty-seven services, and we feel that much good was accomplished. He also addressed the convention three times, being on the program for two numbers, and filling in with his Chart talk, which was excellent, where the vacancy was made in the program.

President Charles Blanchard was expected to be in attendance at the convention, but being called to another like gathering could not be present. However, he sent a young man, whom he is training for the work, from Wheaton College, Mr. Arnold V. Pent, who gave two addresses before the convention. The address of Rev. J. M. Coleman of Bloomington, Indiana, on the subject, "The Open Game," was timely and much appreciated.

Rev. A. Norrbom and Rev. C. Maring each addressed the convention, and their addresses were in keeping with sound Bible doctrine, and gave good instruction to those who heard.

The Association has been active in seeking to spread information and give light on this great rival of the church, and has sent out over eight hundred letters during the year, each letter inclosing three tracts and a circular letter bearing on the subject in hand. These tracts were sent to the various ministers of the state. This work is to continue as funds will permit.

Rev. A. M. Malcolm was re-elected as President, Rev. W. R. Emerson, Secretary; Rev. C. Maring, Treasurer, and Rev. H. G. Patterson, Vice President.

May the work be prospered much during the coming year.

W. R. Emerson, Secretary.

SOME IMPRESSIONS OF CONVENTION OF THE IOWA CHRISTIAN ASSOCIATION AT MORNING SUN, IOWA.

My first impression was, *a feeling of disappointment at the numerical smallness of the meeting.* I had promised myself and others a large attendance. The attendance of delegates from surrounding towns and country was disappointing, when we take into consideration that there are so many churches and Christian people in that section of Iowa that are in sympathy with the anti-secret movement. However, I hasten to explain, that the weather was very unfavorable, and the almost continuous rain made conditions such that a general attendance was not feasible. The later sessions were very well attended and the final meeting was quite largely attended by many who

could not be present before.

My second impression was *the genial atmosphere surrounding the Convention.* We were assured that we were in the midst of friends. We received a hearty welcome by the pastor in whose church the convention was held. He spake in the name of his people. The Reformed Presbyterian Church is one of the churches of Christ which stand four square on the secret order subject, while many others have yielded to the pressure to let down the bars in deference to the demands of anti-christ. A strong congregation in Morning Sun, and another strong one in the country gave us the impression of a sincere interest and welcome. These good people have exerted a wholesome influence in the community. Morning Sun has no organized lodges. While there are secret society men in the town, they have not been able to form a local organization. There has been a strong fight in the years past. Mr. W. Y. Orr of Loveland, Col., wrote a letter which was read to the Association, in which he gave some account of the early struggle when he lived in Morning Sun. He was a leader in the contest, and suffered persecution, but the secret society forces were so far defeated as to be unable to maintain successfully an organization.

A third impression was, *the widespread interest and earnestness of purpose which pervaded the Convention.*

It was apparent that the delegates and officers who went to this Convention were filled with an earnest and sincere spirit. The gloomy weather and small number did not deaden the zeal and earnestness of those present. The devotional exercises were spiritual in tone. Sincerity pervaded the addresses. The spirit of faith and humility was manifest. All realized that there was a tremendous force against us, but that the Lord is on our side, the side of light and truth, and that "One shall chase a thousand, and two shall put ten thousand to flight." A persistency of purpose pervaded the people. We were encouraged by the presence of our friend Peterson of Lyons, Iowa. He had not been at the meetings of former years, but has been persistently and with some success, contending against the lodge evils. We were glad to meet this brother. He is a fearless business man, who is not afraid to take a stand for right lest it might interfere with his business. Thus we were encouraged, and we would continue to witness for Christ and against those institutions which exclude his name. The Convention was a success, an inspiration. Plans were discussed for our next Convention. There is no thought of deserting the work. May God's blessing be upon his true servants everywhere.

A. M. Malcolm,
President I. A. C.

AN APPRECIATION.

Morning Sun, Iowa, May 2, 1921.

Mr. Wm. I. Phillips,
Chicago, Ill.

Dear Sir:—The Iowa State Convention of the Christian Association was a success. It will result in honor to the Church of Christ.

Although the rain kept many from attending who would have been there, yet those who were in attendance were inspired with new zeal and determination to fight the pagan religion of secret societies which is in direct opposition to the Christian Religion.

There are no Secret Societies in Morning Sun, thanks to such meetings held here in former days when Dr. Trumbull was pastor of the Reformed Presbyterian Church here and President of the Iowa Christian Association. But that generation is passing away and a new generation is springing up which is asking the question, "What is the objection to Secret Societies?" Those who were present had this question answered. Those who were not present heard about the Convention through the advertisements and reports in the papers and know that there are some good Christion people who are opposed to secret societies, and will be suspicious of them, and will not be so easily led into them. Then Dr. Stoddard spent the month of April lecturing in the various towns and cities in the state, thereby reaching a great many people with a strong testimony against the heathenish systems.

We ought to have more such conventions. If we cease to instruct and agitate along this line, the protest of the informed will become less vigorous, and

the uninformed will have no protest at all. We must turn the light onto this system of darkness. Light kills everything that thrives in the darkness.

Sincerely,
H. G. PATTERSON.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

This finds me at the capital city in the Buckeye State. I am on the home run and only stopping at a few important points. I regret that time does not permit me to visit many towns in Ohio and Indiana where I have found good friends in other years.

As the Devil has his "drive on" we must do what we can to reach those who desire our help. Newspapers are telling the people that lodges that live by striking in the dark and terrorizing those they do not like are one hundred per cent American. The Ku Klux Klan desire to keep their very place of meeting a secret, together with the names of their members, and yet call themselves patriotic! The enemies of Christ and righteousness are quite generally coming to the front with their cry "We are the patriots!" Many of our citizens desire schools where Christian ideas shall be taught. They naturally do not enjoy having their children come home from some day school and announce that they have learned they are decendants of monkeys. The lodge people I am told are more than ever seeking the destruction of the Christian schools. The lodge idea that any worship of "a God" is good enough is of course in line with such action.

At Fort Wayne, Indiana, I found our Lutheran friends much stirred on account of the lodge efforts and desiring help. I am announcing meetings there for May 27th and 29th. To meet these appointments I must shorten my trip home. The Iowa Convention will be reported in the CYNOSURE. The rain hindered the attendance of some but friends were cheered and helped. The Iowa work is ably manned, and will go forward in spite of tremendous opposition.

Your agent made twenty-nine addresses during April. A driving snow storm prevented my reaching appointments at Oskaloosa, otherwise I filled the appointments made. I spoke in the First Christian Reformed Church, Pella, Iowa, twice. A driving rain made the attendance at the first meeting small. It was estimated there were four hundred or more present at the second meeting. I was given a kindly hearing before the Classis Pella, of the Holland Reformed Church. Good meetings in Reformed and Christian Reformed churches at Otley and Leighton, Iowa, were held as planned. The lecture at Albia, Iowa, was in the Friends Church, and at Washington, Iowa, in the Covenanter Church. Friends of the Associate Presbyterian Churches supported these efforts.

I preached twice supplying the pulpit of the United Presbyterian Church, Morning Sun, Iowa, in the absence of the pastor and was told the Masons and I. O. O. F. have a few members in Morning Sun, but have not been able as yet to get sufficient members to institute lodges. The people there have for years been informed regarding the character of lodges. An excellent opportunity to give anti-lodge truth was afforded me in an address to the school children as they were gathered for their morning devotion. Sabbath, May 1st, I spoke in Chicago missions of our Mennonite friends. Urged by the brother who was to have led the devotional services one morning at Wheaton College, Illinois, I gave the students twenty-five minutes of an anti-secrecy address. I especially appreciate opportunities of speaking to college students.

Lutheran friends at Glen View, Illinois, rallied to our support as in other years. They were happy in anticipation of the coming of the new pastor, Rev. Mr. Werfelmann, who is also a good friend of the N. C. A. work. Called to Lansing, Illinois, to address the young people of the Holland Reformed Church, Sabbath, May 8th, I was also privileged to give shore addresses in the new organization of the Christian Reformed Church of Lansing, and also in the old mother church just over the line at Munster, Indiana. All meetings were largely attended. A Domine from Holland, Michigan, asking for lecture-help reported the Masons as very active at that place. They plan a new temple, and are making a special drive for more members. I found our good friends at

Berne, Indiana, willing as ever to help the good Cause. They of course in common with the rest are feeling the money depression but seemed cheerful in a united effort to overcome the difficulties.

A "drop in" meeting in "The Missionary Church" in the country was a surprise to me. There in the middle of the week a busy season, were over one hundred people gathered in the church to pray, and more than half were from ten to twenty years of age. They gave close attention to my anti-lodge message. Lutheran pastors here in Columbus, tell me their churches are having larger attendance. Cheer up, the Devil has not gotten the whole country yet! I notice on every lamp post on the principal streets here—Columbus, Ohio—is the picture of a girl and the letters O. U. La! La! Suppose some lodge is advertising its vaudeville.

It is nearly time for the train to Zanesville, Ohio, where I go for Sabbath work. There is much to cheer in the coming of the glad spring-time. Let us "look up and lift up." I found the Capital University supported by the Ohio Synod Lutheran friends being enlarged and reconstructed. That means going ahead sure. I hope to reach Chicago in time to attend the Annual Meeting and fill appointments in the West.

—May 14th, 1921.
—Columbus, Ohio.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

I am getting ready to go out again to a pitched battle against the most dreadful foe of the human family—that is the organized secret worship of the Devil at the idol altars of Satan which is disintegrating and sapping the life out of the Church.

A man said to my husband, "If a man is a Mason he is a holy man. He has no need to belong to the church when he is a Mason. There is nothing to the Church. My wife belongs to the church, and I don't bother her about it, but I know that the Masonic lodge is holy and I am satisfied that I am right. It is all based on the Bible."

My husband came home and told me how sorry he was for the poor sinner and the way he is being mislead.

We held a meeting in South Omaha about ten days ago and we were teaching them the sin of Masonry, the father of all the lodges, when a brother said:

"Sister, you are right, I have quit them all." He said while the revival was going on in the north end of Omaha the preacher asked the sinners to come to the altar for prayer, but there were some sinners that did not come and the preacher cried, "Why will ye die?" "Come and give up your sin and be saved."

They answered, "We are Masons and have been taught if we live up to its teaching we will be saved, and we are living up to our obligations."

"The preacher could not say a word," said this man, "for he was a 33rd degree Mason himself and a leader in several other lodges, so his own sin just shut his mouth."

Yes, poor people, they are sinners already and Masonry will make them murderers. A lot of men here in Omaha in September, 1919, bound themselves together to lynch a colored man. That was what they printed in the newspaper of Omaha. The paper stated that the plot was planned and that they picked out their victim, a poor crippled colored fellow and made up a lie about him and a white woman in the case and set the day to do that awful crime and did it and burned the court house. Now that is what is going on in the secret work of the lodge. The United States is the best government on the globe, but let her preachers awake, let them look over into the Eastern countries; let them read Ezkiel 27, and see what became of Tyrus. Oh, God, open the eyes of this government. Righteousness exalteth a nation: but sin is a reproach to any people (Prov. 14:34). God help us all in America.

A Primitive Baptist preacher said to me a few days ago, "Yes, the old Primitive Baptists are joining the secret orders, and the old church that has stood for right living is fast dying. I am going to Alabama and see if I can get the old church there to give up this idol worship and come back to the old paths. These secret orders are a curse to my people." He also said, "Sister, I heard you lecture on the lodge in 1919 at the ten meetings on Seward Street, Omaha. I asked a leading Methodist minister what

he thought about your lecture and he said, 'every word she said is right.' He said, 'it is the truth, it is the Bible truth, and too true for me. She hits me too hard.'" The same Word will judge him at the last day when the books are opened, Rev. 20:12-13. God help the N. C. A. to sound the alarm.

Yours for the Master's use,
MRS. L. W. ROBERSON,
—Omaha, Nebraska.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

I am on the Gospel firing line contending for "the faith which was once delivered unto the Saints." There can be no compromising ground. God's people must present a solid front to the enemies of truth. Of all modern enemies to truth and righteousness there are none more boastful and arrogant than the secret lodge system. Their Bible quotations, their prayers, their hymns and other religious ceremonies are all well calculated to deceive the unsuspecting and go-easy church members.

I have come recently in direct contact with the wicked influence of the lodge element. Brother Ishmael Bazile Gaskins, an earnest and devout young man, whom I had the pleasure of training twenty-five years ago (his father and mother being members of the Saint Matthew Baptist Church of which I was pastor), was chosen as pastor of First Mount Calvary Baptist Church of New Orleans. There was a Mason who was also an aspirant, but Brother Gaskins received the larger vote and was declared choice of the church for pastor. The church notified the executive officers of the Association, of which it was a member, to come and examine the young man and if found worthy to ordain him as their pastor. The Masonic aspirant protested, claiming that Gaskins was not fairly elected, and instead of the executive board examining the young man they sent a committee to ascertain if Gaskins was the choice of a majority of the church. The Committee's recommendation was accepted by the church, and a second vote taken which resulted in a larger majority for Gaskins than the first vote. The Committee reported back the result to the Executive Board. The Masonic aspirant met the Executive Committee again and contended that Brother Gaskins did not get a majority vote of the church. The Executive Committee sent another committee to ascertain the accuracy of the church vote.

The church then called me in conference to ascertain whether they were bound to acquiesce in the Executive Board's actions in their attempt to thwart the wishes of the church in their choice of a pastor. After examining the church records and being satisfied that they had acted within their rights and were under no obligation to yield their judgment to Masonic oppression, I advised them to call the council of orthodox Baptist churches and ministers to examine their candidate for ordination. My advice was accepted and the following churches and pastors were invited and met in council, to wit: Second Good Hope, Rev. A. M. Lewis, Bro. E. Bruce; Central, Rev. F. J. Davidson; Second, Rev. A. Hubbs, D. D.; Little Zion, Rev. G. H. Hendricks; Beulah, Rev. E. M. Washington; First Zion, Rev. D. B. Fischer; Second Vacherie, Rev. G. James; Toulvine, Rev. H. R. Diggs, B. S. The council met March 24th and organized by electing Dr. A. Hubbs, Moderator; Rev. G. James, Secretary; Rev. D. B. Fisher, Catechiser. Brother Gaskins passed a splendid examination in Scriptural doctrine, history, geography, grammar and mathematics, after which Brother Gaskins was publicly ordained to Gospel ministry and installed as pastor of First Calvary Baptist church, Masonic chicanery and objections notwithstanding.

Dr. Hubbs is one of the old line anti-secret preachers of this state who was a correspondent to the CYNOSURE from 1884 to 1893. Brother Gaskins is a strong young preacher and an ardent anti-secretist and a member of the CYNOSURE family. I am planning and preparing to go on an anti-secrecy and evangelical tour about May 3rd. I ask an interest in your prayers of the faithful of the Lord.

Secretary Wm. I. Phillips received recently the following words of appreciation from the Assistant Librarian of the YALE UNIVERSITY LIBRARY of New Haven, Connecticut:

"The Library is in receipt of your

printed notice that its subscription of the CHRISTIAN CYNOSURE has expired with the May issue. Permit me to call to your attention the fact that the Library has received this publication for several years as a gift. Possibly this fact has been overlooked. I trust that the favor can be extended and that we shall continue to receive the issues regularly. If this can be done, I would assure you that we shall especially appreciate the favor."

When our friend, Mr. F. L. McClelland, of Kansas, sent us a remittance recently he wrote: "I am sorry that I can not do more for the Cause you so faithfully represent, for the lodge sin like many others is alarmingly on the increase."

Mrs. J. Highland of Washington state has been friend to the Cause for many years. She writes: "I use my CYNOSURE to let in light whenever I get a chance, but it seems almost a waste of time to say anything against the secret orders in ———. They grow faster than weeds. I think nearly a hundred have joined the lodges here this winter and many of these have read tracts from the National Christian Association. The churches are all manned with lodge preachers except one. The town folks, however, know where I stand and that our own son keeps out of the lodges, which is one thing to rejoice over.

May God send his dear Son to earth soon, is my prayer, but 'we will work till Jesus comes' and then expect to hear Him say, 'good and faithful,' if not successful."

GOVERNOR M'KINLEY'S INITIATION.

Editor of CYNOSURE:

Dr. Blanchard's articles on Masonic claims reminds me of Governor McKinley's lodge speech.

About fifteen years ago, while riding on a train I met and conversed with a traveller wearing a Masonic badge and our conversation turned to Masonry, especially to the horseplay of the initiation, which he frankly acknowledged. He told me subsequently the following:

"I helped to initiate McKinley, then Governor of Ohio, but later President of the United States, into a certain lodge degree. In the course of the initiation. we halted and called on McKinley for a speech. He consented and told us, 'It is the *most shameful thing* that I have ever witnessed' and 'if called upon a thousand times to repeat it I would a thousand times refuse.'

"The Master of the Lodge asked him, 'Do you mean to say you would disobey me?' McKinley replied emphatically, 'I *certainly would.*' The lodge men then seized McKinley and forced him through the rest of the degree and again called on him (McKinley) for a speech. McKinley repeated and emphasized his former statement that it was 'the most shameful thing I have ever witnessed and I would never repeat it under any circumstances or conditions.'"

My informant would not tell me what lodge or what degree it was of which he spoke. To do so would "reveal" their pretended "secrets" and I suppose expose him to Masonic punishment. He had the appearance and demeanor of an intelligent, cultured, sincere gentleman—I had almost said Christian gentleman—who, like thousands of lodge members, hate, detest and abhor the lodge but dare not openly denounce it for fear of its penalties.

Relating this story to another travellor, a friend of mine, a Christian gentleman and salesman and later a preacher of the Gospel, he said, "It was the Mystic Shrine degree," the special Mohammedan degree. I do not know of my own knowledge and simply relate what was told me.

I doubt not that future generations will be told that President McKinley was an euthusiastic Mason and lodge official.

GEORGE F. WOODARD.

Kalamazoo, Michigan.

A PATRIOT'S APPEAL.

It has been said, "Eternal vigilence is the price of liberty." Why not then say to all, who love their country whose motto is "Equal rights and justice to all": Show the light that is in you so that the world shall see it!

There are so many different kinds of lights in the world today. The light I wish to speak of now, meets behind bolted or guarded doors, protected farther by sacred promises, or by oaths. Their light is hid from the world. Surely their light

must be darkness and not for the best interest of our government, or they would not use such strenuous means to keep their light in the dark.

There are many testimonies by intelligent and useful men who show those organizations to be harmful to our government, but on the other hand those societies would have us believe their societies good because they have intelligent men in them. But what does that claim prove? Many a smart man has wandered from the path of rectitude. The world's ruler of this world's darkness is always ready to capture the human family and bring them under the bondage of sin, and take away their liberty to speak openly against the evils of this world. He who takes away this heaven bought privilege, takes away our liberty, our freedom and our manhood. This is a sure result, if for any cause we cease to be free to act on principles of truth and righteousness according to the very best light we can get.

Now let us consider the teachings of Jesus Christ, the true Light of the world: "The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing" (John 18:19 and 20). "Then spake Jesus again unto them saying, I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life" (John 8:12).

Jesus said, "No man when he hath lighted a candle puteth it in a secret place neither under a bushel, but on a candlestick that they which come in may see the light" (Luke 11:33). "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:20 and 21).

Jesus has also said, "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all" (Matt. 5:33 and 34). Jesus said, "As long as I am in the world I am the light of the world (John 9:5), and knowing he would soon leave the world He said to the Apostles, "Ye are the light of the world." "A city that is set on a hill cannot be hid" (Matt. 5:14).

This is sufficient to prove Jesus' doctrines which He gave that we might walk in the light as He is in the light. Jesus said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25). Shall we be divided and brought to desolation or shall we be united for righteousness and stand?

It is unnecessary to add more words. Jesus' words, if read understandingly, are sufficient to lead us into the true light. I have written this in the spirit of love and with the desire for the best interest of the whole human family.

OZIAS N. BARNES.

Fayette, Ohio, May 14, 1921.

O Lord, help the nations to see the pathway which is enlightened by Thy Truth.

Jabez says: If all the political promises were potatoes, you could spud the whole Atlantic.

Jabez says: Some of the politicians call their party platform "sound." That's all—except fury.

You, yourself, brought down the high cost of living when you quit buying over-priced goods.

The man who has everything he wants generally has a lot of things belonging to someone else.

In these days of profiteering it seems that what goes up, stays up.

The double harness of matrimony won't hold for the trip unless there is a bridle on both tongues.

Pity the man who doesn't have to work—he doesn't know how to enjoy a rest.

Perfection in humanity is like the fourth dimension—we haven't found it yet.

TREATISES, ADDRESSES, SERMONS AND TRACTS

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NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St., Chicago, Ill.

CHRISTIAN CYNOSURE

VOL. LIV. CHICAGO, JULY, 1921. No. 3.

They talk of the inhumanity of the Cross, but 'twere better to talk of man's inhumanity to man than of God's injustice to His Son a thousand thousand times over. Christ bore our sins on the tree in His own body, and endured the wrath of God, or how explain the meaning of the Cross, the darkness, and the death? Spotless, sinless, perfect, yet He died the death of the Cross. Explain it, or the mind drifts from its moorings out to the shoreless sea of doubt. Blessed be God, the explanation is so simple that a child can understand who scarce can tell his letters. "He (God) hath made Him (Christ), who knew no sin, sin for us."

DR. ANDERSON-BERRY.

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In the Papacy they make pilgrimages to the shrines of the saints—to Rome, Jerusalem, St. Jago—to atone for sins. But now we in faith can make true pilgrimages which really please God. When we diligently read the Prophets, Psalms and Evangelists, we journey towards God, not through cities of the saints, but in our thoughts and hearts, and visit the true Promised Land and Paradise of everlasting life.—*Luther.*

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

LODGES AND THE PUBLIC SCHOOLS

PRESIDENT BLANCHARD, WHEATON COLLEGE, WHEATON, ILLINOIS

It would be very pleasant to those who struggle after righteousness within and without if Satan would take a vacation. Unfortunately he never wearies and so far as the records go, he has never been off duty from his beginning until now.

Not long since, I called attention to the effort now making to identify Washington with Masonic lodges. As has been said so frequently, it would make no difference if everything they say were true. We are not to be followers of men, but followers of God. Even good men make mistakes and commit sins. Washington was no exception to this rule. He was a real patriot, a great soldier and a great statesman, but he was not infallible and if he had been foolish enough to have admired and promoted free masonry and other secret orders, we should still have to go to the history of the order, its ritual, its religion, its philosophy, to find out what sort of a thing it was. Though this is true, the articles about Washington and the continuous publication of Masonic literature are significant in our time. The lodges are striving for a rehabilitation in the public mind. Christian people have suspected and condemned them because of their appeal to human vanity in titles, regalia, etc., because of the bloody oaths which have been confirmed by bloody actions. All these things have discredited the organization with thoughtful men and women.

There is no attempt to answer the arguments against the orders. No one declares that when Jesus said, "In secret I have said nothing," He did not mean what He said. No one attempts to say that when the Holy Spirit said that we were not to be unequally yoked together with unbelievers, He meant that we were to be tied up with them in every sort of a way. No one attempts to say that stripping men to their underwear to make them an object of mirth before a crowd of men is tending to make men more humble, honorable, and Christlike. There is, however, a continuous attempt being made to secure credit for Masonry on the ground that George Washington was a Freemason.

Another Charge

Another fact which needs to be considered at this time is the attempt to secure public approval by holding public meetings of one kind or another which are real advertisements for the society. I have noticed several occasions of this kind recently. The Lodge holds a public meeting and introduces a speaker who is to give an address on some popular subject which has nothing whatever to do with Freemasonry, but which seems to have since it is given under their direction. This of course is bait to catch good men. In these meetings there are no references to or representations of the initiations, no repetitions of the oaths or real information respecting the religion of the order. Such gatherings are an advertisement, but not a justification of what the order really is. They can not

of course influence thoughtful people who know the facts in the case.

Another effort which is now taking place is a peculiar one. Certain Masonic senators have introduced a bill in the Senate providing for an appropriation of one hundred million dollars to be apportioned among the states to aid in the payment of teachers' salaries, the equalizing of education, the Americanizing of immigrants, etc. It is not strange that a number of senators should be Masons. The lodge has always in one way or another endeavored to get possession of public positions. That is not strange, but it is a little peculiar to see Freemasonry, which has no connection with educational matters, except the pretense of scientific instruction in their initiation, should be pushing this bill and we find that not only was it drawn up, but it is being advertised by the lodges, and that Masonic bodies throughout the country are urging its adoption. For example, the Grand Master of the Grand Lodge in Nevada says that "the public school is the child of Freemasonry." This of course, is not true and no attempt so far as I can learn has been made on his part to make it seem true. He simply says it and lets it go hoping that some people will believe it.

The past Senior Grand Warden of Iowa spoke of "the stand the Grand Master of that state has taken for the education of the young people." Mr. Pettigrew, Grand Master of South Dakota, says the masons of the country have always stood behind the public schools. It is not perfectly clear what this means, but the object is, no doubt, to give the impression that in some special way they have helped the schools. If this is their intention, of course it is not true to fact. Freemasonry has no science, it has no libraries for general knowledge, does nothing to promote general intelligence, in fact seems to prevent this by their bloody oaths, foolish ceremonies, and the like.

Twenty-three thousand Masons in the State of Louisiana are said to have requested their senators and representatives to vote for this bill to give one hundred million dollars to public education. "The Masonic Service Association of the United States" was organized in 1919 by some eighty Grand Representatives from thirty-four Grand Lodges. Its purpose as declared is "To give to American Freemasonry a national voice."

This is undoubtedly an effort on the part of this association to push the Masonic lodge into public notice and to secure through it an appropriation for the public schools. If this Bill should become a law, under present conditions, it is obvious that two or three things would follow.

In the first place, the men who were appointed to office under the act would be probably, largely Masons, and would draw large salaries for the service which they were supposed to render. *In the second place*, it is likely to stimulate the appointment of Freemasons and other lodge men to positions in the school system throughout the country. I have been connected with public schools and education for many years and have often noticed that the men who get the leading positions are Freemasons. Along with the appointment of Masonic officers to administer the laws and Masonic teachers to manage the schools which are supposed to be benefited by the law will be the general movement to recommend the lodge movement to the people of the country. Of course all these things put together will tend to break the force of the argument against these organizations, and the appeal to personal vanity and greed will be continually made.

What Can Be Done?

Of course it is the right of any citizen

to protest against any public action which seems to him to be evil. It is perfectly clear that the secret lodge system is hostile to the home, to the church, and to the state. This being the case, it can not be anything but hostile to the public school. The forging of letters in the Washington case, the falsehoods continually uttered regarding the relations of military and civilian officials in our country to the Masonic lodge attempting tc show that ever great man is a lodge man will soon make it absolutely impossible to have any historic truth on the subject available. If men in Boston will print the statement that Chief Justice John Marshall is a Freemason, while he is yet alive and able and willing to contradict the statement, what will they do for him and for others when they are dead?

The Bible in the Public Schools

Our readers know that for years there has been an agitation respecting the use of the Bible in the public schools. It is not true that the Masonic lodge has been in any sense of the word the founder of our public schools. Lodges do not naturally tend to intelligence. Some intelligent men become lodge men, but no intelligent men are made by the lodges. They have nothing to make men intelligent. To go through the hum drum ritual of a secret society would naturally tend to softening of the brain. Many men have said to me that they do not go to their lodges for they find it so extremely tiring to hear the order of service gone through and the repetition of the lodge catechism. They like to be called "Grand" and "Great Grand," but they like to be called "Senator," "Governor," etc., they like the regalia and the titles where they can secure profit by them. They use the ignorant absurdities of the lodges to secure praise where there is opportunity for self glorification.

Of course men of this type are not usually Christians. It is safe to say that they are never intelligent Christians. They have never known what Christianity is and can never know while they are moved by such earthly ambitions as have been referred to. Still further, lodges have never believed in the Bible. They use it, they call it a piece of furniture, but they do not believe it or obey it. They strike the name of Jesus Christ out of the Scripture which is read and omit it from their prayers and yet they declare that their members when they die go to heaven no matter what their earthly lives have been.

The fact that the lodges are striving to get control of the public schools suggest the possibility of the stimulation of the parochial school movement in our country. The Catholics have had it for many years. Lutherans are extending their church schools. The tendency to-day of public education is towards evolution and its teachings which produced the world war and which are likely to produce another yet more terrible. Children in the grades are already learning what the teachers believe about the creation. If the present tendency continues until the whole public school has been lodgified, it may easily be supposed that all Christians will be compelled to establish schools for their own children in order to protect them from such teaching.

All people who read and think know that the criminal population of our country consists of the younger people. I do not mean that there are no older persons who are criminals but I mean to say that the criminal population as a whole is young. If education is to be on an antichristian or unchristian basis the tendency in this direction will continue. We fear that the Smith-Towner bill will be a factor to produce the evil result about which we have spoken. There is a continual desire on the part of ambitious men of one sort and another to create new positions which they or their friends may

fill. If these brethren would use these positions for the good of the public and the glory of God, the building up of His church no one would object. There are plenty of things for us to do, and to have the taxes of Christian citizens used to promote unchristian or anti-christian schools is a serious evil and some method ought to be devised for preventing it.

Of course the first thing which a Christian thinks of in such a connection is prayer. Prayer moves the arm that moves the world. That is a tremendous statement, nevertheless it is true and will always be true for God has said that He will answer the prayers of His children.

There are millions of Christian people in this country who are paying double taxes, that is to say, they are supporting the public school system which is unchristian, and in many instances, anti-christian, and are at the same time levying taxes upon themselves for the Christian training of their children. It may be said that this is an argument for Catholic schools and we must admit that it is if their education was Christian as it ought to be. However, while it is true we cannot approve of Catholic education, it is true that we must approve of Christian education. We approve of the Catholic education so far as it is Christian. While the lodge is a political force, it does not make it the duty of a Christian nation to support a Godless education. We must be careful about extending the powers of men who have degraded our educational system and have departed from the faith once delivered to the Saints. We think the Smith-Towner Bill should be defeated.

SMITH-TOWNER BILL AND MASONRY.

In 1918, Senator Smith (Democrat) from Georgia introduced to Senate a Bill (S. 1017) for the creation of a National Department of Education. The Bill provides that American education shall be given recognition by the Federal Government; the Bill provides for an appropriation of $100,000,000 to be apportioned among the States to aid in the payment of more adequate teachers' salaries, the equalization of educational opportunities, the removal of illiteracy, the Americanization of immigrants, physical education, etc., etc.

Combined with this Bill is that (H. R. 7) of Representative Towner (Republican) from Iowa, the Bill now known as the "Smith-Towner Bill," pending action of Congress.

Thousands of men the country over remain good men in spite of their Masonic affiliations; and the fact that both Smith and Towner and five other statesmen to whom I have been referred in matters pertaining to the Smith-Towner Bill are all Masons, would not seem strange at all were it not for the fact that Grand Lodges of Masonry have taken action in favor of the Bill and that Masonic magazines, the country over, are being used as mediums to push said Bill.—B. M. Holt.

The Public School the Child of Masonry.

"The public school is primarily the child of Masonry," says Grand Master B. S. Park, Proceedings, Nevada, 1920, page 34.

"Your committee wishes particularly to commend the Grand Master, W. A. Westfall, on the stand he takes for the education of all the youth of our country in our free, unsectarian public schools."—J. A. West, Past Senior Grand Warden, Iowa, Proceedings, page 83.

"By unanimous vote the Grand Lodge (California) adopted a resolution which dealt with the matter of the Smith-Towner Educational Bill now pending in Congress."—Proceedings, Iowa, 1920, page 37.

"The Masons of the country have always stood behind the public school."—G. A. Pettigrew, Grand Master, South Dakota, 1919, Proceedings, Iowa, 1920, page 202.

"It is the wish of 23,008 Masons of this State (Louisiana) that the Senators and Representatives from Louisiana to

our National Congress be requested to vote and work for the Smith-Towner Bill, H. R. 7 and S. 1017, Sixty-sixth Congress.—Proceedings, Alabama, 1920, page 73.

"We recognize and proclaim our belief in the free and compulsory education of the children of our nation in public primary schools."—Grand Lodge, Oregon, Proceedings, Alabama, 1920, page 40.

It is not enough that Masonry is unduly active in its support of the Smith-Towner Bill. The chief object of Masonry in this is to destroy all private and parochial schools.—B. M. Holt.

"We much prefer the elimination of the private and parochial elementary schools since the one makes for class distinction and the other for religious intolerance."—Grand Lodge, North Dakota, June 17, 1920, *The Builder,* August, 1920.

"Wherever a dollar is given to support a parochial school it is a distinct slap at the public school."—Grand Lodge, South Dakota, Proceedings, Iowa, 1920, page 202.

"The only influence fighting this measure (the Smith-Towner Bill) is that of the un-American parochial school."—Grand Secretary, W. L. Stockwell, Masonic Grand Lodge Library Bulletin, January, 1921.

"I believe that the time is coming when we should take a stand against the narrow bigotry of the parochial school."—G. A. Pettigrew, Grand Master, South Dakota, Proceedings, Iowa, 1920, page 203.

Masonic Attack Not Confined to Catholicism.

"I do not believe that there can be any Roman Catholic United States history or any Norwegian or German Lutheran United States history, or any Presbyterian United States history."—G. W. Stockwell, Secretary Grand Lodge, North Dakota, Official Document, January 8, 1921.

"We do not see why children need to be educated as Presbyterians, Catholics, Methodists, Lutherans or as Hebrews."—Masonic Grand Lodge, Library Bulletin, January, 1921.

Masons and Masonry throughout the country stand back of the Smith-Towner Bill, but this is not all, for said Bill has also been incorporated into the activities of the "Masonic Service Association of the United States," organized by some eighty Grand Representatives from 34 Grand Lodges. Said Association came into existence in November, 1919, in Cedar Rapids, Iowa, and has for its object "to give to American Freemasonry a national voice." It is claimed that "lack of co-operation among Masonic units" has been remedied by said Association; and that "it is only through united efforts that we can safely oppose our arch enemies."

"Resolved, That this [Masonic Service] Association heartily and unreservedly approves and indorses the principles of the Smith-Towner Bill now before Congress, which provides for a national department of education and appropriates $100,000,000 to assist the several States in meeting the educational demands of the present day, and respectfully urges upon Congress the speedy passage of this measure."—Printed in the Proceedings, *Grand Lodge, District of Columbia,* 1919, page 516.

RITUAL BROTHERHOOD OF RAILWAY CLERKS.

In use of gavel and for other purposes, * indicates one rap; ** two raps; *** three raps and so on. —— indicates a pause. Thus *——** indicates a rap, a pause, then two raps; **——** two raps, a pause and two raps and so on.

Sections or paragraphs marked "!" may be omitted at the option of the lodge.

Opening Ceremony.

(During this ceremony no members will be admitted into the lodge room. They may, however, be admitted to the ante-room.)

The hour for meeting having arrived, the President assumes his station, gives * and says:

President: Members will be seated and officers repair to their respective stations.

(If any stations are vacant the Presi-

dent will fill them temporarily from the members present, after which he will continue.)

President: Brother (or Sister) Sergeant-at-Arms, see that all lodge room doors are secured, all official stations filled and then ascertain if all present are entitled to remain.

Sergeant-at-Arms: Worthy President, your order has been obeyed. The doors are securely guarded, all stations filled, and all present are entitled to sit with us.

! President: It is well. Brother (or Sister) Inner Guard, exchange place with the Outer Guard.

(The outer Guard enters and stands inside the door.)

! President: Brother (or Sister) Outer Guard, what are your duties?

! Outer Guard: It is my duty to safely guard the outer door, and allow no one to enter except those who are in possession of the term password, or by permission of the President.

! President: So let it be, you will resume your station and relieve the Inner Guard.

(Inner Guard resumes his place.)

! President: Brother (or Sister) Inner Guard, what are your duties?

! Inner Guard: Worthy President, to faithfully guard the inner door, and suffer none to pass or repass except such as are duly qualified, or by permission of the President.

! President: Brother (or Sister) Sergeant-at-Arms, what are your duties?

! Sergeant-at-Arms: Worthy President, to see that all present at the opening of the lodge are in possession of the passwords, to receive and conduct all candidates for initiation, and perform such other duties as may be required by the President or by the lodge.

! President: Brother (or Sister) Chaplain, what are your duties?

! Chaplain: To invoke the divine blessing upon all our undertakings, and perform such other duties as may be required by the President or by the lodge.

! President: Brother (or Sister) Treasurer, what are your duties?

! Treasurer: Worthy President, to have charge of and safely keep all of the funds of this lodge, and pay out the same only by order of the lodge, when I shall have received a warrant signed by the President and Secretary and keep a true and correct account thereof.

! President: Brother (or Sister) Financial Secretary, what are your duties?

! Financial Secretary: Worthy President, to collect and receive all moneys due the lodge, to keep a true and correct account between the lodge and its members, and to turn over to the Treasurer all money in my possession belonging to the lodge at the close of each meeting, taking a receipt therefor, and to perform such other duties as may pertain to my office.

(Should the offices of Financial Secretary and Treasurer be combined the one holding that office will make reply for both.)

! President: Brother (or Sister) Secretary, what are your duties?

! Secretary: Worthy President, it is my duty to keep true and correct minutes of all meetings, conduct the correspondence of the lodge, have charge of the seal, use it cautiously, placing it on only official correspondence and records, and to perform such other duties as are required by the laws of the Brotherhood.

! President: Brother (or Sister) Vice-President, what are your duties?

! Vice-President: Worthy President, to assist the President in preserving order, and in the absence of the President to perform to the best of my ability the duties of presiding officer, and do all in my power to advance the welfare of the Brotherhood.

President: My duties are to preside over this lodge, without fear or favor, ever having the welfare of this Brotherhood at heart, and with malice towards none, and equal rights for all.

The Chaplain will now invoke the Divine Blessing. * * *

Opening Prayer.

Chaplain: Our Father, Who art in Heaven—as a body we congregate in this lodge room for the betterment of our fellow-workers and the furtherance of our cause; lead us that we may do all things well. Amen.

All answer: So let it be.

President: I now declare this lodge open for the transaction of such business as may legally come before it. Brother (or Sister) Inner Guard, you will now permit such as may be in waiting and qualified, to enter.

(To be continued.)

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

CHAPTER XIII.

IN WHICH CERTAIN CHARACTERS IN THE STORY GET "MORE LIGHT."

Nelson's arrest caused much excitement in Mrs. McGowan's quiet boarding house, and fell on Martha like a thunderbolt. But if she was not exactly a heroine, she had the stuff in her of which heroines are made, and she neither wept nor fainted when Martin Treworthy told her the news, but exclaimed indignantly:

"It is all a wicked plot. His opposition to the strike has made him enemies among the workmen, and they have laid this scheme to revenge themselves on him, and turn off suspicion from the real criminal."

"But, you see Nelson has been fool enough to join a secret clan, and from *their* point of view the wretches, who actually put the dynamite in the building and perilled scores of lives, were guilty of nothing worse than 'imprudence' and have got to be 'shielded from the consequences' some way or other. Nelson has incurred their hate by opposing the strike and opposing the leaders, and he can fill up the gap as well as any other innocent man; under the circumstances maybe a little better."

"Oh, can it be that God will let Nelson suffer under such a wicked accusation—so absurdly false on its very face!" burst out Martha. Whereat Martin Treworthy cut short his growling and essayed to comfort her with that kind of advice which, however trite and commonplace it may seem, has comforted people in trouble in all ages.

"Keep fast hold on your trust in God. Don't let that slip. Anchor your heart right on to his promise. 'He shall bring forth thy righteousness like the light, and thy judgment like the noonday.' That is the best way to do now. It is all coming out right. Why, bless you, there ain't anybody believes him guilty. The only witness against him whose testimony amounts to anything is a worthless fellow who would sell his soul for a drink of whisky. That young Howland says there ain't a jury in the land would indict him on such evidence. He'll come out all clear from this—but—" Martin Treworthy spoke the last words in the slow way in which he always uttered his strange half-prophecies that were the more impressive from the fact of their being so often couched in Scriptural language—"the end is not yet."

To Martha they sounded like the echo of her own unvoiced forebodings, and struck a chill to her very heart. But she asked no questions.

Stephen Howland had felt more than a passing interest in the young workman who had been his first client in Jacksonville, and undertook his defense with much ardor as a case even better suited to his chivalrous temper than prosecuting rum sellers.

The torn fragment of paper found where the dynamite was deposited was a part of a letter with Nelson's name attached; but Stephen's quick, judicial sense saw at once that all this "circumstantial evidence" if it proved anything proved too much, as the real criminal would in all probability have covered up his tracks better; while under his sharp cross examination the miserable fellow who had been hired to perjure himself became involved in hopeless contradictions, and finally broke down at a point where he testified to having recognized Nelson on a certain occasion, the hour being late in the evening, by the light of the moon; a statement which the almanac failed to verify, as Stephen, after due examination of that important authority, quietly informed the jury.

Nothing now remained but to sum up in one brief and powerful argument all the facts in the case, which proved a conspiracy to criminate his client on the part of some members of the Union who were dissatisfied with his course in relation to the strike. The evidence was so overwhelming that Nelson was triumphantly

cleared of the charge without the jury leaving their seats.

In the course of his speech Stephen incidentally remarked, "I believe fully in the right of laboring men to organize for their own better protection, but when these secret organizations become engines of intimidation and terrorism, and fetter personal liberty, they are a nuisance to the world and the greatest possible curse to labor," and in doing so he merely expressed an opinion which he supposed would be shared as a matter of course by every good, intelligent citizen. In his own mind it really seemed like a very innocent and well-turned sentence, and decidedly apropos to the defense, but Mr. Basset, who had dropped in to hear the proceedings of the court, as soon as it was over made him aware of his mistake.

"It won't do now to condemn the secret trades unions for the rash acts of a few. It will be likely to hurt your practice if you say such things. So many Masons and Odd-fellows belong to these societies that there's a *kind* of connection, you see. And besides you are likely, unaware, to hurt the feelings of a brother, and so go contrary to that rule of charity which is such a fundamental principle with all true Odd-fellows."

It did not occur to Stephen that if he fully carried out this rule and never said or did anything that could by any possibility hurt the feelings of Masons or Odd-fellows, it would effectually prevent him from making another speech against the saloon business as long as he lived. But Mr. Basset's glorification of his favorite order upon all possible occasions had begun to slightly pall upon his taste, and it *did* strike him as an unpleasant idea that there should be any link between him and dynamiters—which he was on the point of dryly observing when he saw Martin Treworthy a little distance off, his rugged features in a glow of delight, and turned away rather abruptly to shake hands with him.

The old soldier with his odd mingling of various and seemingly opposite characters, who had fought and suffered for the cause of human liberty, in those days already as much a part of history to the generation to which Stephen belonged as Bunker Hill or Valley Forge, had made a strong impression upon his fancy on the occasion of the former trial, and he was glad of this opportunity to renew his acquaintance. But the greeting he received from the old border hero was decidedly more confusing than Mr. Basset's.

"That was good—the way you come down on these unions. God bless you, and give you the chance to hit the whole brood of secret orders a good many such raps."

Poor Stephen felt himself in an awkward dilemma, but the Howland honesty came to his rescue, and he said, while the blood rushed uncomfortably to his face, "I fear you misunderstood me, Mr. Treworthy. My remark was not intended to condemn all secret societies, or even the trades unions further than their tyrannical abuse of power. I am an Odd-fellow," he added hesitatingly, "but I trust I am a good citizen for all that. I no more believe in any society which tries the dynamite argument, or restricts personal liberty, than I do in rum-selling, and should feel that it was just as much my duty to fight it."

This was decidedly an opening for Martin Treworthy, who had enough of the wisdom of the serpent not to speak his real chagrin at the unexpected revelation. He only muttered, "I might have known they would rope you in, my fine fellow," and then, taking advantage of the unsuspecting Stephen, said:

"Well, you *have* fought the saloons like a young Jephthah, as though you'd been regularly raised to the business, but somehow we hain't got rid of the Ammonites yet."

"The fact is, Mr. Treworthy, saloon-keepers are the very hardest kind of fish to catch. In the first place all kinds of obstacles are thrown in the way of procuring evidence, and when evidence is obtained there is the difficulty of convicting. The jury fails to agree, or there is a loophole in the statute book. It is really discouraging."

"Well, I remember going on a hunt once after mail robbers," said Martin, in the slow, ruminative fashion in which he used to begin his stories of border experience. "They belonged to a gang that had kept the whole country in terror for years. They'd ride into a town with their revolvers cocked right in open day, and take whatever they wanted. Sometimes,

out of sheer cussedness, they would amuse themselves by picking a quarrel with some poor fellow in one of the stores or restaurants, shoot him dead, and then ride off without anybody's daring to move a finger to stop 'em no more'n as if they had the numb palsy."

"That was a pretty state of affairs," commented Stephen, whose Eastern ideas were much shocked. "I hope you caught the villains and hung them to the nearest tree."

"We rode miles and miles through the brushwood," continued Martin, "and at last we sighted the rascals—were, in fact, nearly within pistol range, when I seen one of the fellows raise himself in his saddle, fling up his arm and then let them drop down to his side. And after that 'there was no more luck about the house' as the old song says. It was really queer what accidents happened to put us back, till finally we lost the trail altogether. I didn't understand the matter as I did afterwards. The fellow gave the Masonic sign of distress; the leader of our party was a Mason himself, and worked it so as not to have them captured."

Stephen felt as if a calcium light had been flashed on sundry puzzling points encountered in his legal practice, but its chief effect just then was to give him a sense of discomfort like the light let too suddenly in on eyes that have been long bandaged. So he only said, "Aha," while Martin wound up with a moral to his tale as follows:

"They say sauce that is good for the goose is good for the gander, and if secret signs and grips are good for thieves and murderers, they are good for rum-sellers; and if they are good for that kind of gentry they are good for dynamiters. Better stick a pin in there. It may come handy to refer to next time you have a liquor case to try."

And Martin Treworthy, with a curious smile on his face, strode away and left the young attorney to recover as well as he could from the effects of "more light" than had been flashed upon his understanding by any degree of Odd-fellowship which he had yet taken.

(*To be continued.*)

A sentinel must not leave his post even to gather pearls or diamonds.—*Spurgeon.*

HOW THE SHRINERS ACT.

BY DR. G. A. PEGRAM.

I had often heard how the Shriners acted at their gatherings but I had never seen it. I have read also in a recent issue of the CHRISTIAN CYNOSURE about the heathenish way they acted in Tallahassee, Florida. Now the question is, is it an occasional perversion in which they indulge or is it their usual, or even more is it their uniform manner of conducting themselves at their general gatherings? Reports from various places and observations seem to indicate that it is their uniform manner of conducting themselves on such occasions. If so, can they object if in addition to some of their own members, others are disgusted at their conduct?

The Shriners in Mason City, Iowa.

They were advertised, of course. They always are. In the early morning of May 27, 1921, the Shriners were to be seen here and there standing in groups talking, some going hither and yon apparently about their business and others just loafing around to see and to be seen. Some were dignified and gentlemanly; some were apparently sociable, courteous and kind; but most of them were boorish and coarse looking. Many of them had dashes of red paint on their cheeks or chin, or both. Here and there one had a black splotch. Not a few walked with a swagger and a slouch. A few evidently wanted to uphold the dignity and importance of the Order; others just as evidently did not care anything "for nothing or nobody" or for themselves. They were hollering and yelling at one another, across the street and up and down the street. In fact this part of the program began the night before. In fact they seemed to have full possession of the town and acted accordingly. They evidently thought they did not belong to that class which parents sometimes admonish that they are to be seen and not heard. They insisted on both being seen and heard.

Both old and young men would wave their hands at the girls looking out of the windows of the office buildings and would holler at them in a familiar sort of a way. Some of the girls acted as if flattered by such attentions, but others seemed to resent such familiarity. On

different occasions I saw a group of men surround two or three girls on the street corners join hands with one another and then go around and sing, "Ring Around Rosy," etc., and then would squat or kneel, and would want the girls to step over their hands and out of the ring. I saw none do so. Some of the girls' faces became very red and they looked ashamed. Others seemed to be flattered by such familiarity. Most of these men seemed sociable, but it was a very coarse sort of sociability.

Some of their own order tried to excuse them on the ground that they were drunk. If drunkenness excuses disorderliness, what will excuse the drunkenness? More than one of my friends—some of whose family were Masons—said that half of the Shriners were drunk. One lady said she did not want her husband to go any further up in Masonry. Another lady from out of town told me a Shriner stopped her on the street and asked her where he could get some "Home Brew." He did not need any more just then. Nobody denies their disorderliness; they simply try to excuse it in some way.

Some of the Shriners assumed to act as traffic police and would stop automobiles and try to direct the street cars. The police and others too gave them large liberty and let them do as they pleased. Nearly every one of them smoked cigars or cigarettes, even many who did not seem to be drunk.

The extras of initiation began early in the afternoon. The biggest crowd of candidates for these honors were holding a rope about one hundred feet long. There must have been about one hundred of them. They had their coats turned wrong side out, their faces were dashed with red paint, some looked black. Some were pulling forward and others were pulling backward. About ten or twelve dressed in the same way were riding crowded together in an old dump cart pulled by an old horse. It was an effort for them to stay in. About a dozen more acted as a street cleaning squad. Some of them had street brushes and others shovels and a scraper. Occasionally they would stop and go through the motion of cleaning up a spot. This was usually when the whole procession would stop a moment. Two were driving dilapidated old gigs with one thill longer than the other through the streets, pretending to run a race with each other, and thrashing their old horses as if to make them run faster. Another was dressed up like an old clown in a loose garment with big red spots in it. Still another had a spanker and the cartridges too, and did not fail to use it occasionally. The most unique man was one who was dressed only in his B. V. D.'s and slippers on his feet, and a big barrel around him under his arms nearly to his knees. He wore no hat. He had streaks of red paint on his cheeks all the time and wore a smile part of the time. Strange to say, he did not look like a tough either. Some looked as if they were disfigured so as not to be recognized.

Well, they had one nice thing on the program. I must surely tell it or they will think I am prejudiced. They had twenty-four men dressed in light blue clothes trimmed in gold braid who gave a beautiful exhibition in march drill. It was as nice as anything of the kind I ever saw.

One Mason tried to excuse the conduct of the Shriners to me by saying, "Everybody likes to be a boy sometimes." Not many object to fun and humor. But if this order is as sacred as they profess, and if their initiation is so solemn, why was all of it buffoonery and horseplay and especially that part which they let the public see? If what the public did not see was better, why did they not put it to the front? If it was worse, how rank it must have been. It reminds me of what a preacher once said about lodges. When people asked him why he opposed lodges he told them that if they looked the same on the inside as they did on the outside, that was enough for him.

I heard that there was one preacher among the candidates. I did not recognize him in the crowd. But I know that some time before this he was boosting the Knight Templars to me. How professedly Christian men can fraternalize with such men and take part in such doings is a mystery to me.

Do all approve of such conduct? No, some deplore it, and frankly say so. Why do they stay in such an institution? That is the mystery. We might suggest fear, the loss of favor, long associations with some and probably all reasons are in-

cluded. But if the thing is wrong, may God give them the grace to act accordingly.

In Revelations 21:8, "the *fearful*" are classed with the "unbelieving, abominable, whoremongers, sorcerers, idolaters and liars"—the worst sinners and degenerates on earth. I used to wonder why God so classed them. But when I considered that God could not depend upon a moral coward for anything, and that moral cowards finally sided with degenerates in the end, then I understood. Then I prayed God to give me courage to stand true to my convictions.

CEREMONY OF BAPTISM in the ANCIENT AND ACCEPTED SCOTTISH RITE.

The following ceremony, called Masonic Baptism, is frequently performed in Europe and has recently been generally adopted in the United States. Palm Sunday has been designated as the day to be observed hereafter for this service in San Jose, Cal.

(Continued from page 44.)

Worshipful Master: We therefore venture to hope that, in the simple ceremonial about to be performed, you may be interested, and perhaps may even hear somewhat that may lead to profitable reflection, that fruitful mother of wise and upright action.

Junior Deacon: Brother Senior Warden, there is an alarm at the door of our Temple.

Senior Warden: Worshipful Master, there is an alarm at the door of our Temple.

Worshipful Master: Cause inquiry to be made, Brother Senior Warden, by whom the alarm is given, and what it is that he desires.

S. W.: Inquire, Brother Junior Deacon, by whom, etc.

The Junior Deacon goes to the door, opens it and inquires.

J. D.: Who is it gives the alarm here, and what does he desire?

Tyler: I give the alarm. There are here, in waiting, the child of a Mason (or ——— children of Masons), and its (or their) parents, the parents desiring that their children should be baptized.

The Junior Deacon closes the door, returns to his seat, faces the Senior Warden, salutes with his hand, and says:

J. D.: Brother Senior Warden, the alarm is given by the Tyler, who reports that there are in waiting, etc.

S. W.: Worshipful Master, the alarm is given by the Tyler, who reports, etc.

W. M.: Brother Master of Ceremonies, give this child (or these children) and its (or their) parents admission, taking with you the necessary assistance.

The residue of this ceremony is given as for more than one child. The Master and officers can readily make the necessary changes, if there be but one.

The Master of Ceremonies, knowing how many of the children are too young to walk, takes with him the same number of brethren, and one more, and repairs to the ante-room. When he is ready to enter, he gives an ordinary alarm.

J. D.: Brother Senior Warden, there an alarm at the door of the Temple.

S. W.: Worshipful Master, there is an alarm at the dor of the Temple.

W. M.: Cause inquiry to be made, Brother Senior Warden, who it is that gives the alarm, and what is his desire.

The Junior Deacon goes to the door, opens it, and asks:

J. D.: Who is it, etc.?

Master of Ceremonies: It is the Master of Ceremonies, accompanying the children for whom baptism is desired, and their parents.

The Junior Deacon returns to his place, faces the Senior Warden, salutes, and reports:

J. D.: Brother Senior Warden, the Master of Ceremonies desires to enter, accompanied by the children for whom baptism is desired, and their parents.

S. W.: Worshipful Master, the Master of Ceremonies, etc.

W. M.: Thow open the doors, and let them enter.

S. W.: Throw open the doors, and let them enter.

The Master gives three raps and all the brethren rise. The Junior Deacon goes to the door and opens it. The Master of Ceremonies enters first, with drawn sword, followed closely by a brother bearing a candlestick with three branches, in which are three lighted candles of equal sizes, and different colors, white, black and rose-colored, forming a triangle. After him come, two by two, as many brethren as there are children too young to walk, each carrying a child upon a cushion covered with light-blue silk; and behind these come in procession, two by two, the other children, and then the fathers and mothers of all.

As the head of the procession enters, the trumpets will sound a flourish of eight bars. The Master of Ceremonies will halt in the West until the music ceases; then conduct the procession up the middle aisle to the East, turn to the right and make the three circuits,

graduating the time to the lesson and music.

As soon as the Master of Ceremonies commences the movement up the middle aisle, the Junior Warden will commence the lesson.

Between the lesson said by J. W., S. W., and Master, there will be a chant.

The procession is conducted by the Master of Ceremonies three times slowly around the Lodge-room, with the sun, while the officers repeat as follows:

J. W.: Young children are an heritage of the Lord. As arrows are in the hand of a mighty man, so are young children. Happy is the man that hath his quiver full of them; he shall not be ashamed, but will speak with the enemies in the gate.

* * *

S. W.: If his children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their wrong-doing with stripes. Nevertheless, my loving-kindness will I not utterly take from them, nor permit my pledge to fail.

* * *

W. M.: Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Whosoever shall receive one such child in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

* * *

At the end of the three circuits, the procession halts in front of the Senior Warden in the West, the Master of Ceremonies placing the brethren who bear the infants in front, the other children on each side of them, and the fathers and mothers in the rear, in a line. On the right hand stands the brother bearing the candlestick.

(To be continued.)

SNAPSHOTS.

Popularizing Secret Societies.

Sometime in last April I attended the Spring Meeting of the Presbytery in this state—California. At the close of the first evening session, the pastor of the entertaining church announced that the Presbyters were invited to attend a meeting of the Junior Lodge that was going to be in session that evening in the same church. He remarked that "this was the only lodge he knew of (and I presume he knew of several quite intimately) that you didn't need a password to get in."

So Presbytery adjourned to the lodge. Its name is "Lodge of Junior Conquerors." It is really a lodgified society of Christian Endeavor. They have a regular ritual. All the various officers. These have their places "in the west," east, north, and south as well as several conductors, doorkeepers, Chaplain, etc. In the center of the lodgeroom stands an altar with the Bible and the American flag on it. There are nine degrees, and in them they are supposed to learn "a heap" of Scripture. There is a lot of "red tape" in the affair. It is formalism gone to seed. The leader will ask a question and it goes to the ears and mouths of several officers, before it reaches the final one who answers back to the first one in the same way.

While some of the Presbyters expressed their approval, it struck your correspondent as being an outrage on Christianity, and a dangerous road for the boys and girls to travel.

It is right in line of course with the way in which things are going in these days. It makes one who loves the simple religion of the loving Redeemer manifested in the hearts of humanity, homesick. It was not the fault of those bright Junior boys and girls. It was the fault of their parents and teachers and pastor. The latter made some remarks at the lodge. He is evidently the originator of this lodge, as he said it was the first one. But he has already had letters from several states and from Canada asking for rituals. So we may look for them to spring up like Jonah's gourd. We hope they may wither as soon. So Satan finds various ways of sneaking into the temple of God, to undermine the truth, and lead precious souls astray.

TRUTHFUL THOMAS.

Prayer is not overcoming God's reluctance but laying hold of His willingness. —*Selected.*

A careless reader of the Scriptures never made a close walker with God.—*Robert Chapman.*

The church that ceases to be evangelistic will soon cease to be evangelical.—*Dr. Alex. Duff.*

NATIONAL CHRISTIAN ASSOCIATION ANNUAL MEETING

The enrollment taken at the annual meeting did not include many who were present for the first time in the evening, but the enrollment showed five states represented, namely, Illinois, Michigan, Nebraska, Pennsylvania and Virginia, and ten denominations, namely, Free Methodist, Swedish Baptist, Church of God in Christ, Reformed, Lutheran, Congregationalist, United Brethren (Radical), Presbyterian, Independent and Christian Reformed.

After the annual meeting our headquarters at 850 West Madison Street was favored with a visit from Mrs. Lizzie Woods Roberson and her daughter, Mrs. Ida Baker, and by Mr. G. W. Anderson and Wm. K. Bareman. Such fellowship and prayer together did more than "Brighten the Corner" where we are.

GENERAL SECRETARY'S REPORT.

The work of the National Christian Association has gone on steadily and successfully throughout another year. In the midst of the prevailing forces of ungodliness the Association has been a force for the kingdom of God and its righteousness. It sends forth the clear bugle call of loyalty to Jesus Christ as the only Saviour of men, as well as Lord of all. Instead of the lodge altar of works, the National Christian Association lifts up the banner of the atonement of the Lord Jesus Christ.

The weapons of our warfare are not carnal but spiritual and so we combat the false teachings of the champions and promoters of the Secret Empire by disseminating the truths of the Gospel, by the living voice of those co-operating with us, and in the publication and circulation of literature. The power of the printed page and the personal touch of the living voice, has been fully tested and has proven its value in the past fifty years of our history.

A leader of one of the denominations expressed his appreciation of the self-sacrificing spirit of the members of your Board of Directors, when he said, "The National Christian Association is not denominational, and yet you have a better attendance at your N. C. A. Board meetings than we do at our church board meetings." The devotion of the N. C. A. Board to your interests is certainly a cause for gratitude and thanksgiving. The Board of Directors meet the first Monday in every other month only, unless there is a call for a special meeting.

Your Board appointed as Field Agents for the past year, Rev. W. B. Stoddard, Rev. F. J. Davidson, and Mrs. Lizzie Woods Roberson. Since September last it has sought a man for General Field Agent, a long felt need, but so far without success. The enlargement of the work, the increase of funds and the crying demand from many places to "come over into Macedonia and help us" makes the cry for such a man one of chief concern on your part.

The Board has done what it could for the various fields as will be more fully seen not only in this report, but in the reports of the Field Agents themselves. The Association placed ninety copies of "Modern Secret Societies" and President Finney's "Character and Claims of Freemasonry" in the hands of graduates for the ministry. Two libraries of anti-secret books have been also furnished the libraries of two Young People's Societies. Your Board ordered published only one new tract during the year: Duty of Members of the Church Towards its Lodge Members, but there were numerous requests to publish as tracts, various manuscripts which were offered but funds were insufficient. The reprint of tracts for which there was a demand amounted to a little over 2,000,000 pages.

The Board has rented the Carpenter Building, except the portion needed for the N. C. A. office and store room, for another year to the City Mission of the Christian Reformed Churches for $1200. The building itself is in good condition.

The plan submitted to send literature to every minister in the United States was approved by the Board of Directors, and a "Ministerial Tract Fund" was opened. The plan met with some re-

sponse from friends throughout the country and a beginning has been made and something accomplished. The unusual number of orders for tracts the past year indicates that many individuals have been stirred by this tract movement to bear a faithful testimony to their own ministers and neighbors. Volunteer workers throughout the country have purchased about a million pages and in addition to all this the Association has sent out about half as much more through its free tract work.

More has been accomplished along this line of testimony in New York, Iowa and Nebraska than in any of the other states. The work in Iowa is sponsored by the Iowa State Christian Association and its officers propose to push the work this coming year along this same line.

The National Christian Association has sent out its literature to over 1,600 ministers and Christian workers in the state of Nebraska, these included members of the United Brethren, Lutheran, Free Methodist, Christian Advent, Brethren, Presbyterians, Reformed Church of America, United Presbyterians, Congregationalists, Swedish Baptists, Baptists, and Methodist Episcopal Churches. We believe that our increased correspondence from the state of Nebraska with inquiries for information and help, is one of the results from sending out the literature. Special work has been done in Lincoln and Omaha as well as in other parts of Nebraska by Mrs. Lizzie W. Roberson and also by resident pastors. We have been glad to note that a number of ministers in Nebraska have been wisely preparing themselves to give information and advice to their people in this time of added peril to the cause of Christ from the great increase of lodge propaganda and consequent success.

We have had subscribers to the CHRISTIAN CYNOSURE during the past year in the following named countries: Australia, England, China, India, Brazil, Canada, Japan, Philippine Islands, South Africa, Cuba and Hawaii. Sample copies of our magazine have also gone to Sweden and Holland.

Tracts and books have been ordered from: Scotland, England, Ireland, Alaska, Canada, Mexico, and Australia. Some two thousand tracts have been sent during the year to one Christian worker in England and Scotland.

The work of the Association has been greatly aided by those who have sent information throughout the year concerning various lodge movements, for example such as that of the Order of Railway Clerks, Degree of Honor, etc., etc. This information we have passed on to others through the CYNOSURE. Others have used the Association's store of information when preparing addresses or seeking information about some degree such as the "Amaranth" or the facts about the Masonic celebration of Holy Thursday and Easter and the Masonic baptism of infants, etc. We wish also to publicly thank those who have painstakingly sent to us important clippings from magazines and newspapers. The CYNOSURE has in this way been made a rich treasury to its readers, and also by the help given it by the writers who have sent in valuable contributed articles.

There has been an unusual demand the past year for information concerning a great variety of minor orders. Many ministers have been helped by correspondence in some cases about the Elks or the Moose or the White Lilies or some other lodge.

We take it for granted that you would like to hear as mere samples extracts from a few letters received showing the character of information asked from time to time of the Association and also a few words as to our experience with individuals here in the office.

"As I am having trouble in my congregation on account of the lodges I am coming to you for information."

A pastor writes: "The men are all in the lodges, hardly any in the churches and yet if they want to be there and the church does not appeal to them what can we do?"

"Believing as I do that you are a 'clearing house' for information on all fraternal and secret societies, I come to you for some information. Several members of my congregation have recently joined the Fraternal Order of Eagles having been assured that this is nothing but a mutual benefit society. A brother minister here in the city requests me to ask

also for some information on the Degree of Honor lodge. Must we class them under those organizations which we condemn and must condemn as being un-Christian and anti-Christian?"

"I desire some information and literature on a fraternal order, new to me, called The Modern Brotherhood of America. I need this information in dealing with a party who belongs to the order and seeks admission to our church."

"Last night I gave an address on the Woodmen, Yeomen and other secret societies. The majority of my hearers were convinced of the evil. Some came up to me and said they were ready to prove that what I said in regard to the way of initiation of new members, oaths, prayers, funerals, etc., were not true. Could you help me in this matter?"

"I would like to have the best you can furnish me on Masonry. They are forever thrusting it at me, that no one knows anything about Masonry unless he is a member. To know one must join. What I want is exposures by those who have been members and have come out and revealed their secrets. Don't consider the price! Send me the best you possibly can and not one work but several."

"Are the following societies oath-bound, namely the Loyal Legion, Grand Army, Sons of Veterans, Labor Unions, Grangers, and Gleaners. I am anxious to be sure about these organizations as I expect to attend a meeting May 10th when these societies will be the topic of conversation."

"The book, 'Modern Secret Societies' by President C. A. Blanchard does a lot of good in the world. I have recently helped one Mason to see the truth. I am hoping that he will speak out; his daughter wanted to become an Eastern Star but she read 'Modern Secret Societies' and has changed her mind."

"Yours of the 5th inst. at hand. It indeed contained very valuable information regarding the Knights and Ladies of Security, which was of immense value to us. I wish to take this opportunity in thanking you for the valuable services you rendered us.

Mr. ——— was a Mason for several years. He heard of our work and wrote us that he had become convinced that the lodge was no place for him. He wanted to know what he should do to leave the Order.

Rev. ——— heard of our work a couple of years ago and through the reading of our literature was convicted of the folly of a Christian holding membership in the Masonic fraternity. He has finally left the Masons and is now working faithfully among the people of his town and has a standing account for literature with the N. C. A. and is scattering broadcast our tracts, pamphlets and books.

Rev. ——— was requested by his young men's class, consisting of about twenty, to give them a talk on the lodge question. He came to our office seeking help and enlightenment and "pointers" for his talk. The day following his address he returned saying that seventeen of the young men were present and that all expressed their thanks to him for giving them the light they so much needed. Seven of the young men present had already taken the first steps towards becoming Masons but after Rev. ——— talk, decided to withdraw their application and go no further.

Mr. ———, a student of the Moody Bible Institute, was advised to go to Secretary Phillips by one of the Professors at the Institute. This young man was a Mason and was anxious to leave the order, but did not know what he ought to do. He is now not only a seceder but a happier and more effective Christian worker.

Mr. ——— has seceded from the Masons, Odd-Fellows and Knights of Pythias. In a recent letter to the Association he said: "It was Ronayne who woke me up, Blanchard who made me see, and Finney who gave me light." The lesson to each of us in this case is, circulate these books among your friends and acquaintances.

Recommendations.

What This Reform Needs:

1. A General Field Agent.

Your present General Secretary was first engaged by the Association as colporteur fifty years ago. His continuous service has been since 1881—a generation in length of service. If he should live six years more until his eightieth year, he will be glad to be as helpful to the work as his strength will permit without official connection with the Association. The friends absent as well as you who are present are asked to pray God to send us a General Secretary and Field Agent. The Cause demands and providence indicates the importance of immediate action.

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2. An Endowment of the CHRISTIAN CYNOSURE.

Funds are needed for research work and better editorial service, and to place the CYNOSURE in College Reading Rooms, and to send it to pastors of small salaries, who could not otherwise afford it, and also to meet possible annual deficits.

The Board of Directors have advised us that an Endowment Fund of $50,000.00 should be raised. We have made a beginning and one twenty-fifth of the total has been secured. What are your wishes? What action will you take today? What will you do towards securing the total amount?

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3. Ministerial Tract Fund.

This Reform needs the support of antisecretists in its effort to reach locally and generally every minister, church clerk, and Sunday school superintendent in the United States with testimonies and an advertisement of our books and tracts. Do you approve, and what do you advise?

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4. A More Consistent Church Membership.

We have in mind the testifying churches. We do not call in question the honesty and uprightness of the lives of the members, but they see the idolatrous lodge altars increasing and multitudes being ensnared, seemingly without a care. Children and wives and neighbors are unwarned and uninstructed. The members of the early Church "went everywhere preaching the Word." We must wake up and take greater pains to extend antisecret truths, or our children's children will be of little use in the Church of Christ, or help in bringing in the coming Kingdom of our Lord. Your pastor needs your help in this matter, as does this reform. Shall we right about face and do our very best this coming year to let our light shine upon the modern spiritual Moloch of our day—Masonry with its baptism of infants, and its orders for boys and girls?

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5. A More Consistent and Brave Ministry.

This reform needs a ministry whose *hearts* are homed in Heaven instead of the world. God's Word is still "quick and powerful" but men are not much affected by worldly ministers who fear to be aggressive against lodge idolatry and thus men remain generally godless. *The Nebraska State Journal,* the leading secular paper of the state capital, in its issue of February 2nd, 1921, said editorially:

"It is common to hear serious minded men declare that their religious wants are fully supplied in the lodge room and if it were not for their families they would not feel the need of any formal church connection whatever. This is a situation" says this Editor, "the Protestant churches of the United States, especially, must face * * *. The great movement toward Masonry is revealed as a challenge to sectarianism."

Can the ministry be considered free from blame for this condition? Denunciations by them of the organized idolatry in their midst are never heard. Such is not the example set by apostles and prophets. A minister who wishes to be at ease will not oppose Masonry and will encourage by his silence the modern prophets of Baal who are busy in their drives for church members, that when secured will be like themselves.

The antisecret testimony at one time prominent in one of the American churches has given away to lodge pressure until now it is not uncommon to find Elders and Ministers who worship at the altar of modern Baal. The drift of such churches away from that separation required by the Word of God is illustrated in the questionnaire which was sent out by a Committee of the International Methodist Conference to be held in

London this fall in which the delegates from this country are asked to notify the Committee as to the Masonic lodge in which they are members and what their rank is in said lodge. These questions are sent to delegates who expect to attend a great international *church meeting*. Shall we quietly allow our testifying churches to become of the world, and an advertising agency for the lodge?

Conclusion.

If we draw near to God, he will draw near to us. Shall we not then re-dedicate ourselves to Him and seek by prayer and humility and faithfulness to help these ministers and neighbors of ours and our own families into a life of holy living that shall manifest itself in separated lives from the world in heart and outward action?

BUSINESS MEETING REPORT.

BY MRS. N. E. KELLOGG, RECORDING SECRETARY.

The Annual Meeting of the National Christian Association met as per published notice in the Third Christian Reformed Church of Roseland, Chicago, at ten o'clock, a. m., June 1st, 1921.

President John F. Heemstra presided, who remarked among other things that he hoped that the time was not far distant when every Christian Church shall take a strong stand with us on this most important matter. The President's remarks were timely, forcible and helpful.

After a season of prayer and praise the first business of the meeting was to elect a Secretary pro tem. and Mr. B. M. Brown was chosen. Not long afterward the Recording Secretary came in and performed the duties of the office.

It was moved and supported that all the friends present who were not now members of the Association be granted the usual privileges of such a meeting. The vote was unanimous in favor of the motion.

It was decided to have three sessions instead of two, and that Rev. G. W. Griffith, Editor of the Sabbath school literature of the Free Methodist Church, should address the meeting after the close of the regular business in the afternoon and that Mr. G. Anderson of Philadelphia, Penn., and President Charles A. Blanchard of Wheaton College should address the meeting in the evening.

It was voted that the morning session should adjourn at 11:45 o'clock until 1:30 in the afternoon and that the evening session should begin at 7:45 o'clock.

The minutes of the last Annual Meeting were read by the Secretary pro tem. and it was voted to approve them as read.

The Annual Report of the Treasurer, Wm. I. Phillips, was then read and it was voted that a Committee be appointed to examine and report on the same. Rev. W. H. Davis and Mr. G. Anderson were appointed by the Chairman as such committee.

The report of the Auditors was read by the Recording Secretary pro tem, and is as follows:

Report of Auditors.

To the National Christian Association:

The undersigned auditors of the National Christian Association have examined the Annual Report of the Treasurer, William I. Phillips, and have found the same correct. We have also found that the Securities are on hand as stated in the said Annual Report. We also believe that the report of the Special Auditors, Mr. J. P. Shaw and Mrs. T. C. McKnight, is correct.

Respectfully submitted,
W. P. Ferries,
Geo. W. Bond,
A. H. Leaman,
Auditors.

We have examined from time to time as per the request of the Board of Directors, the vouchers for all disbursements for money from May 1st, 1920, to April 30th, 1921, and believe the same to have been justified. We have also proved all the footings for the same period both for disbursements and receipts, and have found the same correct. We have also checked over the Journal, Sales Register, and Ledger, as well as the Cash Book and have found them correct.

We believe the Treasurer's accounts and books are correct.

Respectfully submitted,
J. P. Shaw,
Mrs. T. C. McKnight,
Special Auditors.

It was moved and supported that the following Committees be appointed by the Chairman—Nominations, Memorial, Resolutions. The motion was carried and the Chairman appointed on the first committee Rev. C. G. Sterling of Chicago

and Mr. W. K. Bareman of Zeeland, Michigan; on the second committee, Rev. A. W. Safford of Wheaton, Illinois, and Rev. W. B. Stoddard of East Falls Church, Virginia; on the third committee, Rev. G. W. Hylkema and Rev. T. C. McKnight of Chicago and Mr. G. Anderson of Philadelphia. These committees were instructed to report at the afternoon session.

The Annual Report of Rev. F. J. Davidson, Southern Agent, was read and by motion received and approved.

The following were elected Corporate Members of the Association: Mr. W. K. Bareman, of Zeeland, Michigan; Mr. G. Anderson of Philadelphia, Pennsylvania; Rev. B. M. Brown of Wheaton, Illinois, and Mrs. Jennie Kirk of Wheaton, Illinois.

A recess was then taken to one-thirty o'clock p. m.

President J. F. Heemstra called the meeting to order at 1:30 p. m. After a season of prayer and praise, Secretary Phillips was called upon to read the report of the year's work. The report and the recommendations which it contained were adopted. (The report is published in the CYNOSURE herewith.) Recommendations contained in the said report as to what this reform needs especially at this time were as follows:

A General Secretary and Field Agent. This matter was discussed at some length and the following motion was then adopted: "Moved that we strongly favor the efforts of the Board of Directors to find a General Secretary and Field Agent for the National Christian Association. And we urge all to pray earnestly that God will enable us to find His man."

2. *An Endowment of the Christian Cynosure.* After due consideration it was moved by Rev. T. C. McKnight and supported "That a Committee be appointed to work out a plan for securing an Endowment of $50,000.00 for the Cynosure to be paid in full within five years." The motion was carried.

The following were appointed as "Committee for Cynosure Endowment": Messrs. G. W. Hylkema, M. P. F. Doermann and T. C. McKnight.

3. *A Ministerial Tract Fund.* The Association after consideration voted, "We approve of the efforts which are being made by the Board of Directors to send tracts to ministers and others who may be helped by them and favor increasing activity in this direction.

4. *A more consistent church membership* among our testifying churches. The following motion was made, supported and voted: "We heartily approve of the position as expressed in this fourth recommendation."

5. *A more consistent and braver ministry.* After remarks by several it was moved by Rev. G. W. Hylkema and supported that we heartily agree with the sentiments expressed in this fifth recommendation and believe that it needs a special emphasis.

It was moved by Rev. T. C. McKnight and supported and carried that we adopt the report of the Board of Directors as a whole.

The Committee on Nominations, Messrs. C. G. Sterling and W. K. Bareman, recommended the re-election of the present general officers, except the Recording Secretary, Mrs. N. E. Kellogg, who expects to be absent from America. In her place they recommended the election of Mrs. T. C. McKnight of Chicago. The general officers nominated for the ensuing year then are, Rev. John F. Heemstra, President; Rev. Wm. B. Rose, Vice-President; Wm. I. Phillips, Secretary-Treasurer; Mrs. T. C. McKnight, Recording Secretary.

They also recommended the re-election of the members of the outgoing Board of Directors, namely, Messrs. George W. Bond, C. A. Blanchard, A. H. Leaman, George Slager, T. C. McKnight, M. P. F. Doermann, Walter Wietzke, A. W. Safford, G. W. Hylkema, Wm. P. Ferries, and J. R. Schaffer.

It was moved by Williston B. Stoddard that the report of the nominating committee be accepted and adopted, and that those names be declared elected. The motion was supported and carried.

The Eastern Secretary, Rev. W. B. Stoddard, read his report for the year which was encouraging. It was voted to receive the report and that it be published in the Cynosure.

The annual report of Mrs. Lizzie Roberson was read by her daughter, Mrs. Ida Baker of Omaha, Nebraska. It was voted that this report be received and

published, and that we heartily approve and thank Mrs. Roberson for her excellent work.

It was moved and seconded that the Memorial Report be published in the Cynosure. It was so ordered.

The address of Rev. W. G. Griffith, "The Christian Patriot," was most excellent and thrilling. By unanimous vote the speaker was requested to furnish a copy for publication in the CHRISTIAN CYNOSURE.

Among the letters to the Annual Meeting none were of such intense interest as was the one from Mr. B. M. Holt of Fargo, North Dakota. This letter with most of the others sent to the Association are to be published in the CYNOSURE.

Notice of the evening meeting which was to be addressed by Mr. George Anderson and Rev. Dr. Blanchard was given by the Chairman, and after prayer by Rev. T. C. McKnight the meeting adjourned.

ANNUAL REPORT SECRETARY STODDARD.

Co-workers in the Cause:

In answering another roll call, quite naturally I think of the past, those who organized our Association. Those who through long lives contended for the faith as we understand it, and at the same time wondering what God has in store for us. We surely may rejoice that our Association has been helpful to thousands who have come to the light in Christ. In no small degree it has been instrumental in holding back the tide which the prince of darkness has caused to sweep over our country, carrying with it many who would not have yielded had the force been less exacting.

The time predicted when the love of many should wax cold because of abounding iniquity is surely here. Blind indeed must be the eyes that do not see the iniquity everyhere declaiming itself. As there is a cause for every effect, there is a reason for conditions. Our doing is in line with our knowing. With our daily papers holding before us the worst they discover, with theaters and movies filling our eyes with obscene pictures, with a spirit of avarice dominating the world, and with the Lodge's offer of special opportunity and easy religion, is it any wonder that a people being thus taught lost their anchor of truth and drift far toward they know not what?

In this time is our Association still to give aid to the multitudes or is its voice to be hushed? This is a question which may well concern us.

Truth must eventually triumph for the eternal years of God are hers. If we remain loyal to God's truth is there any good reason why he should not continue to honor us? "The enemy has come in like a flood," but God's standard is raised. May it be more effective is our prayer.

There are many encouragements. Does the glorious dawn follow the darkest hour? Do momentous events change situations quickly? What may be the reaction from the onsweeping tide? Everywhere I travel I find awakened Christians calling for help. In rushing across the country to aid some I must pass many who ask my help. Never from the human point of view has the situation appeared more threatening. Never have opportunities to help been greater. During the year passed the question has not been so much where can I go, as where shall I go first for the need of everyhere. I naturally expected as I older grew I should spend more time with my family. This anticipation is not being realized. On the other hand I have received some of the joy of giving up for Him who gave His all to provide a ransom. My efforts have been put forth along lines proven effective. They have been reported from month to month in the Cynosure. I have sought as always to hold up Jesus Christ as the only Savior of men, especially pointing out the deceptive teaching of lodge religion. The number of "God's many and Lords many" have been multiplied. Revivals are not required to get converts to those who would make their belly their God, for the heart is still deceitful above all things and desperately wicked."

For results in a good cause there must be good solid, well-directed effort. We are not carried to Heaven on flowery beds of ease. As I have gone to the work my daily prayer has been "Lord help" and I here bear testimony to prayer answered. In taking long trips I have often felt great need of special assistance and have found it. My record shows two hundred and seven as the number of sermons and

lectures delivered during the twelve months ending May 1st, 1921. Cash collections on the field have amounted to eight hundred forty-five dollars and sixteen cents. One thousand seventy-nine subscriptions to the CHRISTIAN CYNOSURE amounting to fifteen hundred eighty-five dollars and forty cents were secured. Approximately two thousand three hundred calls were made. My traveling expenses aggregated seven hundred eighty-one dollars and eighty-one cents. Comparing with other years it appears that both receipts and expenses have increased. Shall we say this is in line with the promise that grace shall abound where there is special need? Surely God's people to whom I have been permitted to minister have been expressive in their appreciation of my humble efforts.

The evidence increases that the best results are obtained from fields carefully cultivated. Little can be expected from the field left to the weeds no matter how good the seed sown may have been. As in other years I have been able to reach some new fields thus awakening new interests. As my ability has been limited this has of course meant loss in visits to some of the old fields. The task of the Bantam hen with the flock of turkeys would be an easy one compared to my task in meeting the crying needs.

Why do not more enlist in this important work?

It means a cross of course, but no cross no crown. Multitudes are giving useful lives to heathen on distant fields, and do it gladly. Why are so few found willing to devote their energy against what can be easily shown to be the greatest organized effort of false worship in the homeland? Is it because so few recognize in the lodge a gigantic system of false worship or is the preaching to those who worship the unknown in the dark continents more desirable?

Your Agent has been thankful that God has permitted him to remain in the homeland, rather than go to attack some lion in African jungle.

The statement is sometimes made that those who labor in our cause do it for the money they thus obtain. Why don't some of those making such comment take hold of it, are they really afraid they will get too much money?

We may well be encouraged in the thought that the more intelligent among our people (and we are not nationally classed among illiterates) are discovering that the great troubles in our country, and every other country for that matter, are inaugurated and fostered by secret plottings. The reasonable laborer is more content with a wage reduction when assured that the employer is not receiving more than his share of the profits. Secret diplomacy has never been popular with true democracy. Suspicion always attends an attempt to cover facts. When underhanded scheming is put away, and the truth comes to the open the trouble vanishes.

Individually and nationally we need light, "That which doeth make manifest is light." Jesus Christ is God manifest. His illumination dispells Lodge darkness.

Some Pastors tell me attendance in their churches is increasing. This certainly is cheering; where people attend the right churches in large numbers, lodge attendance must diminish. In the middle of the week, in a very busy community in a country district I found more than one hundred people gathered in a prayer meeting. Colleges and schools teaching the anti-secrecy principles are in many places overcrowded. The usual opportunities for addressing these students has been mine.

We face the fact that the God of this world is doing his utmost to seduce and destroy mankind, his ability is great, his power is recognized. Our hope of success is in the ultimate triumph of the right, we have enlisted under the banner of the Lord of hosts whom the psalmist represents as laughing at the raging heathen, at those who sow iniquity. They shall reap as they sow.

Children of the King shall have tribulation, but their glorious triumph is not far removed. "Lift up your heads, oh ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in."

Who is this King of Glory? The Lord, strong and mighty in battle, he is the King of Glory. He is our hope, our life, our joy and our expectation.

W. B. STODDARD.

ANNUAL REPORT MRS. LIZZIE ROBERSON.

I beg leave to make my report of the last year's work. I have traveled and labored publicly and from house to house in fourteen states, namely, California, Colorado, Kansas, Missouri, Oklahoma, Arkansas, Tennessee, Virginia, Nebraska, New York, Ohio, Pennsylvania, Michigan and Illinois.

I write to the CYNOSURE every month and by this you know of my labors and experiences. I find in my travels the people, white and colored, are all mixed up in the secret work of Satan, but the Lord has blessed me and has saved many through my work in His ministry. There have been many threats to kill me and I am called a fanatic, but none of these things worry me. The secrets and the idolatrous principles of the lodges must be exposed that the people may be delivered from their awful bondage and sin. I beg your prayers that the Lord give me grace to stand.

LIZZIE ROBERSON.

ANNUAL REPORT.

REV. F. J. DAVIDSON.

Dear Co-workers:

Through Divine guidance I am again permitted to submit to you this, my Annual Report from June 1st, 1920, to May 1st, 1921. Our trials and tribulations have been many, but through the guidance of the Holy Spirit we have triumphed. My health has not been at all times favorable, but thank God I have not been confined more than three or four days at a time. I have stood firm upon the rock of God's Word and have much to rejoice and praise Him.

The secret empire tried me the past year as never before but truth in each case was the victor. My church work is fairly successful, all things considered. I visited and have been priviliged to speak at four annual associations, two conferences, held nine monthly ministers' meetings, taught eight young preacher's classes, delivered 105 sermons in different churches and places, delivered 79 antisecret lectures, made 576 house to house calls and read the Bible and prayed. I secured 101 new CHRISTIAN CYNOSURE subscribers and have traveled 2,500 miles. Distributed 2,000 pages of antisecrecy and religious tracts. I pray God for a great and glorious Annual Meeting. I am now out on a lecturing and evangelical tour and shall not fail to declare the whole counsel of God when and wherever permitted. Yours for the coming of the Lord.

FRANCIS J. DAVIDSON.

IN MEMORIAM.

Each year adds to our number on the other side the veil that so thinly separates earth from the eternal world. Among those of our friends answering the call to their reward during the year passed we note the following:

Rev. Mathew C. Ranseen, a former President of our Association, as also President of the Hospital conducted by the Augustana Lutheran Synod in this city, and pastor of a large Swedish Lutheran Church. He was a much honored, highly respected, faithful Christian.

Rev. Jesse W. Brooks, Ph. D., was engaged in a large number of Christian activities. As a director of missionary efforts among the foreigners in our country, as Superintendent of the Chicago Tract Society, he was especially honored. He bore faithful testimony in opposition to the lodge. Some experiences early in life made his testimony especially helpful.

Rev. E. Breen, for years an honored director in our Association, was a faithful pastor in the Christian Reformed Church. He held many important offices in the church but was ever ready to do as he could in aid of our work.

Rev. S. A. S. Metheney, a large-souled man of unusual ability, died at his home in Philadelphia, Pennsylvania. He had at various times contributed in aid of our work. He was highly respected and much honored by the Covenanter Church, in the interests of which he devoted much service.

Rev. and Mrs. W. G. Waddle were devoted in life and not long divided in death. At their home in New Athens, Ohio, there was always a welcome for the N. C. A. worker. Their service was largely given to the United Presbyterian Church. They made substantial contributions in aid of our work.

Mr. John M. Allen, an Elder in the North Side Covenanter Church, Pittsburgh, Pennsylvania, was for years a sub-

scriber to the CHRISTIAN CYNOSURE and a faithful advocate of the antisecrecy cause.

Mr. J. B. Perham suffered much that he might bear faithful testimony to the truth as it opposed the lodge evil. The seed he was able to sow has borne fruit and will continue to bless through his children who hold their father's views regarding the lodges.

Rev. J. H. B. Williams was for years a member of the N. C. A. Board of Directors and later a Vice-President of our Association. He was an honored leader in the Church of the Brethren. His death occurred while in Africa, where he had gone with members of the Mission Board in church service. Why a useful man in middle life should be thus suddenly called hence is one of the mysteries hard to understand.

In the recent death of Mrs. M. E. McKee of Clarinda, Iowa, our Association has lost a faithful supporter. She contributed largely in aid of the Covenanter Church to which she was strongly attached but did not forget to send annually in aid of our work.

Rev. Jacob J. Zahniser was a brother loyal and true. A leader in the Free Methodist Church. He loved the Lord and hated iniquity. He did much to cheer workers and help forward the antisecrecy cause. He is the first of four brothers (ministers of like precious faith) to be called from the battles of earth to the Heavenly rewards.

These all having been faithful to their trust have entered into their reward. We shall miss them and pray that God may raise up new helpers as the need is great.

W. B. STODDARD,
A. W. SAFFORD,
Committee.

GREETINGS TO ANNUAL MEETING.

Mr. B. M. Holt, formerly secretary to Pierson Lodge No. 169, A. F. & A. M., of Barnesville, Minnesota, writes from Fargo, North Dakota:

"It is now some ten years since I first became acquainted with the N. C. A. During that time a vast amount of information, service and good-will has come to me through your office and the CYNOSURE. Being poor in health, I have been unable to repay the many courtesies you have extended to me.

"Now that you are meeting in Annual Convention I beg to present to you my personal greetings.

"A year ago this spring my wife and I were 'invited' to take up our abode in some other town. We were living in Barnesville, Minnesota, the town of our childhood, all our relatives and friends living there, or in the vicinity. This was rather a hard blow, especially when one considers that we had only a few months previously returned from a six years' absence in Texas seeking health.

"The influences at work against us were Masonic, and there being no choice in the matter, we had to pack our sack and go. And why should the Masons thus persecute us? Masonry can murder in more ways than one. If she dare not 'tear out' the tongue of its seceder she will try to silence it some other way.

"It was during our residence in Texas that the pamphlets I wrote against the lodge were issued. The one against Masonry was sent to every member of Pierson Lodge No. 169, of Barnesville, Minnesota, of which I was the Masonic Secretary for three years. I was told that this pamphlet had enraged them much; but now that five years had passed and we had been 'compelled' to return to our folks, being 'down and out' both physically and financially, the Masonic element figured that right here was a good opportunity to seek a compromise with me. So on a bright sunny June morning, eight or ten fine automobiles drove up in front of our door, loaded with well dressed merry makers and good things to eat in bushel lots and we were invited to join them. Dinner and supper was served on selected spots in the forest such as one sees out in God's green and wonderfully endowed nature at that time of the year. The trip was 'a howling success' and aside from the fact that I did not function in accordance with their plans, all else went well.

"People had thought my reasons for leaving the lodge were not so very serious, and now that I had 'made up' with the 'jolly bunch,' what I had written in regard to their oaths, ceremonies and religion must have all 'been a joke.' The fact that I did 'not dare,' as they said, speak one word against them at that picnic showed that I was shaky in my boots. The circumstances kept on developing un-

til finally I felt compelled to declare my position anew.

"To prove that I was neither wrong nor cowardly I went out in the streets right among them and offered for sale my books against Masonry. I passed by no one, but offered my books to friend and foe alike. I was twice attacked and many times threatened with a broken neck, but the books kept on selling and I had to wire for more. I sold 154 copies in all. Now that they realized that I had not sold my soul to the Devil for a mess of fried fish and their auto ride, their persecution at once began again. At first it seemed that they were only making themselves ridiculous, but they had laid their plans carefully and secretly and at a moment when we least expected it we found ourselves without a home and were asked "to try and find rooms somewhere else." Being dependent upon our relatives for immediate provisions for life, you will believe me when I say that when the Masons thus succeeded in turning our own folks against us so that they turned us out, it was a hard bump!

"In our three weeks of chasing from town to town to find rooms (rooms were very scarce last year) we had occasion to return to Barnesville three times, but there was 'no one at home.' What a cold world this can be made to appear!

"In our search for rooms we reached one city at 2:30 one morning and people were walking the streets by the hundreds. The lodge people were in convention and had painted the town red, green and yellow. All beds were reserved for the lodge people—some beds furnished with an extra occupant if desired by the lodge delegate.

"We finally landed in Fargo, North Dakota, where we at last obtained rooms. My wife set out to find employment and I had to seek the advice of a physician. The reaction was telling on my nerves. After three weeks of thorough examination at the clinic, under X-ray and modern Floroscopic investigations the medical profession knew of no remedy for cases such as mine. Having been in poor health ever since 1907 and unable to work since 1912, that was not extra good news. I broke down completely and my physical troubles increased. Mrs. Holt has had three surgical operations in her days and now her strength gave out. My, my, how blue things did look! In going to bed at night we would say:

One sweetly solemn thought
Comes to me o'er and o'er,
Nearer my home I am today
Than ever I was before.
Nearer the bound of life,
Where burdens are laid down,
Nearer the heavy cross to leave,
Nearer to gain the crown.

"All this we could say because Jesus has redeemed us with His holy and precious blood!

"Now you would naturally think that, having been stung so deeply and having failed so completely in all my anti-lodge efforts that I should learn at last not to 'feed peanuts to angry elephants.'

"About the time I got ready to give them up the Lord hands me another problem and with it the necessary tonic. He leads me to the cross and points me to the crucified Saviour and says: 'All this for thee; what are you doing for me?'

"The Masons have always been mindful of our whereabouts and we had not been in Fargo 2 months before I received an invitation from the Secretary of the Grand Lodge of North Dakota to come to the Masonic Temple and see Mr. Walter L. Stockwell, said secretary, who added, 'Masonry had nothing to conceal.'

"No man can fully realize what such a challenge meant to me. I seized the opportunity by taking Masonry at its own words and sent to every Grand Lodge in the Union for their latest 'Grand Lodge Proceedings.' Some of these I had to pay dear for, others not. The various Proceedings I now have on hand embrace a review of all American Grand Lodges and other English speaking Grand bodies, and thus cover the activities of practically every Grand Lodge in the world, from 1917 to 1921. The Proceedings in turn have led me into extended correspondence with leading Masonic officials all over America and Canada, giving me a set of proofs against the Masonic system that will convince any honest seeker after the truth. Of course, now Mr. Stockwell realizes that he 'let the cat out of the bag' by his letter to me and now he has sent a 'committee' here to see me and to throw

a scare into me and try to squelch me. But I did not happen to squelch! I guess I have not got sense enough to become scared, at least that's what my wife says.

"Mr. Stockwell has recently written me again and this time it is a very solemn and serious letter 'requesting,'—mind you, 'requesting' (!)—that I discontinue my voluminous correspondence with prominent Masons throughout the country. He says, 'I bother them.' I think Mr. Stockwell is somewhat bothered himself. Pilate, too, was at one time bothered. The truth always bothers. I expect another Masonic delegation before the end of 1921 and I'm nearly always at home to welcome company.

"I have written twelve articles for your CYNOSURE on the basis of said proofs and the entire set is now in the hands of your Editor. It would please me greatly to have you peruse these new materials against the cult, and, if you deem them worthy and wise, to help me get these articles into tract form for distribution.

"In conclusion permit me to extend to you all my kind good-will. Let us stand our ground boldly and if need be continue in battle and die on the fighting line."

Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

Rev. J. E. Harwood of the Northern Michigan Conference, United Brethren in Christ, writes from Alma, Michigan:

"I am very much interested in the work of the National Christian Association and am glad to receive the announcement of the coming convention in Chicago. I do not see how I can arrange to attend the Convention. Our general conference has just closed and leaves me to take up the duties of a new office. My prayers are with you in this your great work, and may it please God to wonderfully bless the coming convention."

C. G. Sterling, Associate Superintendent of The Chicago Hebrew Mission, writes:

"I am interested and will be pleased to attend if it is at all possible. * * * My interest and prayers will be with you."

J. R. Schaffer, Director of Evening Classes of the Moody Bible Institute, writes:

"Your letter regarding attendance upon the Annual Meeting of the Association received, and strange as it may seem, I am compelled to be absent. Our house has been sold over our heads and we have to move. I am heartily sorry but how can I avoid it?"

Rev. K. J. MacInnes, a Presbyterian minister of Calvin, North Dakota, writes:

"My prayers will follow the Christians at the Convention, praying that they may continue steadfast abounding in the work of our Lord Jesus Christ.

"That men in some of the pulpits of Presbyterian churches—men reputed to be fine men, good preachers, popular Biblically and scholarly—should say 'You know Masonry is not a religion but a fine system of morality, which we ought to encourage rather than discourage,' is beyond me, especially since they profess to preach 'To him that worketh not but believeth on Him that justified the ungodly, faith is counted for righteousness.'

"It seems to me that most of the preaching in many of our Protestant churches at present is ethics and in direct line of descent from the Marcus Aurelius paganism, or Masonry.

"The best way to reach such is through the Christian women of their congregations. If thirty members of a church of one hundred members would wait on their minister, asking him whether he has taken these awful oaths and if he still holds to them, will do more to convince him of his error than a ton of literature sent direct to him."

Rev. B. E. Bergesen, a Lutheran pastor, Minneapolis, Minnesota, writes:

"If I should send a greeting to the Convention it would be this: that the testimony of churches, pastor, the National Christian Association and especially the CHRISTIAN CYNOSURE is needed more today than ever, as many have to an alarming extent weakened in their testimony.

"The big reason for the weakening of the testimony, not only against lodgery, which is but one of the outstanding evils along the whole line, is that pastors are valued by their church and superiors as

well as by the world not by spiritual success or testimony to the truth, but according to success in the worldly sense of securing members and having an influential church. We must raise the level. Power more than influence is needed.

May God bless our Convention, our magazine and all our work against all sin and especially against the outstanding evils of today.

Mr. E. E. E. Bailey of San Fernando, California, writes: "I am sorry I cannot come to the Annual Meeting but I am sending you a contribution of $5 for the work of the N. C. A. God help the work.

Rev. C. E. Chupp of Ossian, Indiana, writes: "We often think of you in your faithful work for God and humanity. Surely you can take courage and go forward. The people must be taught line upon line and precept upon precept. May God bless you."

Elder I. N. H. Beahm, of the Church of the Brethren at Nokesville, Virginia, writes: "I thank you for the invitation to be with you June 1st. I am engaged for that day. Let it be hoped that the day will be great for good, for truth, intelligence, enthusiasm and influence!

Mr. G. W. Smith of Greentown, Indiana, writes: "I would like to be there with you. Maybe I will but I cannot say for sure."

Mr. J. W. Elliott of Shelby, Ohio, writes: "We live on a farm (wife and I) all alone and it is impossible to get help. We feel very sorry that circumstances are as they are, for we should like very much to have been in attendance, but perhaps I may be able to attend the National Convention in September next."

Rev. A. M. Malcolm of Albia, Iowa, President of the Iowa Christian Association, writes:

"I thank you for the kind invitation to attend the Annual N. C. A. Meeting, June 1st. I do not think it will be possible for me to attend in view of other business, etc. I only wish I could be present, as I have often wished to be able to attend some of the meetings. I hope circumstances may be favorable for my attendance at the Convention in September, but I cannot tell at this time. I hope the directors and officers may be wisely guided and abundantly blessed in all their undertakings."

Wm. E. Shaw of Kansas City, Missouri, writes: "We need some of your strongest leaders here in Kansas City, where the enemy of Jesus Christ makes his headquarters to secure the influence of Christianity by getting church members into his lodge. Masons are leaders in this plausible scheme and are deceiving some of the very elect."

Mrs. P. T. Woodward of Adams Center, New York, writes: "I would consider it a great privilege if I could be with you at the Annual Meeting of the N. C. A. but my days for such things are past. I can, however, think back to the meeting at Batavia, New York, in 1882 which I attended at the time the Morgan Monument was unveiled and I thought it was a very interesting meeting and I enjoyed it much. May the Lord's blessing rest upon the meeting and all who shall be able to attend. My thoughts and prayers will be with you all."

Dr. L. Halcault, of Bruxelles, Man., writes: "I would advise—as a veteran of the holy war, 1870-1921—your dear and my dear friends of the National Christian Association to procure each a copy of the famous 'Protocols' of the Talmudo-Kaballo-Pharisians of Sion (Sionist Congress Basle, 1897), translated in English (Boston, Small Maynard, 1918), from the original Serge Hilus, Russian edition, 1905. Each to study that profoundly, the great revelation of the century about Jud-Masonry. You will not regret money and time spent."

Rev. A. G. Dornheim of Warren, Pennsylvania, writes: "I am still much interested in the CYNOSURE which continues to be a wise guide in the examination of Secretism's increasing number of organizations, certainly strange and remarkable flowerings of this monster plant of darkness. I trust you will have a helpful and successful meeting which circumstances will prevent me from attending."

Mr. Louis Joh, of Violetville, Maryland, writes: "I believe that the lodge is a greater menace to the Protestant church in our country to-day than any other force for evil. And I believe that it is more the fault of the ministry than it is the fault of the laymen, because they should know and in many cases do know better but will not stand up for the truth."

Our old friend Thos. K. Bufkin, of Pasadena, California, writes: "Distance and old age forbid my attending the Convention. You can certainly know I am much interested in the good work the Association is doing for I have been a constant subscriber to the CYNOSURE for a little over fifty years and am much interested in its work and pray for its progress. I consider secret societies one of the greatest hindrances of the Christian church to-day."

Among other friends who wrote letters for our Annual Convention were John Hoogenboom, Goshen, Indiana; Mrs. Hedda Worcester, Rockford, Illinois; Miss Nancy S. Coleman, Enid, Oklahoma; John G. Scott, Jersey City, New Jersey; John Holman, Humboldt, Nebraska; W. Patterson, Howes Cave, New York; O. N. Barnes, Fayette, Ohio, and a score of others which we wish we had time to mention.

The only true way to serve God is Daniel's way. Grasshopper Christians, who take a leap in God's service during a revival and then sit still in cold and trying times when their activity is most needed, are of very little acount in God's kingdom.—*Wm. Law.*

As I was thus in a muse, I saw myself within the arms of grace and mercy, and though I was before afraid to think of a dying hour, yet, now I cried, Let me die! Now death was lovely and beautiful in my sight, for I saw we shall never live indeed till we be gone to the other world. Oh! methought this life is but a slumber in comparison with that above. At this time also I saw more in these words, "Heirs of God," than I ever shall be able to express while I live in this world. "Heirs of God!" God Himself is the portion of the saints.—*Bunyan.*

THE LODGE A COUNTERFEIT.

BY H. C. CASSEL, PHILADELPHIA, PA.

A paper read at General Conference, Dayton, Ohio, August, 1913, and published by order of Conference, Progressive Brethren.

Space is too limited for details, but it is necessary to give an outline of what the lodge is, in order to bring the matter intelligently before you, Freemasonry in particular, and all other lodges in general.

I hope no one will object if I quote their own authors, especially such works as "The Lexicon of Freemasonry," by Albert G. Mackey; "Robert Morris in Masonic Trowel," by L. E. Reynolds; "Origin and Early History of Freemasonry," by G. W. Steinbrenner; "History and Cyclopedia and Dictionary of Freemasonry," by Robert Macoy and others. All of these are standards works of authority among Masons.

I want to very briefly discuss two phases of the subject assigned to me: First, what relation does the lodge sustain to the Christian Church? Second, what general effect has membership in the lodge upon the individual life?

The Relation of Lodge and Church.

First. As I see it, the only relation lodges sustain to the Christian church is that of counterfeits. They profess to transport their members from the lodge below to the "Grand Lodge above," without a confession of sin; without a confession of Christ; without a confession of the Holy Spirit; without the vicarious atonement; without baptism or church rites. Denying the Holy Scriptures, which declare that the blood of Jesus Christ is the only antidote for sin, they offer to God nothing but their own righteousness, which is in His sight but filthy rags.

Freemasonry, the mother of all lodges, claims to save men from all sin without the covenants and promises of God. I quote from the "Lexicon of Freemasonry" by Albert G. Mackey:

"When, then, we are asked, 'What is Freemasonry?' we answer: 'In the first place, that it is a science which engages us in the search after divine truth.'

"Freemasonry is, then, also a religious institution. The very science which it inculcates is in itself the science of religion." Page 30.

"Freemasonry is emphatically a religious institution. It teaches the existence of God. It points to the celestial canopy above where the eternal lodge is and where He presides. It instructs the way to reach the portals of that distant temple." Page 32.

"All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." Page 369.

"Masonry does not deal with the perversion of things, but is only illustrative of the regenerated man."

"A lodge in general signifies heaven, or the dwelling place of the Lord, and includes all on earth who are being truly prepared for heaven."

"Each man who is about to be regenerated is led by his guardian angel to the door of the lodge, of which it is said, 'Seek and ye shall find, knock and it shall be opened unto you.'"

"Regeneration, or Masonry, proceeds in progressive order, states or degrees. Man cannot work or correct the irregularities of life until he is clothed with innocence or the badge of a Mason." "Masonic Trowel," by L. E. Reynolds, P.M. and P.H.P., Chicago, 1870, pages 101, 131, 188, 214, 219, 237.

"Masonry can and will educate the pious man to that higher religion, that religion in which all men can agree, which, indeed, embraces the lower religions of creeds and sects." See "Origin and Early History of Freemasonry" by G. W. Steinbrenner.

"The lodge is, at the time of the reception of an entered apprentice, a symbol of the world and the initiation a type of the new life upon which the candidate is about to enter. There he stands without our portals on the threshold of the new Masonic life in darkness, helplessness and ignorance, having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." (Just think, dear brethren, a minister of the Gospel thus repudiating the blood of Christ!) "And here, as with Moses at the burning bush the solemn admonition is given, 'Put off thy shoes from off thy feet for the place whereon thou standest is holy ground,' and ceremonial preparations surround him, all of a significant character to indicate to him that some great change is about to take place in his moral and intellectual condition." "He is already beginning to discover that the design of Masonry is to introduce him to the new views of life and its duties." "He was indeed to commence with new lessons in a new school of experience. There is to be, not simply a change for the future, but also an extinction of the past." "For the initiation is, as it were, a death to the world and a resurrection to a new life." Pages 20, 21, "Lodge Manual," by Albert G. Mackey. We learn from the above statement that the lodge professes to forgive sins.

"We now find man complete in morality and intelligence with the stay of religion added to insure him the protection of the Deity, and guard him against ever going astray. These three degrees thus form a harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires." "Masons Monitor," by Sicles, pages 97, 98. A resolution that was rejected: "Resolved, That candidates for Masonry be required to avow their belief not only in the existence of God, but in the divine authenticity of His Word as revealed in the Bible." "Digest of Masonic Law," by Chase, page 207. This was a splendid resolution but was rejected.

We learn, then, from their own authors and from their funeral services, that Masonry, as well as nearly all other lodges, professes to transport their members from the lodge below to the "Grand Lodge above," on the merits of mere membership in their organization, for which there is not a shadow of authority in the entire word of God.

They have an altar, but it cannot be the altar of God because it lacks the necessary sacrifice, and that sacrifice lodges necessarily reject because they receive into fellowship Christ-haters, such as unregenerated Jews, Mohammedans, Hindus and Pagans. It is a mystery to me how those professing to be Christians can yoke up and enter into fellowship with these Christ-haters and take such fearful oaths and obligations to keep the secrets of brother Masons (murder and

treason only excepted, and those left to their discretion) in direct violation of our Lord's imperative command to "swear not at all," and to "come out from among them" and "be not unequally yoked together with unbelievers."

A man that says he believes in God and rejects the Lord Jesus Christ is an unbeliever. He is an infidel. "He that honoreth not the Son, honoreth not the Father which has sent him." "No man cometh to the Father but by me."—Jesus. "He that hath the Son hath life, he that hath not the Son hath not life." Life was forfeited in Eden. Christ alone can restore or impart life. In Adam all died. In Christ all are made alive who accept Him and come into vital union with Him through the new birth. Hence, Jesus says to Nicodemus, "Verily, verily I say unto thee, except a man be born again he cannot see the Kingdom of God." How can a man be loyal to Christ and be a part and party to an institution that rejects these fundamental truths? The only solution that I can find to the question is, that either the man has never been born again, or that he has never stopped to think or tried to find out what the institution really is. I am charitable enough to believe that many belong to this latter class. Some will say when you refer to these oaths and obligations, that no Mason takes them seriously. Ah! but God does! Listen! "But I say unto you that for every idle word men shall speak they shall give an account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36-37.)

Brethren, we cannot afford to trifle with the Word of God, which saith, "Swear not at all." (Matt. 5:34; James 5:12.) Whether it be the civil or profane oath, it is a willful violation of God's imperative command. We should thank God with our heart that provision has been made in the Constitution of the United States, that those who fear God and love to keep His commandments are not compelled to swear, but can affirm, when called before Magistrates. How inconsistent and disloyal to the Gospel and the church for brethren to swear in the lodge and then refuse to take the civil oath. Whether, therefore, a brother takes the civil, profane or lodge oath, he wilfully violates the imperative command of Jehovah, and one of the fundamental tenets of the Brethren church. Can any brother afford to do so for any earthly benefits that can be derived from such an earthly and ungodly institution? Brethren, let us be honest with the Word and the church. Life is too short and important to take any chances.

The Lodge Rejects the Vital Principle.

One of the evidences that the secret lodge system is Satan's masterpiece of deception is that fact that they adopt some of the most attractive features of Christianity and adroitly dispense with its most central and vital principle, which is the vicarious atonement, and the words of Christ, as recorded in John 3:5, "Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." This is an unqualified statement of the Saviour himself. How dare people presume to be saved without it; lodges have no authority, neither do they pretend to supply this necessary qualification and yet pretend to supply all the soul of man needs.

The hiding of these fundamental truths, upon which rests the whole scheme of redemption, is the most insidious and injurious method of attacking the cause of Christ that could possibly be invented. If men would but stop and think they could not help but see that the Devil is at the bottom of the whole secret empire.

The Masonic lodge, especially, fosters the enemies of Christ, such as unregenerated Jews, Mohammedans, Hindus and Pagans, and utterly rejects those of Christ's little ones, who may be maimed, halt, lame and blind. These unfortunate creatures cannot come into possession of the mysteries and blessings which Masonry professes to be able to bestow, even helping a man out of darkness, helplessness and ignorance. What shall a man do that is in the above state? An institution that can but will not help a man out of such an awful dilemma is wicked and cannot be of God, who makes His sun to shine upon the just and the unjust and is good to the unthankful.

According to Masonry, they cannot get the new birth except in the Masonic

lodge, and Jesus said to Nicodemus, that unless man be born again, he could neither see nor enter into the Kingdom of God, and the Word of God says, "Without holiness, no man shall see the Lord." Masonry teaches that those that are not initiated into Masonry are "covered over with the pollution of the outer world," and yet makes it impossible for a large part of the human race to get cleansed. Masonry does not even consider the young man who has, through the influence of pious parents, been converted, saved and sanctified, and filled with the Spirit of God, and has been educated in the best theological school. He comes to the portals of the Masonic lodge, ignorant, helpless and polluted, just the same. Brethren, if that is not sacrilegious, what is?

The wisdom, righteousness, sanctification and redemption which the Lord Jesus Christ has been made unto us does not count in a Freemason lodge. The "whoever will," as taught by our Lord, is out of the question with Masonry, and in fact with all other lodges. Who-so-ever-we-will-accept and has the money to pay for this stupendous folly may join. The unfortunates of this world will have to look elsewhere for comfort and consolation and (glory to God!) it is abundantly provided for them by the Rock of Offense, which these builders reject. He hath become the head of the corner. He says, "Come unto me *all* ye that labor and are heavy laden, and I will give you rest." But these builders that are spurning with contempt the blessed invitation of free grace through the vicarious atonement and are going about to establish their own righteousness by their good work will find out some day that the Lord meant just what He said, that "our righteousness is as filthy rags" before Him.

The Value of Cain's Offering.

All lodges have an altar, but not one of them has a sacrifice. God had respect unto Abel's offering because he brought an acceptable sacrifice. But, unto Cain's offering, God had not respect, because he brought only the fruit of his labor. The same condition maintained on Mt. Carmel. God had respect unto Elijah's offering because it was made unto the true God and according to the Divine Command. But unto the offering of the prophets of Baal, God had not respect although there were four hundred and fifty prophets of Baal against the Prophet Elijah, which is an evidence that numbers don't count with God, but His Word shall stand when heaven and earth shall have passed away. Their offering was not made unto the true God, but unto idols. Masonry is founded on heathen mythology and is rank idolatry. It does not recognize the God of the Bible, nor the inspiration of the Bible, nor Jesus Christ, as the only begotten Son of God.

God says, "In the latter days many false teachers shall come and deceive many." They are among us now, and are multiplying fast, and many are being deceived so that the very elect are in danger; but it should be evident to every true believer that the secret empire is anti-Christ and will be a part of the body, if not the head of the "Man of Sin" that shall be revealed as recorded in 2 Thessalonians 2:3.

Already many churches are so completely under lodge domination that those opposed to the lodge are powerless to rid themselves of this secret viper that has got his fangs into the very vitals of the life of the church. The prophecy is being fulfilled, that blind guides are leading the blind, and both falling in the ditch together, because in many churches, pastor and people have become unequally yoked and have taken oaths and obligations in direct violation to the will of God, and the Spirit of God has been grieved away. The worship in many churches is cold and formal. There is no travailing, nor bringing forth, neither is there any mourning nor yearning in prayer for souls. We are in perilous times and scarcely realize it, because we wrestle not against flesh and blood, but against the powers of darkness and against spiritual wickedness in high places.

(*To be continued.*)

If you have lost yourself in sin, you can find yourself in repentance.

Jabez says: We used to pick our officials. Now they pick us—and pick us clean.

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VOL. LIV. CHICAGO, AUGUST, 1921. No. 4

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us,
Footprints on the sands of time.

Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, may take heart again.

Let us then, be up and doing,
With a heart for any fate:
Still achieving, still pursuing,
Learn to labor and to wait."

—Longfellow.

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

MINISTERIAL EXPERIENCES IN CONNECTION WITH SECRET SOCIETIES.

BY REV. C. G. STERLING.

As a minister of the Gospel, I have always felt that I could have no part in secret societies. I have observed that secret society members often seem to rely on the moral standards of their organizations as a substitute for the atonement for sin and the new life which are provided for us through the Son of God.

An examination at different times of several lodge rituals confirmed the impression that the teachings of these organizations promote reliance on self-righteousness rather than on "God's righteousness," and are therefore subversive of the Gospel of God's grace and are calculated to establish sinners in a false hope.

I am persuaded that many ministers join lodges (with good motives it may be, but) without sufficiently careful investigation and reflection. This is evidenced by the fact that these men, who are of a class that usually stay by what they undertake, have become in very large numbers merely nominal members of their societies. Their names furnish prestige to the organizations; but their devotion is not ardent.

I am quite sure I could name as many as twenty different ministers of various evangelical denominations, who have admitted to me that they have regretted their connection with the secret orders. The reasons given by them have been pretty much the same in significance, though some have expressed keener feelings of disappointment than others: and some have been more outspoken than others in their present attitude of positive hostility to secretism.

The first minister who voluntarily spoke to me of his connection with the lodge (Masonic) was a Congregational Pastor in Cedar Rapids, Iowa. I think the occasion of his introducing the subject was an incident which occurred in connection with my own parish. I had been called upon to conduct the funeral service of a man whose family had connection as I recall, with the (Presbyterian) church of which I was Pastor. After acquiescing in the request of the family to take charge of the funeral, I was called upon by an official of one of the lodges (Foresters I think was the order) with the information that the lodge wished to participate in the services at the grave. I requested the loan of a copy of the lodge ritual, that I might examine it. On careful reading, I discovered there was no recognition of our Lord and Saviour. I therefore stated to the official that I could not consent to a joint service: that is that I could not agree to combine the two services, as was requested, but suggested that I would close my service with the Christian benediction, and then, if the family desired an additional service by the lodge, I would feel free from any responsibility for it. I made it clear to the lodge official that I intended no discourtesy; but that I could not give approval and endorsement to a religious ceremony or service, which omitted all reference to the One necessary Mediator, by including such a ritual within the bounds of my own Christian service—as would be done by withholding the Christian benediction to the end.

We reached a definite understanding in the matter, he agreeing to reserve his lodge service until mine had been completed with the benediction. Apparently both of us were satisfied. However, when the program as agreed upon was being carried out, there was an interruption: before I could open my lips to pronounce the benediction the official and his group promptly arranged themselves

for their proceedings and the ritual was immediately begun.

It was carried to the end and then with a motion to me the leader indicated his desire for the benediction. I replied by simply shaking my head. A few days later a write-up of the affair appeared in one of the local newspapers. A certain clergyman (unnamed) being charged with creating a scene and marring a funeral service by his discourtesy.

I think it was the (perverted) account of the above occurrence which led the minister above referred to, to open the subject of secret societies in the conversation we were having soon after. His statement to me was "I used to be a Mason, but my conscience would not allow me to retain my membership." I remember his words definitely. He added that great persuasion was exerted to secure the retraction of his action but to no effect; he remained firm in his determination to cut himself off from any further connection with the Order. This brother did not give any details in connection with his experience or his dissatisfaction with the order. The simple statement above quoted, with the additional remark about the effort made to restrain him was all he expressed. I felt that his purpose in introducing the matter was to indicate his approval of my course in the above related occurrence though he did not refer to it directly.

Many conversations have I had since that time with clergymen of various denominations, who have said to me in substance the same thing—that they had to retract their lodge vows and withdraw from all further allegiance to their orders, because of the conviction that the connection was sinful. Some have enlarged upon their experiences: some have indicated and manifested the constraint of conscience to testify more or less openly against the lodge. In a few cases the confession of dissatisfaction with the lodge and the conviction of its inconsistency with Christian ideals has been elicited by questions on my own part to men, whose evident indifference to their lodge relations I had observed and wished to learn the cause of. In the majority of cases, however, the ministers themselves have made advances in the matter of their adverse testimony concerning the several orders with which they have been connected.

I shall not soon forget a testimony given to me by a parishioner of a Brother pastor of mine in Indianapolis, at a time when his pastor had just united with the Masons. The parishioner was himself a member of the Masonic lodge; yet, suddenly surprised by the information that his pastor had united, he exclaimed, with an added double repetition of his words, "He has made a great mistake." What he thought of the effect on his own Christian profession I do not know, but he evidently felt a deep sense of inconsistency between ambassadorship for our Lord and the endorsement of a Christless religion.

The personal experience narrated above in connection with secret society funeral services is not the only one my ministry has brought to me. In a certain Indiana charge I was requested to conduct a funeral service jointly with the Odd-Fellows lodge. This was the first request from any chapter of that order. As on the previous occasion, when dealing with the Foresters, I requested the privilege of examining the ritual. A single quotation from the Book of Job suggested the possible thought of our Lord, by the use of the word "Redeemer"; but I felt that, while to the instructed Christian this application of the word would be clear as the intention of the Holy Spirit, the author of the ritual, and the organization using it, could hardly be thought to intend such a reference—at least in the way of definite testimony. It would have been so easy, so natural, to have quoted additionally from the New Testament or to have distinctly named our Lord Jesus: I felt that this omission was fairly equivalent to a denial. My conclusion therefore was to decline the request for a joint service. The result was—I was let out of the service altogether; the Odd-Fellows alone conducted it. A little later a beloved brother in the true faith—a parishioner of mine—who was also an Odd-Fellow, was to be laid to rest. The family, knowing my attitude, proposed an arrangement which I felt I could consistently accept and it proved agreeable to the lodge also. I was to conduct the service at the house, concluding it with

the benediction. The lodge was then to take full charge of the cortege and of the further service at the grave. I did not attend the latter. Other burial experiences, varied in the circumstances and the action, followed those above related, but I will not extend this account of personal incidents.

Aside from the obligation to ring true as a preacher of the one and only Name under Heaven given among men for salvation, I have always felt that on moral grounds alone membership in a secret society is a sin per se. The proof of this proposition is self-evident, it seems to me, so soon as one recognizes clearly what a secret society essentially is. So much has been written and spoken in the defense of secretism, which is wide of the mark, because of the failure to think and speak clearly on the fundamental principles involved! For example it has been alleged that "every family is a secret society," the argument upholding the proposition being to the effect that *privacy* is observed in family relations. Secret meetings of ordinary social, educational and business organizations are referred to as if they were analogous.

The distinguishing characteristic of a secret society is that it requires of all candidates a *blind pledge* to secrecy. Such an act is to my mind a sin per se. I cannot see that any man has a right to bind himself to keep from his fellowmen knowledge of any one (even) or more things, the substance of which he is not aware of when he makes the pledge. Such an act constitutes in my judgment a surrender of independence, a crippling of conscience, an annulment of individual responsibility. Every moral agent should be free to deal with every item of knowledge as his own conscience may direct. It signifies nothing in this connection that he may be assured, before taking his pledge or oath, that "there is nothing in the obligation which will conflict with his duty to God or man or country," since no other than himself can be the judge of such a fact. Individual consciences do by no means act alike, and no one can certainly declare what another man's conscience will require of him. This objection is not merely an academic one: in very reality in practical life, injustices, immoralities, betrayals of trust, murders even have been connived at because of previous oaths to concealment, which but for these rash pledges would never have been winked at.

Remembering then that "privacy" is not necessarily secrecy; that secrecy is often (rightly) observed without any pledge; that even pledged secrecy is at times proper and perhaps desirable, when the thing pledged to be secreted is definitely before the promiser, we still declare that the invariable condition of membership in a secret society, namely a *blind pledge* to secrecy is un-American, un-Christian, unmanly.

This principle of a blind pledge is not the only primary objection to secret societies, but to me it is an all-sufficient one. So without reference to any other considerations I testify that this consideration constrains me to oppose all secret societies.

—Chicago, Ill.

HE'S AN ELK.

If he's looking up, not down,
He's an Elk;
If he'd rather smile than frown,
He's an Elk;
If he's jolly, broad and fat,
If he wears a man's-sized hat,
Take your tip from things that—
He's an Elk.

If he sees some good in all,
He's an Elk;
If he helps the men who fall,
He's an Elk;
If he looks you in the eye,
If he's shrewd, but never sly,
Gives a courteous reply,
He's an Elk.

When he dies and goes above,
Brother Elk,
To the Golden Lodge of Love,
Brother Elk,
Does St. Peter hesitate?
No; he swings the Pearly Gate:
"Come in; you don't have to wait,
Brother Elk."

—Sault Ste. Marie *Enquirer.*

This poem is a good one—against the Elks. The Elk goes to heaven by this good works, without Christ. The Elk has a Christless religion and a Christless God and a Christless heaven. But Christ says, "No man cometh unto the Father but by Me."

—*Milwaukee Lutheran,* Feb., 1921.

A MINISTER LEAVES THE ODD-FELLOWS.

During a revival in our church in the winter of 1921 our minster wore his "three links pin" in the pulpit. This troubled me night and day until it became so I could have no peace. I spoke to a brother in the church about it but he advised that I need not bother myself about it as that was the minister's business. Another sanctified brother with whom I was in full sympathy in other things counselled. "Let's just keep on praying and let God work in his own time and way. Something's going to happen." Then relatives learned my views and advised. "You keep still; you've never been in a lodge room; you don't know anything about the lodge; it's all right; wait until the revival is over. You will just hurt the minister's feelings. He has enough to contend with now."

There came a time when it seemed to me it would be worshipping the beast to acquiesce, so I said doggedly, "I'll not do it." I went over to the church, which is only a short distance from my home. I went early to help sweep out before services, but God's time had not come so I returned home before church. I was somewhat impatient and the Devil was already hindering me. The next evening while I was standing in a shed I could see my brother and the minister and another brother in the church going to the church. I kneeled after a time and said, "Lord, if I am thy child, I pray thee to tell me what to do." A voice said, "Well, go on over there."

When I went into the church, the minister was asleep. He soon awakened and after a time spoke to me. I hesitated a long while and was almost on the point of returning home. There were now only three of us in the church, my own brother having returned home. I said, "Brother ...., there is something that has been bothering me and if you will take it in the right spirit, I would like to tell you what it is." He assented, and I said, "It is that lodge pin there on your coat lapel. I hate it and I believe it is hindering the revival." As I am deaf, he made no reply but smiled pleasantly and I proceeded to quote Scripture. I do not just remember the exact order but I said the Bible says, "Be ye not unequally yoked together with unbelievers." I asked him if there were not unbelievers in his lodge. He replied, yes. I said the Bible says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Now when you go to the lodge and problems come up for solution, don't you exchange counsel with those unbelievers? Don't you sit with them? Don't you stand in the way of them? Share their joys, fellowship, etc.? He said, yes. Then I said, "It also says in the Bible not to company with fornicators; and M .... is a fornicator and a member of your lodge. Haven't you secret understandings with those men—secret handshake, secret signs, etc.? And he answered, yes. I then said, the Bible says the sacrifices of the wicked are an abomination to the Lord.

Last October I was at the funeral of .... and after the minister got through a young man stood at the head of the coffin and prayed with his eyes wide open. I asked my brother-in-law afterwards if the young man was a Christian, and he said, No. That man committed abomination right there over that corpse. He assented, and I went on to say, if that thing Odd-Fellows wear around their neck isn't a yoke, what is it? He said it was a yoke. I said, "Be ye not unequally yoked together with unbelievers." That is as much of the conversation as I remember.

I then began to tell about being healed in answer to prayer. I was about to leave the room when the brother in the church said, "Let us pray." The three of us kneeled and each prayed in turn. When we arose the pin was gone. The minister promised never to put it back on again. The Lord gave me a wonderful blessing and it ran quickly at church that night and the sanctified brother said to me, "There's a shine on your face tonight." The Word of God is quick and powerful and sharper than any two-edged sword and I soon felt I had performed a surgical operation but I had to go through the fire with our minister. The Devil flayed me for months until I didn't know part of the time whether I ever had been a Christian or not. The minister's countenance soon looked better

and he received a new enduement of the Spirit. There is not the slightest reserve between us, only love. The experience led to a subsequent blessing to me and I am ready for the fray again.

A FRIEND AND CO-WORKER.

Illinois.

WARNS KLU KLUX KLAN.

Announcement of Formation of New Body Brings Statement From Sheriff.

"I see by the morning papers that an effort is going to be made to organize the Klu Klux Klan body in this city," said Sheriff Larry Duggan this morning. "That information I gather from an advertisement stating that '100 per cent Americans are wanted; none others need apply. Knights of the Klu Klux Klan; address P. O. box 90, Butte, Mont.'

"I just want you to say," continued the sheriff, "that this city is enjoying peace and quietness just now and I intend that this condition is going to continue as long as I am sheriff. We are going to preserve order in this community at all hazards, irrespective of any body of men, or any clique of men, no matter who they are. As I understand the Klu Klux Klan crowd, they are a body of men who take law enforcement out of the hands of the authorities and enforce law according to their own notions.

"Not while Larry Duggan is sheriff will anything like that be attempted in Silver Bow county. If any trouble is started the party starting it will find every man at the sheriff's command dead on the ground, or those responsible will be shot down like so many wolves. I just want this statement made in the papers so that those interested may take fair warning. I am going to preserve order in Silver Bow county and no one else, let that be understood."

—*The Butte Daily Post,* July 16, 1921.

If all the "memory" and "will" and "personality" fads that are advertised can really work their promised miracles, the common everyday man will soon be the singular genius.

CEREMONY OF BAPTISM in the ANCIENT AND ACCEPTED SCOTTISH RITE.

The following ceremony, called Masonic Baptism, is frequently performed in Europe and has recently been generally adopted in the United States. Palm Sunday has been designated as the day to be observed hereafter for this service in San Jose, Cal.

W. M.: Brethren and sisters, you have brought these young children to receive at our hands Masonic Baptism. We are prepared to accept the duties which the administration of that rite will impose upon us. This Lodge is always proud and happy thus to receive under its protection the children of the brethren. Each of us with joy accepts the new obligations created by such reception, for in the performance of duty the true Mason finds the only real happiness. Are you, on your part, prepared to renew, those of you who are brethren, your obligations to the order, to the Lodge, and to the children of your brethren of the Mystic Tie; and those of you whom we hail with a new and exquisite pleasure as our sisters, to promise to spare no exertion in making these children such as every true-hearted mother desires her children to be? And do you accept us individually, and this Lodge, as your seconds and assistants in this holy work?

One of the fathers, answering for all, makes such response as he deems appropriate; or he may use the following at his option:

Father: Worshipful Master, the fathers and mothers of these children ask me to say, in their names, that it is because they so profoundly feel the immense responsibility which God has imposed upon them in intrusting to them the education of these young immortals, and because of their intense desire well and faithfully to perform that duty, that they have been willing to place them under the protection of this Lodge, in the hope of insuring to them that purity of heart, and stainlessness of soul, which are symbolized by Masonic Baptism. Well, indeed, do these trembling, agitated mothers, and these anxious fathers, know how numerous and how dangerous are the snares and pitfalls which youth must encounter in the intricate paths of life.

They know that very shortly some of these little ones may be left fatherless and motherless, helpless as young birds

with broken wings that trail upon the earth; and they feel that they can pass away more contentedly if they know that over their orphans will be extended the care and affection of this Lodge, to ward off destitution and the enemies that will be eager to assail their innocence and virtue.

These fathers are prepared gladly to renew their obligations. What occasion more appropriate than this, upon which you are faithfully fulfilling yours?

These mothers gladly, most gladly, and gratefully accept for their children your proffered protection, and pray you to appreciate a thankfulness in them for which words have no adequate expression.

When the father concludes, the master says:

W. M.: Brother Master of Ceremonies, conduct these children and their parents to the places provided for them.

The Master of Ceremonies conducts the procession to the platform in the rear of the altar. The other children are seated in front, the fathers and mothers in the rear, and the brethren who bear the infants hand them to their mothers, who place them, still upon the cushions, on their knees. The Brother who bore the candlestick sets it on the south of the altar, and he and the other brethren who formed part of the procession, find seats among the other brethren. The Master gives one rap, and all the brethren are seated.

W. M.: We have been early taught in Masonry that, before engaging in any important undertaking, we ought to implore the assistance of Deity. Let us do so, my brethren, with humility and trustfulness.

Prayer.

O Eternal God, and merciful and loving Father, enable us to perform the duties which we now propose to take upon us in regard to these children. May we be enabled to help their parents to lead them in the way they should go, and to persuade them to return to it if they err or stray therefrom. Help us to teach them their duties to themselves, to others, to their country and to thee. Help their parents to train them up in virtue, truth, and honor, obedient to thy laws, generous, forgiving, and tolerant. Let thy fatherly hand, we beseech thee, be ever over them. Give them the spirit of wisdom and understanding, of knowledge and of true and virtuous uprightness, that they may continually serve, honor, and obey thee, their heavenly Father; and may this ancient ceremony which we are now about to perform, be indeed the symbol to them of purity of heart, of innocence, and of blameless life. Let them grow up as young plants, and with their age and stature increase in wisdom and virtue and in favor with thyself, and with all whose excellence makes their good opinion of any worth. Preserve among them and among us, peace, friendship, and tenderness; and may we all, being steadfast in Faith, joyful through Hope, and rooted in Charity, so pass the waves of this troublesome world, that finally we may come to the land of everlasting life, there to advance ever nearer to thee, world without end. Amen!

All: So mote it be.

The brethren, having knelt during the prayer, now rise, and the following hymn is sung:

Rejoice, rejoice, fond mothers,
That ye have given birth
To these immortal beings,
These children dear of earth.

Oh! fond and anxious mothers,
Look up with joyful eyes,
For a boundless wealth of love and power
In each young spirit lies.

Bless God both night and morning,
Each with a joyful heart,
For the child of mortal parent hath
With the Eternal part.

The stars shall lose their brightness,
And like a parched scroll
The earth shall fade; but ne'er shall fade
The undying human soul.

Oh then rejoice, fond mothers,
That ye have given birth
To these immortal beings,
These children fair of earth.

W. M.: Who offer to take upon themselves the offices of godfathers and godmothers of these children? Let those who do so approach, and be seated near them.

Those previously selected to act as such rise, repair to the platform and are seated by the Master of Ceremonies in the rear of the parents. Then the Master says:

W. M.: Brethren and sisters, by ac-

cepting the offices of godfathers and godmothers of these children, you consent to become the special instruments through which the Lodge shall watch over and protect them,—its eyes to see, and its ears to hear, all dangers and hazards, all trials and temptations that may approach, and menace to entice them; its voice to warn them, to encourage them, to cheer them, and persuade them, and its hands to repel and ward off from them all harm and all evil influences. Informed that such shall be your offices and your duty, do you still consent to assume, and promise to perform them?

A Godfather: We do.

W. M.: It is well. Remember that to their parents and yourselves will, in great measure, be committed the destiny of these young immortals, and that you must answer to our heavenly Father for the fidelity with which you fulfill the duties that you now voluntarily assume.

Fathers and mothers, we do not presume to instruct you in regard to your duties to your children. Of those duties, however negligently they may perform them, no father or mother of ordinary intelligence is ignorant. In the Lodge we remind each other of our duties, not because we do not know what they are, but that we may incite each other to perform them and to overcome the obstacles to faithful and punctual performance interposed by our indolence, our frailties, our passions and the enthrallments of business, pleasure or ambition.

Be not offended, therefore, if we detain you for a few moments while we enumerate some of those duties for the purpose of enabling you to see what we understand in what manner we are to assist you if you continue to live, and in what manner to endeavor to fill your places if you should be taken away from these children before they attain such age as no longer to need our counsel and protection.

* * * * *

Orator: Teach your sons and daughters that one may be clothed in rags, may be occupied in the lowest business, may make no show, be scarcely known to exist, and yet may be more truly great than those who are more commonly so called; for greatness consists in force of soul, that is, in force of thought, of moral principle and love, and this may be found in the humblest condition. For the greatest man or woman is that one who chooses right with the most invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menaces and frowns, whose reliance on truth, virtue and God is most unfaltering.

* * * * *

J. W.: Teach them, first of all, to love, honor and obey their parents, for that not to do so is ungrateful, unnatural and hateful. Teach them to respect those older than themselves and to listen patiently to their counsel, and even to their reproofs, because if they are just they ought to profit by them, and if they are unjust they ought to be too glad, knowing them so, to be angry.

* * * * *

S. W.: That the love which we bear to the country that gave us birth is not unreasoning nor absurd, but is an instinct of our nature, implanted by God in mankind for the preservation and prosperity of nations; that it is not artificial nor fictitious, but as natural and genuine as the love of a child for its mother; that indeed, our country *is* our mother; and when her honor and interests require it, she may justly call on us to peril fortune and life in her service; that patriotism is with reason accounted the most illustrious of virtues and the patriot the most eminent of men; and with equal reason the traitor has in all ages been deemed execrable.

* * * * *

W. M.: The child, owing to the great Architect of the Universe its existence, its senses that make it to enjoy, its intellect that enables it to acquire knowledge, surrounded everywhere by his blessings, ought to be taught in its earliest years to revere and love Him, and the author of all the goodness, affection, generosity and loving-kindness that display themselves in his creatures. Teach it that it is in loving those qualities in others, it loves God; and that, loving Him, it should try to do that only of which He will approve. It is his love for it that is reflected in the bosom of its mother. It is his affection for it, his pity when it suf-

fers, that speak in the eyes of its playmates.

Prayer.

Almighty and Incomprehensible Intelligence, of the perfection of whose nature and the plenitude of whose love and tenderness we in vain endeavor to conceive by the ideal which each fashions for himself of the Absolutely Perfect, the Absolute Good, the Absolute and Perfect Mercy, Pity and Love, and whose unimaginable and immeasurable perfections in that infinitely lower Ideal we devoutly worship and love, enable us to read, though imperfectly, yet not wrongly, and in a mistaken sense contrary to thy truth, the lessons of duty which thou hast written in thy magnificent hieroglyphics, expressions of thy will, thy thought and thy affections, on the great pages of the wondrous book of the universe; to these children, to our own and to all whom the law of duty has place, or may in any wise place under our charge, give to all of us who are here present resolution to fulfill all the duties which by thy law and character and relation create and impose upon us. Amen!

All: So mote it be.

(To be continued.)

RITUAL BROTHERHOOD OF RAILWAY CLERKS.

In use of gavel and for other purposes, * indicates one rap; ** two raps; *** three raps and so on. —— indicates a pause. Thus *——** indicates a rap, a pause, then two raps; **——** two raps, a pause and two raps and so on.

Sections or paragraphs marked "!" may be omitted at the option of the lodge.

President: * We will now proceed to the regular business of the lodge. Members will please pay attention.

Order of Business.

1. Calling roll of officers (Secretary calls the roll, the Sergeant-at-Arms answers). 2. Reading minutes of last meeting and action thereon. 3. Report of Financial Secretary. 4. Report of Treasurer. 5. Propositions for membership. 6. Appointment of investigating committees. 7. Report of investigating committees. 8. Balloting on candidates. 9. Initiation of candidates. 10. Communications and bills. 11. Reports of standing committees. 12. Reports of special committees. 13. Election of officers. 14 Installation of officers. 15. New business. Is there any new business? 16. Application for withdrawal of transfer cards. 17. Receiving deposit of withdrawal and transfer cards. 18. Reports of suspension. 19. Good of the Brotherhood. Have the members anything to say under this head? 20. Is any member out of employment? 21. Does any member know of a vacancy which might be filled by a member? 22. Does any one know of a member who is sick or in distress? 23. Receipts and disbursements for the evening.

Closing Ceremonies.

President: Members, we are about to close this lodge. Does any one know of anything which has been left undone that cannot be reasonably deferred until our next regular meeting?

(Short pause to give members an opportunity to bring up any matter that may have been overlooked, after which the President continues.)

President: The Chaplain will now invoke the Divine Blessing. * * *

Chaplain: Our Father, Who art in Heaven, after we depart from this room, having done our full duty and carried out our vows according to our promise, by thy grace cause us to remember our obligation and refrain from discussing any transactions which have taken place in this meeting with or in the presence of anyone except those whom we know to be members of this Brotherhood in good standing. Amen.

All Answer: So let it be.

President: Sergeant-at-Arms will now collect the rituals, regalias, and report.

Sergeant-at-Arms: Worthy President, your order has been obeyed.

President: Members, before we leave, let us all remember our obligation. There being no objections, I now declare this lodge closed until our next meeting (date —day of week and month).

Initiation.

President: Brother (or Sister) Sergeant-at-Arms, retire to the ante-room and ascertain if there are any candidates in waiting.

(The Sergeant-at-Arms retires, obtains the names of candidates if any are in waiting, returns to the lodge room and stands directly

behind the altar facing the President, who asks):

President: Brother (or Sister) Sergeant-at-Arms, did you find any candidates awaiting initiation? If so, what are their names?

Sergeant-at-Arms: Worthy President, (give names in full) are in the ante-room awaiting your pleasure.

(Sergeant-at-Arms resumes his station.)

President: Brother (or Sister) Secretary, you will proceed to the ante-room and ask the necessary questions, making a record of the answers. Brother (or Sister) Financial Secretary, you will accompany the Secretary and collect the required fees and dues from such as have not already paid them.

(Secretary and Financial Secretary retire and carry out the President's instructions, after which they will return to the lodge room and their stations, when the President will inquire):

President: Brother (or Sister) Financial secretary, has the candidate (or have the candidates) paid the required fees and dues?

Financial Secretary: Worthy President (He or she has, or they have).

President: Brother (or Sister) Secretary (Has this candidate or have these candidates) been duly proposed and elected and otherwise qualified for initiation by making proper answers to all questions?

Secretary: Worthy President (He or she has, or they have).

President: Brother (or Sister) Sergeant-at-Arms, you will select your assistants, retire and prepare (the candidate or candidates) for initiation.

(Sergeant-at-Arms selects one assistant for each candidate, retires with them, prepares the candidates and advances to the inner door, giving thereon *—**, which will be answered in the same manner by the Inner Guard, who will then open the door, admitting the Sergeant-at-Arms with candidates. Sergeant-at-Arms will march candidates at least once around the lodge room, halting them at the altar, facing the President, and say):

Sergeant-at-Arms: Worthy President, I present to you (names them) who desire and are awaiting initiation into our noble Brotherhood.

President: (Friend or Friends), as you are about to enter upon new duties, form new ties and assume other obligations, and as no one should endeavor to do these things without first asking for Divine help, the Sergeant-at-Arms will place you in proper position, and the Chaplain will implore the Almighty Ruler of the universe to give you strength to keep sacred and inviolate the obligations of the Brotherhood.

(The Sergeant-at-Arms then places candidates in position to receive the obligation by putting their own right hands over their hearts and says):

Sergeant-at-Arms: Worthy President, the (candidate is or candidates are) in proper position.

President: * * *

(Chaplain leaves station, advances to front of altar facing the candidates, and prays.)

Chaplain: As we encounter the mysteries of life, not knowing from whence we came or whither we are going or what experiences are before us, it is most fitting that we first of all ask for the guidance and protection of Him who knoweth all things, seeth all things and directs the steps of those who put their trust in Him. We therefore at this time implore Divine blessing upon the exercises of this hour and earnestly pray that (this candidate or these candidates) may be fully impressed with the importance of the step (he or she is, or they are) about to take. May (he, she or they) fully realize the power for good that may be exercised by the united effort of those who are banded together by the bonds of fraternal love and the ties of brotherhood; that (he, she or they) may here and now, in the presence of God, and of (his, her or their) fellow members fully determine that henceforth (he, she or they) will become (a faithful member or faithful members), ever performing the duties that shall devolve upon (him, her or them) and thus aid in achieving for our united Brotherhood those things for which we are striving. Amen.

All Answer: So let it be.

(President leaves his station, advances to altar and administers obligation. The Sergeant-at-Arms, as well as candidates, will repeat the obligation.)

President: You will now repeat after me the following obligation, each of you pronouncing your name where I use mine:

Obligation.

I, ..., of my own free will, in the presence of Almighty God and this assembly, do solemnly promise and declare that I will keep sacred and inviolate the secrets of this Brotherhood and will not repeat outside of the lodge room any transaction whatsoever which may have taken place therein to anyone other than those whom I know to be members in good standing.

I will obey the Constitution and Laws of this Organization and all orders emanating from its proper offices when in conformity therewith; I will not knowingly wrong or defame a member myself or allow it to be done by others, if in my power to prevent it.

I will assist a member at all times insofar as my means or ability will permit and will guard a member's interest as my own.

I will employ or assist a member of this Brotherhood to secure employment in preference to a non-member.

I further declare that should I from any cause leave this order, my obligation shall remain binding and in full force.

To all this I promise and declare that I will keep and perform the same to the best of my ability, so help me God, and may He keep me steadfast.

Answered by All: We have all witnessed your solemn obligation.

President: It is well. I now extend to you my right hand in token of brotherly love, and with it you will receive the grip, the words accompanying it (2).

(President now takes a bundle of sticks and continues):

You see this bundle of sticks, bound together as they are, it is impossible for you to either bend or break them. Withdraw one; behold how easily it bends and how easily it may be broken. Here we learn the lesson in unity which proves that in unity there is strength, and so it is with you. Alone, you will be compelled to yield and break, but, bound by the cores of Brotherhood, Rectitude and Conservatism, a giant's strength would be expended in vain. Therefore, as no chain is stronger than its weakest link, see to it that you are not a defective link in our fraternal chain, so that if the time should ever come, the chain of mutual interest which binds us together may never be broken. Strive to attend the meetings of your lodge regularly and thus prove your interest, and by close attention to its workings you will at all times be able to prove (yourself a worthy member, or yourselves worthy members) of this great Brotherhood. The Sergeant-at-Arms will now escort you to the President's station where, in order that you may be thoroughly conversant with it, I will instruct you in our secret work. *

(President returns to station and Sergeant-at-Arms conducts candidates once around lodge room, halting them in front of and facing the President, who proceeds):

To enter a lodge room, while the lodge is in session, you will give any alarm at the outer door that will attract the attention of the Outer Guard, and to that officer you will give the term password, which password can only be procured by you from the President, no other person being authorized to give it, and then only while you are in good standing in your lodge. For the present term this word is ..... This will admit you to the outer room. You will then signal at the inner door with *—** which will be answered in the same manner by the Inner Guard, who will raise the wicket, and through it you will then give the annual password of the Brotherhood. This word is ....

You will then be admitted to the lodge room, where you will advance to the center in front of the altar facing the Vice-President's station and give the salutation sign, which is .... (4).

You will be answered by the countersign, which is .... (5).

You will then take your seat.

The sign of recognition is made in this manner .... (6).

The answer being made with the right hand thus .... (7).

Should you have occasion to warn a member of impending danger, we have a warning sign, which is given ...., the answer being ..... Or, in case you should be in a position where this cannot be used or seen, you may use warning

sign No. 2, which is ....; the answer is .... (8).

The distress sign is made as follows .... (9).

The sign is used to obtain assistance when in distress. Should the circumstances be such that the sign cannot be seen or used you will use the words of distress .... (10).

Members of this Brotherhood seeing this sign, or hearing the words, should go to the relief of the one so giving them and render all the aid and assistance in their power.

In service communications we have a method of revealing ourselves to a member of this Brotherhood, and when you see this sign you will recognize the writer as a fellow member and govern yourself accordingly.

The sign is made thus .... (11).

The voting sign, which is used for both an affirmative and negative vote, is made thus .... (12).

The gavel in the hands of the President is used to govern the movements of this lodge. * Calls to order or seats the lodge if standing. ** Calls up the officers and *** calls up the whole lodge.

This ends your instructions. May your membership with us be for our mutual benefit, and may we never have cause to regret the confidence which we have reposed in you. You will now face about and as your name is called take two steps to the front so the members may recognize you and know you by name.

President: Members of .... Lodge, No. ...., I take great pleasure in introducing to you (brother or sister, names them) who is now entitled to share in all the benefits and privileges of our noble Brotherhood.

I now declare a short recess, during which time you will step to the Secretary's desk where you will sign the membership roll.

(To be continued.)

Jabez says: If I wanted my boy to go to hell, I'd give him a big allowance with no work; and if I wanted my daughter to go there, I'd encourage her to sing jazz and dance shimmy.

A TRIBUTE TO ELDER D. L. MILLER.

In the death of Elder D. L. Miller of the Church of the Brethren, every good cause has lost a friend. He was a large-hearted generous soul of unusual ability. A great leader, in a great church. Over thirty years ago he secured a hall and arranged for the writer to speak in his home town, Mt. Morris, Illinois. Meeting in Chicago later he remarked "When you come to Mt. Morris my home is yours." It was.

His life work was largely for the Church of his choice. His great business ability manifested as publisher, superintendent of Missions, College Trustee, President, etc., etc., was given to the church. His missionary travels were extensive. In his tribute, Elder H. C. Early wrote of him "He has visited every continent, many isles of the sea, and has sailed every sea in the world." The books of which he is author have had wide sale—over seventy thousand copies being in circulation. Together with Elder Joseph Amick, a former N. C. A. supporter, and director, he bought the Brethren Publishing House, and put it on a sound financial basis. For a time he was editor of the church paper *"The Gospel Messenger."* He was frequently chosen to preside at annual meetings of the Church. In the matter of esteem by his brethren he stood second to none. He occasionally spoke in a very decided fashion against the lodges. It goes without saying that such a broad-minded soul could have no sympathy with lodge contractiveness. His indeed was a blessed life. May God continue to bless what he has so wisely begun for his fellow man. In affectionate regard,

W. B. STODDARD.

IT'S BUNK, BOYS.

"Masonry throughout the world," says Past Grand Master Hanan of Indiana, "is standing today as it has stood throughout the countless ages of the past for the trinity principles that have ever been dominant attitudes of our order—the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul."

All the grandiloquent orators and writers in Masonry pull that "brotherhood" stuff. Haven't you noticed it?

But we'll have to 'fess up and be honest about it, boys, that until the thousands of men who left their arms and legs in France for "freedom" are included in the so-called human race, the aspirations of Masonry to bring about the "universal brotherhood of man" is the purest bunk, and wholly unworthy of the intelligent men who wear the square and compass.

Masonry derides "superstition, ignorance, intolerance," but if there is any practice it condemns on these grounds which is less intelligent than "preserving the ancient landmarks" by barring a man who has given an arm for his country, we don't know what it is.

He must be a bright Mason who believes that the old-timer who made "physical qualification" a landmark was "infallible." — *The Kablegram,* June, 1921.

ORDER OF THE BUILDERS FOR BOYS.

The Order of De Molay is under the direction of the Scottish Rite. Another new order for boys has been started which is sponsored and controlled by Master Masons, which includes all branches of the craft. It is called the Order of the Builders for Boys.

The Builders is not only for the sons of Master Masons, but each such son is privileged to recommend for membership one of his closest boyhood companions. The dues are $2.00 per year and the minimum fee for conferring the degrees in a Chapter is $3.00, and never over $5.00.

Chapters may be organized, upon authorization of the Central Council, by any body of Masons anywhere, provided that suitable meeting places are provided for and that the membership shall not be less than twenty boys between the ages of 14 and 21 and shall maintain an active Advisory Council of not less than five Master Masons. At least three of the Advisory Council shall be present before any routine business may be transacted.

While the Order of De Molay originated in Kansas City, Mo., and has spread in the South and West, the Builders started in Chicago and is growing nicely.—The *Kablegram,* June, 1921.

THE LODGE A COUNTERFEIT.

BY H. C. CASSEL, PHILADELPHIA, PA.

A paper read at General Conference, Dayton, Ohio, August, 1913, *and published by order of Conference, Progressive Brethren.*

(Continued from July issue.)

To our preachers, especially our young preachers, I would say, "Put ye on the whole armor of God and stand"; especially put ye on the girdle of truth. Be real honest with your own soul and watch diligently for the souls of others, especially those under your care, who have in a sense put their souls into your keeping, in that they listen to your teaching; and God, according to Ezekiel 33, will require them at your hands because ye are accounted watchmen on the walls of Zion. Therefore, be brave in warning them against the apostasy, that they perish not.

Brother L. S. Bauman has leveled his gun against the enemy of the cross, and the true church, and because of his faithfulness in warning the people without fear or favor, many have been set free from the fetters of idolatry, and are testifying and praising the Lord that their eyes have been opened.

It seems that Freemasonry, as an organization, is trying to see how much contempt they can pour on the teachings of the Lord Jesus Christ, by teachng and practicing just the opposite of what He taught and commanded. Jesus said, "Swear not at all." Freemasonry, in spite of the Lord's command, swears until the sky is dark with smoke from the pit and smells of brimstone.

In the first three degrees, the candidate takes seventeen oaths in which he swears to have his entire body mutilated if he fails to keep his oath and obligations. A Christian has no right to do that. Jesus says, "We are bought with a price, and are not our own." Jesus says, "Be ye not called Rabbi." Freemasonry has almost exhausted the dictionary to invent blasphemous and presumptuous titles. It is simply appalling. There is scarcely a title or an attribute pertaining to the Majesty and Sovereignty of Jehovah that it does not appropriate to itself, or its officers, beginning with "Worshipful Master" and advancing to the title of "All Puissant Sovereign Grand Master." What is there left for Deity? Jesus says, "I ever spake open-

ly." Masonry says, "Don't you dare to speak, write, print, paint, cut, carve, stamp, stain, mark or engrave anything about the lodge, nor allow the same to be done, if in your power to prevent it, upon anything movable or immovable under the whole canopy of Heaven," etc.

Jesus says, "He that doeth truth cometh to the light." Masonry works in the dark behind guarded doors. Jesus says, "I am the way." Masonry says, "I am the way." Jesus says, "Be ye not unequally yoked together with unbelievers." Masonry yokes professed Christians and infidels together. Jesus says, "Love your enemies, and pray for them." Masonry swears to take vengeance. Jesus says, "I am meek and lowly in heart." Masonry is proud and boastful. Its titles are blasphemous, its worship sacrilegious, its professions deceptive, its spirit dictatorial in church and state. Masons are not free.

The effect of the lodge system on the individual life has been most disastrous in many cases for body and soul. Their social functions are ungodly and altogether of the world. They indulge in dancing, card playing and, in many places, in drinking and revelings. They are a menace to civil righteousness, because they are clannish. Let us remember that God out of Christ is a consuming fire.

A Concluding Word of Advice.

In conclusion let me say that, with love toward all men and malice toward none, I have tried to point out the difference between the Christian church and the secret empire according to their own authors and rituals as published in their standard works of authority. I have tried to deal with the fundamental principle of secret societies and not with the individual members that compose them. There are excellent men that for one reason and another have joined the lodge evidently without careful investigation, perhaps they were misled by the lodge lie, which is, that no one can know anything about the lodge that has not been in it. Lodge men dare not admit that the secrets have been revealed even though they profess to be Christians. But I would advise any one that contemplates joining a lodge that he write first to the office of the National Christian Association, 850 West Madison Street, Chicago, where abundant information may be obtained on all phases of the lodge system, and much money saved and liberty maintained. Let us be honest with ourselves and investigate for ourselves. Lodgemen are sworn to secrecy, hence can give you no information. And for that reason the lodge system is emphatically anti-Christ. It cannot be otherwise, for Jesus, who evidently foresaw the perpetuation of idolatry in the form of secret societies, unqualifiedly declares that "he ever spake openly, and in secret he said nothing." In another place he says, it is a shame to speak of those things that are done in secret. The man that joins a lodge deliberately breaks the law of God twice in the first obligation. Jesus said, "It hath been said thou shalt not forswear thyself but I say unto you swear not at all." Lodge men do both.

Motive has to come from within, not from without, if it is to be worth anything.—*Selected.*

Let your mind be filled with Christ. Make not your sanctification the object of your contemplation, the theme of your meditation. Do you wish to ornament yourselves, and to come before God beautiful, or as a sinner?—*Saphir.*

God knows the difference between the idle waiting of the desire to escape His will, and the honest waiting of a willing heart to have His will made plain, in order to do it. "Rest in the Lord and wait patiently for *Him*."—Psa. 37:7.—*Selected.*

The father pitieth his children that are weak in knowledge, and instructs them; pities them when they are froward and bears with them; pities them when they are sick and comforts them; when they are fallen, and helps them up again; when they have offended, and upon their submission forgives them; when they are wronged, and rights them. Thus "The Lord pitieth them that fear Him."—*Matthew Henry.*

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

CHAPTER XIII.

IN WHICH CERTAIN CHARACTERS IN THE STORY GET "MORE LIGHT."

The union denied emphatically any knowledge of or sympathy with the dynamite plot, and there were plenty of unthinking, good people who never stopped to consider that though this might be true of the brotherhood as a body, there could easily be a wheel within a wheel—a lodge of dynamiters inside of a seemingly innocent trades union, bound together by the same secret covenant to shield "imprudent" members.

The scheme of blowing up the works and then fastening the guilt on Nelson had been planned by Mr. Gerrish as a fine piece of double revenge; first on manufacturers who had failed to appreciate his office and titles as he deemed they deserved; and secondly on the young workman, who from first to last as a recognized leader of the better element among the operatives was regarded by him much as Haman regarded Mordecai. The task of seeing it carried out by trusty underlings into whom he had talked his own atheistic and communistic ideas he handed over to Reynolds, according to his usual plan of furnishing the brains, and letting some obsequious tool do the labor. He had not counted on the egregious failure of both schemes, and when his subordinate held another secret conference with the chief, he found him in anything but an amiable mood. He stormed and swore at his unfortunate aid-de-camp, and told him that "he had managed the job like a —— ——." The concluding noun and adjective we forbear to give, though really very just and applicable to their subject. It had the effect, however, of making Reynold's eye flash and his countenance redden, as if there was some limit to his endurance.

"That ain't hardly safe talk, let me tell you, to a man that could have you arrested by dropping a little hint to the police."

Gerrish did not, as might have been expected, break out into oaths and curses at this threat. He only smiled—that tigerish smile before which Reynolds, with all his superior bulk, shrank as it is said even lions will shrink before the hyena; and with an almost imperceptible motion of his hand towards the glittering dirk concealed in his bosom, he hissed slowly between his teeth:

"Remember the penalty of a traitor."

The two glared at each other for a second, and then Reynolds said with an uneasy laugh:

"Come, what is the use of all this? I think we had better attend to business."

"So do I," was the laconic response of his chief. And the worthy pair who had quarreled before, and knew that in all probability they would again, made up after the fashion of their peculiar species—that is to say, they smoked a couple of cigars together and indulged in considerable profanity while they discussed the general situation of affairs. There was no ignoring the fact that the strike was every day growing more unpopular, and as their power over the workmen must be in some way retained, they came to the united conclusion that to appear in the *role* of peacemakers, bound to have a pacific settlement of the difficulties, would be decidedly more for their interest than to keep up the agitation. But when the tiger is once unchained it is not always an easy matter to get him back into his den—a fact on which Gerrish and Reynolds failed to count.

Comparative quiet, however, had reigned since the discovery of the dynamite plot, owing to the refusal of the frightened "scabs," as the strikers called those who had taken their places, to go back to work until there had been a thorough examination of all the premises. But under the calm were strange elements of fierceness and fury. It was the ominous quiet that precedes the cyclone.

Nelson was popular with the best class

of the workmen. They greeted him with cheers as he came out of the court-room, and altogether he was considerably more of a hero after his unpleasant experience than he had been before. The sight of their honest faces, and the real joy which they showed at his release, touched him.

"How I wish I could get all the workmen together and talk a little commonsense into them. I think I could," he said to Martin Treworthy, who had accompanied him to his lodgings for a little conversation over the day's events.

Martin only gave a low grunt, which, if it expressed anything, expressed skepticism. And Nelson so understood it, for he continued eagerly:

"They are under bad leaders, and they don't know it. Even that faction among the workmen who have a grudge against me I do not feel like greatly blaming. They are so ignorant and they have real wrongs. These men who claim to represent them and don't represent them no more than wolves represent a flock of sheep, hold them in a state of the most complete vassalage. This strike has opened my eyes to a good many things, and one is that some new form of organization on a free, open democratic basis would be a great deal better for working men than these secret labor unions which afford such dangerous facilities of leadership for mere adventurers and deadbeats and blacklegs. I have been a fool, Mr. Treworthy. I dare say you enjoy the confession."

"Mightily," chuckled Martin. "I knew you'd cut your wisdom teeth after a while. But we ain't through with trouble yet. They are going to try starting up the works again tomorrow. The men have got pretty much over their scare now and can't afford to loaf around, but as the strikers can't play the dynamite game over twice, a riot will most likely be the next thing in order. Last night I happened to be going past when one of them Socialist fellows was holding forth, and I thought I would just turn to and listen a while. The chap stole a sight of his talk from Ingersoll and forgot to put in his quotation marks every time. And he could quote the Bible, too—told them it would only be 'spoiling the Egyptians' as the Israelites did, if they should raise to their foundations a few of the fine houses of the rich and take all they could lay their hands on. The rabble he was talking to cheered like mad when he said that. They were just primed for a riot."

"A good part of the crowd that gather to hear such talk," said Nelson, "is supplied from a class outside of the workmen. The increasing number of no-license towns has brought into Jacksonville more of the saloon element than ever before. There are always plenty of that kind of fish around where there is any labor disturbance. These Socialist chaps can swill down beer by the hogshead, and bluster and rant; but that is about all they can do. Their bark is terrific, but their bite is of small account. It is these liquor saloons, these underground doggeries at every street corner that are going to play the mischief. I believe that without their inspiration Socialism, at least here in America, would be as harmless as a viper with its head cut off. But we've dethroned King Cotton and put up King Whisky, and the end will be—nobody knows what. Take foreigners, now, like many of the workmen here in Jacksonville, ignorant of the first principle of free government, self-government; take our rich capitalists, caring for nothing but to get rich faster; take these Socialist firebrands, and then add the liquor element, and we certainly have the material for riots, dynamite explosions or everything else of a lawless nature."

And, as it happened, Nelson was just then, like all of us at times, more of a prophet than he thought.

CHAPTER XIV.

IN WHICH JACKSONVILLE REAPS THE WHIRLWIND.

Matthew Densler, the chief proprietor of the works, had begun life himself as a common operative, had amassed his large fortune by a combination of shrewdness and diligence, and had also developed in his early struggles with adversity a temper as unbending as his own iron and steel. He had no unkindly feeling towards the class from which he had risen, but he made very little allowance for their peculiar weaknesses; in fact, he was rather inclined to look with a slight contempt on the laboring man who had not been able to do as well as he had himself. Trade unions he hated above every-

thing else on the face of the earth, and all his stubborn powers of resistance were brought into play by the present crisis.

He made a point of visiting the works himself in person and thus trying to infuse something of his own feeling into the new hands, who were in truth a rather cowed looking set. To have to be escorted back and forth from their work by policemen, and be subjected to a course of terrorizing and intimidation harder to bear than open violence, were not things especially inspiriting, and the majority heartily wished themselves back where they came from.

The day passed quietly, but groups of strikers had been slowly gathering on the street, and when the non-unionists left off work at night, they had to pass through a gauntlet of foes, yelling, shouting all manner of derisive epithets, and armed with stones and clubs—a few with concealed knives.

But at the very commencement of the melee, a tall figure in a workingman's garb stepped forth from one of those groups, and mounting on an empty barrel called out in a clear commanding voice, which for an instant silenced the rioters.

"Fellow workmen, I want to speak to you."

It was Nelson Newhall.

His audacious movement had taken the mob completely by surprise. A man thoroughly in earnest always possesses a strange magnetic power over others, and in that instant of astonished, startled silence, both the attacked and the attacking parties waited, curious to hear what would come next.

"I want to talk to you for five minutes as one intelligent workingman may talk to another. Is it any worse for the capitalist to oppress and ill-treat you than for you to oppress and ill-treat your brother workmen? By what right do you forbid them to earn their daily bread? Is it the right of the strongest? That is the right the capitalist pleads. How long will you handle this two-edged sword? How long will you imagine that one wrong can right another? That riots and strikes and unlawful violence will ever alter cause and effect or change your condition one iota except for the worse?

"But now I want to talk to you about the chief cause of all this trouble. Run it right down to the roots. What causes strikes? Low wages. And what causes low wages? Dull times. And what causes dull times? I will tell you in a few words. You pay away your money for beer and tobacco instead of bread. You go to the saloon, order a drink, and pay your dime over the counter. One dime paid over the counter of the two hundred and fifty thousand dramshops, licensed and unlicensed, in these United States amounts to twenty-five thousand dollars in one day. In a year it would amount to over a million and a half. This is only the price of one drink daily, remember. Multiply this by the actual number of drinks sold and the sum goes into the hundred millions. Supposing these hundred millions went to buy the things the world needs and wants, would anybody lack employment? How quick every iron and cotton and woolen mill would start up all over the country. Now when times are dull there are always fools enough to say, 'It is all owing to over-production,' when the fact is there can't be too much to eat or to wear, or too much of anything, in short, which goes to make human beings happier or more comfortable. It is all owing to under-consumption. People get along without things they want, or with less of them, because, to put it in plain words, these two hundred and fifty thousand dramshops have taken the money. I don't deny that in our land today there are men who have made big fortunes by grinding the faces of the poor." Cries of "That's so," greeted Nelson at this juncture, and a voice, thickened by heavy potations of beer or something stronger, shouted out savagely, "String the rascals up to the lamp-posts." The young workman was dealing with turbulent material, but he took no notice of these interruptions except to calmly continue.

"While you are cursing capitalists, just remember that the liquor dealers and distillers whom you support by your money and your votes are capitalists too, and the amount of their united capital is over one billion of dollars. Now this vast sum invested in honest manufactures would give work at good wages to every laboring man in the United States. These are hard facts, but you won't hear them from politicians dependent on the rum vote.

and you won't hear them from men who counsel murder and arson and pillage as a remedy for the wrongs of labor. Suppose the late plot to blow up the source of our daily bread here in Jacksonville had succeeded, would you have been better off today? The fact is, we workingmen don't know where our real power lies. With one stamp of our feet we could put down this miserable dramshop business that has more to do with low wages and dull times than all other causes combined. By a system of intelligent co-operation we could make every monopolist shake in his shoes from Maine to California. By voting in our own interests instead of the interests of whisky politicians, we could make our hand felt where it needs to be felt—on the wheels of government. Instead of sending millionaires to Congress, whose first thought will be when this or that measure comes up for consideration, 'How is it going to affect my stocks or my bonds?' we could send men from our own ranks whose first thought will be, 'How is it going to affect the working classes?' Now the great iron and woolen interests are represented in Congress because they are backed up by the money power behind them, and labor, without which those interests would be valueless, ought to find fully as efficient a backer in its millions of votes—thrown away every election because one-half of you don't understand the intelligent use of the ballot and the other half are bound to sustain a party because some office-seeking demagogue tells you that the whole country will go to rack and ruin if you don't."

Now this speech was not exactly "made on the spur of the moment." It had been thought out in his hours of respite from toil. It had been as a fire shut up in his bones through all the long weary days of the strike, and now that he had an opportunity to let it forth, his burning, trenchant sentences came like the rush of many waters. The electric fire with which his whole being was charged even passed to a few of the more sober and thoughtful part of his audience. They began to cheer.

Nelson might have finished his speech in good order and had the satisfaction of quelling the incipient riot in its first stages, but two untoward things prevented. For in the first place scattered through the crowd of workmen were numbers of that loose, floating class of whom he had spoken to Martin Treworthy, and who were not at all suited by any such tame ending of affairs. They had joined the mob for the fun of seeing a riot, and a riot they meant to have. And in the second place his scathing arraignment of the saloon as the chief source of their ills was not agreeable to those of the workmen who had imbibed the theories of Socialistic speakers. They were accustomed to hearing all the blame laid on the shoulders of the manufacturers and preferred decidedly that solution of their difficulties. Such wild and lawless elements were not to be controlled, though they might receive a momentary check by the array of statistics and argument in the young workman's speech. To the majority of the rabble it had only been, to use the words of Jeremiah, "like a very lovely song of one that hath a pleasant voice and can play well on an instrument." The novelty over, the reckless, rioting spirit again began to manifest itself.

"Come, dry up now. We've heard enough of your talk. You are the feller that's been standing up all along for these rich, lazy, lollypops of manufacturers. And that's what I think"—here followed an expression rather too emphatic for these pages, while a brickbat whizzed uncomfortably close to Nelson's head and struck against the walls of the building behind him—"of you or any other workingman who will take the part of bloated aristocrats, and go agin his own flesh and blood."

"That was a weighty but not a convincing argument," said Nelson coolly and sarcastically as he dodged the missile. "The friend who just interrupted me must take surer aim next time if he wants to shut my mouth. This wild, communistic talk may do for Europe, but God help us workingmen of America should we ever make assassination and dynamite the weapons of our warfare, for then hate will rise up to answer to hate, passion to passion, and I warn you the contest will be a very unequal one. Bad leaders and bad liquor do the cause of labor more harm than all the 'bloated aristocrats' in the land."

"If the rich uns mought 'ev their wine, the poor uns mought 'ev their beer," shouted out a browny Cornish man, whose Vulcan-like strength was only to be surpassed by the ugliness of his temper when too full of his favorite dram. While another chimed in derisively:

"I'll be bound old Densler keeps plenty of the real stuff in his cellar. Maybe we'll make a visit there tonight and find out."

The mob laughed and shouted at this piece of bravado.

Nelson opened his mouth to reply. A stone struck him squarely on the jaw. The spirit of riot had once more taken possession of the crowd, and there was only time for the heartsick feeling that he was indeed a prophet without honor to rush over him in a bitter wave, before the necessity of looking out for his own personal safety became pressingly apparent. In vain the policemen used their clubs. Stones and brickbats flew promiscuously.

Nelson was agile and quick in expedients. He turned down an alley with half a dozen of the rioters at his heels, intent on giving him rough usage if they should succeed in getting their hands on him, then darted through an open doorway, the door kindly shutting to behind him and interposing a strong barricade of bolts and bars against his baffled pursuers, who hung around it for awhile like enraged wasps, and then left him alone with his deliverer, who was no other than our old friend Pat Murphy. Ever since casting his vote for the W. C. T. U. Pat had stood fairly by his newly discovered principles, considering all the temptations to do otherwise which were in his way. It must be remarked, however, that the women of the W. C. T. U. have a habit (inconvenient for liquor sellers and their political allies) of not abating a whit of their fervor and zeal when election day is over, and their lines of effort are wonderfully varied. Mrs. Judge Haviland herself had sent flowers and hot-house grapes to his daughter slowly dying of consumption, and baskets of warm clothing for the younger children; and it cannot be denied that such ministrations in the saloon-cursed homes of Jacksonville had, to illogical minds like Pat's, a peculiarly convincing power. Anyway he held "the temperance women" in high regard, and had they been veritable canonized saints could not have spoken of them on all occasions with more reverential respect.

Pat knew Nelson and liked him.

"Och, Misther Newhall, but ye're safe now. Bad luck to the murtherin' villains."

"I wish I could see Mr. Densler," said Nelson, after he had duly thanked his rescuer. "I wonder if he has left his office yet."

"The boss?"—and Pat grinned—"He come here about tin minutes ago in about as big a hurry as yerself. Ye'll foind him in that little room beyant, but och, he's cross as a bear with a sore head."

Nelson started in very natural surprise to find that his retreat was shared by his employer, but the fact was Matthew Densler enjoyed the distinction of being the best-hated manufacturer in Jacksonville. He had left his office by a back way, but when he saw the rioters had full possession of the street he would have to traverse in order to reach his home, he concluded that it would be more prudent to seek some place of safety and wait, either till the disturbance was over or a guard of policemen could be summoned to escort him. At present those officials had their hands full, and all that the discomforted manufacturer could do was to watch the progress of affairs from the cobweb-curtained window of his retreat —a rough, unfinished room used for purposes of general storage.

He was, as Pat had informed Nelson, in a decidedly bearish frame of mind, and gave only a surly nod to the latter, who now, that the excitement was over, felt both weary and heartsick. He had cast his pearls before swine. Was it strange that they should turn again and rend him? But the heart of the young workman throbbed too deeply in pity and sorrow for his misguided brethren to feel altogether sympathetic towards his irate employer.

"The mob is threatening to sack your house, Mr. Densler," he said. "They would not attempt such a thing till night, of course, and they may not attempt it at all, but I think it would be wise to set a guard over it."

Nelson received but small thanks for his information.

"A pretty pass things have got to when an honest citizen has to seek the protection of the civil authorities in his own home! But they needn't think to frighten me into giving in. No; not while my name is Matthew Densler."

Nelson had spoken his mind to the riotous workmen. Here was an excellent chance, often longed for, to speak his mind to the other side.

"Mr. Densler, I want to say a word."

"Say on," was the gruff response.

"Supposing you manufacturers all went by the Golden Rule, and treated your employes exactly as you would like to be treated yourself, do you think there would be all this strife and violence?"

"Yes," was the furious response. "While they have their Grand Worthy Something or other, like that Gerrish—I can't remember all the fellow's titles—to come between and stir it up. Curse their confounded impudence! The other manufacturers may give in. They'll find I am made of sterner stuff."

"I think myself," said Nelson, steadily, "that these secret labor unions are not for the good of either side, thought I myself belong to one. But, Mr. Densler, if I mistake not, you yourself belong to a Board of Trade whose only object is to so control the market as to add to the already colossal fortunes of its members. While you capitalists combined together to inflate or depress prices at your own will, can you blame workingmen for combining too? Can you set them an example of selfishness and greed and not expect that they will follow it?"

Some men rather like a blunt presentation of the truth. Matthew Densler was one of that class. He smiled grimly.

"Go on. You are just the kind of a chap I like to hear talk, and if I had had two or three like you to treat with in the beginning of the fuss there might not have been any at all."

"I have but one thing more to say, Mr. Densler. The workingman's enemy is yours. When drink steals away his brains he is ready for riots—ready to kill and burn and destroy. But you manufacturers think too much of your business, your comfort, or your convenience, to attend the caucusses and primaries, and look out for what the saloon interest is doing. If you allow it to bribe, to corrupt, to control, do not wonder when you reap the bitter fruits of your own sowing."

Matthew Densler called himself a temperance man, and in one sense this was true. He did not drink liquor himself, nor did he offer it to others, and if the mob carried out their threat of visiting his house they would have been likely to be disappointed in the contents of his cellar. But at the same time he had never taken any strong ground for prohibition. A political measure was of interest to him merely as it might injure or benefit his business. Prohibitionists and reformers generally he was a little declined to despise—they did not know how to make money.

We take pleasure in sketching Matthew Densler's portrait thus minutely, not that he has much to do with our story, but because he represents very fairly a class of "penny-wise, pound-foolish" manufacturers who are quite too common. But this much must in justice be said of him. If he was a hard, obstinate, irrascible man, he was at least an honest one. He had the Anglo-Saxon instinct for fair play and no favor, and was not at all displeased with the young workman for this frank statement of his opinions.

"Go on," he said, with the same grim smile. "You seem to have taken it upon you to set my sins in order before me, and as it happens I haven't anything to do just now but to listen."

"Mr. Densler," said Nelson, flushing, "my remarks were not intended to have a personal bearing. I believe you are full as just as the average, but while you rich manufacturers care more for making money than for the bodies or souls of your workmen, these foreign anarchists and Socialists will find a fair field among them. Not a third of the hands are concerned in this riot, but of that third beer and whisky are the leaders. If you persist in ignoring the greatest issue of the age, why, look out. The time *may* come when you will have to call for armed soldiers to defend your property instead of a few policemen."

(To be continued.)

LETTERS FROM OUR FRIENDS.

Rev. Festus Haag of the Immanuel Lutheran Church, Effingham, Illinois, writes:

"From the short time I have read the Cynosure I can see its improvement. The last copy had much news. If we do not hear of results we get discouraged so let us co-operate and tell of results that are happening about us, or of the work that is being done. I wish the Cynosure was a weekly instead of a monthly paper. * * * The following is taken from the Lutheran Witness of July 5th: 'Immanuel Congregation at Las Vegas, New Mexico, has just emerged from a red hot Lodge fight, which only tended to draw the band of fellowship closer and closer. It is rumored that the lodge element consisting of four Norwegian Lutheran families is contemplating the establishing of an opposition altar. This church only knows eight voting members yet sincere in their belief.' I wish the Cynosure and all workers success."

Another Lutheran pastor, Rev. N. P. Uhlig, of Cedar Rapids, Iowa, writes:

"Before I forget it, I shall write you out a check for $1.50 in payment of the Cynosure. We cannot afford to be without it for the cause is so important and the fight so earnest that we simply cannot afford to stand apart and forego the mutual comfort, encouragement and helpfulness which we derive from having communication with one another.

"'Why I Am Not a Mason' is a fine tract—forceful and convincing. I have placed it on file and shall presently make extensive use of it. This town is a fearful Babylon of lodgery though our people are beginning to testify and argue intelligently against it. And if an individual has once been brought to the point that he opens his mouth and argues against the matter, then one might call him moderately safe. May the good work of testifying go on. I wish you God's blessing."

Our good friend, Rev. P. J. Bunge, of South Dakota wrote us recently: "The Lord bless you and your work! Keep on fighting for the good, grand Cause, for the one cause worth mentioning, keep on fighting for it with the valor of a Joshua, with the ardor of an Elias, with the faithfulness of Moses and Paul! The Lord of hosts will assist you. In this sin-forlorn, lie-serving, money-grabbing, pleasure crazy world, it is so very essential to proclaim the truth as revealed in God's Word, to show the only way to happiness and salvation, to stand up for Jesus Christ, the true mediator, and to fight valiantly for the great Cause of the eternal Gospel. Only this will help to reconstruct this smitten world."

From a Lutheran pastor located in Illinois we received the following:

"We have been in the lodge fight for about nine months. We have taken up the Freemasons first. I have been serving this church a little over two years and previous to my coming lodges were permitted to gain somewhat of a foothold in the congregation. We have not succeeded in winning Masons out of the lodge and were obliged to excommunicate a number. Four members of other lodges, one an Odd-Fellow, have left their respective lodges upon the testimony heard in my sermons. Surely the promise of the Lord remains true, that His Word shall not be preached without fruit."

A pastor in New York state writes: "I am greatly interested in this matter, having for years felt that lodges, especially Masonry, is a positive menace to the church. I believe them all to be the Devil's super-counterfeit for the church, yet there is seldom a voice of protest. I have often answered anxious inquirers thus: 'Can you conceive of Jesus Christ belonging to a secret order, if so, which of the many would He choose, for certainly he would not belong to them all.'"

The following letter is from a lodge man in Pennsylvania and is quoted verbatim:

"Dear Sir: I am well hoping you are the same. I am in need of another book for lodge use. I bought books of yous before. Well pleased with same. The books I need is for lodge use or ritual. The others have them and I am needing one. I am a member of the Nobles of the Mystic Shrine. I tend

every meeting. Send me one on trial. The other members said it helped them very nicely they said I should get one too. Lodge meets on Thursday evening —a special meeting. We are having plenty of sunshine.

A good friend, Mr. Louis Joh of Maryland, writes: "I believe that the lodge is a greater menace to the Protestant church in our country today than any other force for evil. And I believe it is more the fault of the ministry than it is the fault of the laymen because they should know and in many cases do know better, but will not stand up for the Truth."

Did this world get enough, or does it demand another shaking over the flames of the inferno?

"And the nations shall walk amidst the light thereof"—The Revelation of Saint John the Divine.

Herbert Hoover finds out that the politicians are not looking for mere integrity and competency. They want a little pliancy mixed in.

There are briars besetting every path,
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on Thee
Is happy anywhere.

—*Selected.*

Of all the passions of the soul the power of pride is the most extensive.—*Joseph Hart.*

THE MASONIC CHURCH.

The Ancient Accepted Scottish Rite of Freemasonry has recently purchased the First Church of Christ, Scientist, located at Wilder Avenue and Kewalo Street, in the city of Honolulu, Hawaii; consideration, $100,000.

"Birds of feathers flock together."

For many years past Masonry has operated through various churches, and the purchase of said property for lodge use should surprise no one. But what *should* call forth our interest and amazement is the willingness of Masonry in late years to reveal its doctrines. From the "front-page article" of the June (1921) issue of *The New Age*, official organ of Masonry, we clip the following:

"A deeper study of the science of Freemasonry with its history, principles, allusions, philosophy, symbolism and ritual, shows that it is an age-old body of knowledge dealing with the rebirth or regeneration of the human soul and having for its ultimate purpose the bringing of the individual back to a conscious realization of his Divine Sonship. This pathway back to God is charted for each worthy and well qualified, duly and truly prepared brother. Each stage in the journey has its lessons, its trials, its tests; and to him who overcomes in each is granted a new vista of development on the homeward way."

The same article also states that "We find many of our modern exponents of the Craft advocating that the organization put itself on record as favoring the reading of the Bible in the public school," etc. Anyone who keeps an eye on the forces lined up behind the Smith-Towner Bill (now Towner-Sterling Bill) will realize that the writer of the foregoing has not been dreaming. If the Christian Church does not wake up we may live to see Masonry injecting its Monotheism into our public schools and make that religion a national compulsory issue.

And to show what *sort* of "Bible reading" Masonry plans for our schools we have only to clip the following from the same article:

"Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of princes that come to naught; but we speak the wisdom of God in a mystery, even the *hidden wisdom* which God ordained before the world unto our glory . . . the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned."

These are the "secret" and "mysteries" with which Freemasonry deals.

You will *please* note that the writer has been somewhat "reckless" in his quotations. He has left out some very interesting and important words. For instance, *"Which none of the princes of this world*

knew, for had they known it, they would not have crucified the Lord of glory." (See 1 Cor. 2.)

What shall we say of men who wilfully butcher the Word of God in this shameful manner? We need say nothing. The Word itself speaks: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." (Rev. 22, 19.) "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10, 32). "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25, 41).—B. M. H., *Lutheran Sentinel.*

Mrs. Johnson: "How does yo' feel dis mawnin', Joe?"

Mr. Johnson: "I feels bad—mighty bad! I wish dat Providence would habe missy on me an' take me."

Mrs. Johnson: "How can you expec' Him to ef you won't take de doctor's medicine?"

EXTRACTS FROM AN ADDRESS BY HON. WILLIAM JENNINGS BRYAN.

Addressing the faculty, students and employes of the Moody Bible Institute of Chicago recently, Hon. William Jennings Brysan said in part:

"I come to present to you the Bible as the Word of God, and to protest against the enemies, open and secret, who would lift man from his knees, take from him his faith in God and withdraw from his life the restraining influence of a belief in immortality. That is what I believe the Darwinian doctrine is doing. It leads people into agnosticism, pantheism, plunges the world into the worst of wars and divides society into classes, fighting each other on a brute basis. It is time that the Christian church should understand what is going on and array itself against these enemies of the church, Christianity and civilization.

* * *

"The Bible has come down to us through the centuries and we find that along every line except the one of which the Bible treats, there has been marvelous progress. But the line of which the Bible treats is the one line along which we have made no progress. That is the Science of How to Live. We go back to the Old Testament for the foundation of our statute laws, and we go back to the Sermon on the Mount for the rules that govern our spiritual development.

* * *

"The bright spots of my life are the days in which I learned that I had been a help in bringing men back to God. There is more happiness in bringing souls back to God than in three presidential nominations.

* * *

"The atheist is like the man who blows out the light. I know what he has done and I can light it again and express my opinion of him. But suppose he comes up and says, 'I beg your pardon. I am afraid that light is so near you that it will hurt your eyes.' He then moves it back and back until finally I do not see the lights at all. This is the man I am afraid of. The higher critic moves the light away, a little at a time, and finally takes it out of sight.

* * *

"There are some honest friends of the Bible who count themselves higher critics. These men are trying to make the Bible suit the men who are criticizing it. But a head is worth little except to find reasons for doing what the heart wants to do. Out of the heart are the issues of life. There is not a thing that a wicked heart wants to do that an intelligent brain cannot find a reason for doing. The higher critics who are trying to please such men are attempting the impossible task of suiting the Bible to a skeptical brain.

* * *

"Few men are brazen enough to call Christ a bastard but that is exactly the belief of most of the higher critics, many of whom teach in our colleges. They say they do not believe in the virgin birth. They go through the Bible and reject everything they do not think reasonable. If we have to have a Bible that seems reasonable to every man who reads it, we must have a good many different kinds of Bibles to fit the different reasonings of different people—and of the same people at different times. It must at last be brought down to the mind that can least comprehend the Infinite."

News of Our Work

A NEW FINANCIAL SOLICITOR.

Mr. George Anderson of Philadelphia, Pennsylvania, has recently been appointed by the Board of Directors as solicitor for the Endowment Fund of the CHRISTIAN CYNOSURE.

Mr. Anderson was a leading contractor and ship building in Philadelphia for many years. He is a seceder from the Masonic lodge and his desire is to be of service to God through our Association.

His special work will be the solicitation of funds for the endowing of the CHRISTIAN CYNOSURE. Friends of the Association will be especially interested in his work and we have every reason to believe that God will bless Mr. Anderson in this sphere of labor. He is devoting his time and money to the work of the Association without any financial help whatever from headquarters.

Secretary W. I. Phillips is having a little vacation from the office. Vacation means liberty from routine duties,—we endeavor to leave behind us all our usual cares and toils and obligations. We hope this may be true of Mr. Phillips. The Cynosure wishes him a pleasant and profitable vacation.

NATIONAL CONVENTION.

The National Convention of the National Christian Association will be held in Grand Rapids, Michigan, September 28th and 29th. The friends of the Association are not only invited to be present but urged as well. The meeting promises to be the best meeting we have had for years. It comes at a time when camp meetings, church conferences, young people's rallies are over and nothing seems to stand in the way.

Then again, a splendid program is being arranged that will interest old and young. Vital problems will be discussed by able men who know the truth.

Among those who will address us will be Rev. Dr. Shaw of Wilkinsberg, Pennsylvania; Rev. John F. Heemstra, pastor of the Reformed Church of Holland, Michigan; Rev. George W. Hylkema, pastor of the Third Christian Reformed Church, Roseland, Chicago, Ill.; and Dr. Charles Blanchard, D.D., president of Wheaton College, Wheaton, Illinois. We are also expecting Mr. George Anderson of Philadelphia, Pennsylvania, who is a seceder and has been appointed by the Board of Directors as one of the new workers of the Association. His special line of work for the Association will be the solicitation of funds for the Endowment Fund of the Christian Cynosure.

The Convention will be held in the Sherman Street Christian Reformed Church, of which Rev. R. B. Kuiper is pastor. He with his local committee are making every effort to make the meeting successful.

Those who are planning to attend will do well to write the national headquarters of the Association, at 850 West Madison Street, Chicago, thus giving us opportunity to arrange for their stay while in Grand Rapids.

Will you not begin now to pray and plan for the Convention. Pastors will do well to urge their young people to attend. Cut the following out as it will serve as a reminder of the Convention:

OCCASION—Convention of the National Christian Association.

TIME—September 28th and 29th, 1921 (Wednesday and Thursday).

PLACE—Sherman St. Christian Reformed Church, Grand Rapids, Mich.

SERVICES — Beginning Wednesday Evening, September 28th, at 7:30.

Mr. C. C. Potter, one of our co-workers in Des Moines, Iowa, writes:

"You ask me to tell you about the Shriners Convention. I thought at first that I would write the great display of folly and heathenism up for some of the Eastern papers, or for the ——— of Pittsburgh but when I thought the matter over I remembered the passage, "tell it not in Gath; publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice." We were so ashamed of the thing and the way many of the Shriners drank and treated many of the women that we would not wish to let the outside world know the facts any farther than we could help and the less said about the whole matter, we thought, the better. I asked one of the

Doctors after they, the Shriners, had left the city what he thought of the affair and he said, "The thing will die out as soon as the liquor is put out of the country as they will not have such gatherings if they cannot get liquor." President Harding probably acted wisely in not being present—they had invited him."

When Satan, the Law-Adversary, doth extend his pleas against us, it is meet that we should enlarge our counter pleas for our own souls; as the powers of darkness do lengthen and multiply their wrestlings, so must we our counter wrestlings of prayer.—*Thomas Cobbet,* 1657.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

This finds me in Harshaw, away north in the Badger state on my brother James' farm. Lumber and potatoes are the chief products of this section. A large flock of sheep are bleating nearby where I write. There are numerous lakes and many summer tourists in this section. Brother and I and the little girl caught forty fish in a few hours yesterday. We saw deer tracks along the lake. Each man is allowed to shoot a deer in the hunting season. As this letter is not so much to report the country as my doings I must restrain my inclination to write of scenes new and interesting.

Following my report last month, I gave three addresses at Zanesville, Ohio. In the first Wesleyan Methodist, and Free Methodist Churches, I had good audiences and kindly support. Rev. Weber of the Lutheran Church had made good preparation for my coming. Many spoke of being helped with my message. Their financial support was good. A side visit at White Cottage permitted the renewal of old acquaintances and the meeting of some to whom I had preached over thirty years ago in the Covenanter Church. The new pastor of the Church of the Brethren, expressed the wish that I return soon, and address those to whom he ministers. On my return to my home in Virginia I found an invitation to preach again in the Presbyterian Church of Falls Church. The Sabbath school lesson being a consideration of the Christian home, I had opportunity to speak of the unequal yoke, and its terrible consequences.

My time at home, as usual, was all too brief. The fast express brought me back to Fort Wayne, Indiana, to fill my appointment in connection with the Emaus Lutheran Church, Broadway. The evening was warm. Pastor Wambsgans thought the attendances should have been larger. I felt much good was done and that it was well worth the effort.

The unusual happened in the Ohio Synod Lutheran Church of which Rev. Lembke is pastor. The officials of this church gave me the time of the preaching service on Sabbath morning as no other time at my disposal seemed opportune. A largely attended meeting in the Mennonite Mission, Sabbath evening, was cheering. Was sorry to pass without accepting the invitation to address the Concordia students as in other years.

Our Annual Meeting in Chicago was, as is always, a source of inspiration. I was glad indeed to meet the standbys whom God has spared to the work through the years, and to learn that plans for enlargement are ahead. After some trial, Pastor Kowart of St. Johns Lutheran Church, Elgin, Illinois, arranged for me to address his people on June 3rd. I gave the chart talk. The collection showed that they enjoyed it.

Sabbath, June the 5th, I spent in Chicago speaking in the Mennonite Mission conducted by Rev. Wiens in the morning and the Swedish Mission Church of Roseland during the afternoon and evening. Rev. Obling, the pastor, was conducting meetings elsewhere and very kindly left his people in my care. A check for fifteen dollars and much kindness shown indicated their appreciation. After due consultation, it seemed wise that I try to bring up the Wisconsin work during the month. Some lectures have been given, and unexpectedly good lists of Cynosure subscriptions have been obtained. I find here a large undeveloped field promising much to the one willing to do solid work in its cultivation. There were calls for lectures at Racine, Milwaukee, and Watertown and elsewhere, that I hope to reach in the early fall. I spoke to about two hun-

dred students and others at the Northwestern College of the Wisconsin Lutheran Synod at Watertown. Wausau, Wisconsin, is a lumber town, of perhaps 25,000 people, well located and looking very beautiful in June attire. Several large Lutheran Churches are there. A lecture was soon arranged, the pastors seeming very thankful for my help. Something over fifteen dollars was found on the plate at the door after the audience left. A gentleman who had subscribed for the Cynosure invited me to spend the night in his elegant home. Again I found it was not necessary to join a lodge to find friends when travelling. My largest opportunity for good this trip was last Sabbath at a Lutheran Missionary gathering in the woods about six miles from Merrill, Wisconsin. There was preaching by able missionary representatives in the morning and afternoon. Your representative was given a hearing of forty-five minutes right after a fine chicken dinner. Some said I used my time well. It was thought there were two thousand or more within the sound of my voice. The young man with his best girl was there, of course. It was hard to get the attention of some but the most gave good attention and many evidences of approval. Some lectures and several Synodical gatherings of Lutheran ministers are ahead. I hope to return to Chicago by the time this gets to Cynosure readers.

Lancaster, Penn.

As this report is to appear with that of last month, I must be brief. My trip through Wisconsin was a success. While at my brother's I had two meetings in a school house nearby. There was quite a difference of opinion regarding the lodges. My meetings being the first of the kind in that section here was naturally not a little discussion, which I trust resulted in much good.

Synodical meetings of the Ohio and Missouri Lutherans gave good opportunity for effective work. Good hearings of our Cause were given, responses showing a live interest. Fine lists of subscriptions were secured. I stopped over Sabbath at Racine, Wisconsin, with our good friends of the Christian Reformed Church, and was given a kindly hearing with collection in aid of our work.

Returning to Chicago I found a very large assemblage of the Northern Illinois district of the Missouri Lutheran pastors and teachers. I was given half an hour to speak between dinner and the afternoon regular hour of gathering and so secured a general hearing of those present. As at the Wisconsin meetings there were many requests for lecture, more I fear than I shall be able to reach. A lecture in the Third Christian Reformed Church brought forth some discussion. While this church is united in its anti-lodge position there are a few of the young men who question the wisdom of the position. There are always, of course, those who want to be with the popular crowd.

Before coming to this section I remained at home "for repairs" for a time. Weather has been unusually warm. Local showers have brought relief. Crop prospects seem fairly good. This is a very rich agricultural district. There are good friends here. Reports of good meetings may be expected next month. Ohio should have my service during August. Added expense in travel should cause me to make the most of my time.

I almost forgot to make mention of my very helpful meeting in the Church of the Brethren at Oakton, Virginia, last Sabbath. I have addressed this congregation many times on the lodge question but whenever I go their way they call for more. A summer school in progress gave opportunity to reach many young people.

"LIZZIE WOOD'S LETTER."

Dear CYNOSURE:

This writing finds me at Decatur, Illinois. I left Omaha, Nebraska, on the 13th of May to visit the State Meeting of the Church of God in Christ. We were blessed with a good meeting and many souls were saved. We had a Bible class for women every morning for ten days and each night I had a chance to speak to a crowded house of white and colored people.

One night I was telling about the awful oaths that Freemasons and kindred secret societies are compelled to take. When I began to tell the secrets

I saw a big darky in the rear get up and go out. I could see that he was mad. It makes the Devil mad, you know, when you expose his works. When the altar call was made and people were coming forward for prayer I went back in the audience to this man who had returned. I went to him and spoke to him kindly and asked him if he was a Christian. He said, "I belong to a Church. I got religion." I answered, "I asked you if you were a Christian." He said, "I live the best I know how."

When I asked what there was in my lesson that made him so angry he replied, "Well, I think you went too far when you began telling the secrets of Masonry." "Are you a Mason?" I asked, and he said, "I used to be but quit them. Ain't you Lizzie Woods?" I assured him I was and he said, "I know you. I heard you fighting the sin of secret societies in 1915 at Dumas, Arkansas, and I quit them at that time. I saw that it was wrong." I asked him "Why did you get so angry then tonight when I was warning Christians to come out and to keep out of Masonry." He said, "I don't know. I was mad for a few minutes." "I'll tell you what's the matter with you," I said, "why man, you are possessed with the devil and he won't let you do what is right in the sight of God." He said, "Sister Woods, I have been a Mason but still I sin sometimes. I cannot live holy." I answered, "But God has called you to holiness. (1 Thes. 4:7.) Paul says in Romans seventh chapter that when he would do good, evil was present. He also says in Galations 2:20 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' Now you give up your sin and forsake them and let Jesus Christ come into your heart and life." "But," he said, "I don't see how I can give up all sin. I am in a sinful world." I referred him to 1 Peter 4: 1-5—

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin: That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; Who shall give account to him that is ready to judge the quick and the dead."

I told him, "People will speak evil of you when you will not agree or take sides with the devil but they will have to give an account to God for their actions."

He then asked to see one of the Masonic rituals I had, and after showing it to him he said, "Well, well, that surely is Masonry, as sure as you're born." So you see God shall bring every secret work into judgment whether it be good or whether it be evil (Luke 8:17) "for nothing is secret that shall not be made manifest; neither any thing hid, that shall not be known and come abroad."

He said, "Well, the Bible is right and so are you but if everybody in the church must give up their sins before they can get to Heaven, there'll not be many there." I answered, "Jesus says in Mathew 7:14 that there will be few. Why just a few were saved from the flood. The animals had more sense than man for they went into the ark and were saved and foolish man refused to go in and were drowned. In Numbers 22:23 we see an ass had more sense than Balaam. 'And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.' And in the 34th verse we see what an old fool running after money will do. Balaam did not have as much sense as the ass. In Isaiah 1:3 it says, 'The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider.' Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

I said that is what the secret work of the Devil is doing to this country. The

Unions, the Night Riders, the Ku Klux Klan, the Masons, the Elks, the Big Dogs and every other thing the Devil can invent to destroy the people in cursing America. It is nothing but a holy life that will keep men out of all these sins and the preacher may preach all he wants but until he lives holy himself and cuts loose from the lodge he will have no power in his ministry. John Wesley in his day taught that such lodge pastors will all go to hell and lead the people down with them unless they repent. God is not going to change His Word to suit the Modern Prophets of Baal.

Then I left this man and crossed the aisle and spoke with a brother who said he was once a "V. B. T." and that when he was to take the oath of that order it was so wicked he trembled. He said, "I had to swear to have the lightning strike me and scatter my brains if I wasn't loyal to the Order, and I know we were all swearing to a lie and I got out of that place as quickly as I could." He was not a Christian and needed help so I referred him to John 8:34, "Verily, verily I say unto you whosoever committeth sin is the servant of sin." Romans 6:16 says the same thing. He said, "Pray for me; I want to live right," and then we read Titus 2: 11 and 12, "for the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Well, that fellow squirmed around like a worm in the fire. He turned ashy pale and perspiration fell off of his brow in big drops. He said, "I don't like to talk about religion in the church." His sinner friend next to him said, "I don't blame you for I am not anything but a big sinner—never was converted, but you belong to the church and even do things I'd be afraid to do." I turned to this friend and said, "Let him alone. He has backsliden and the Lord will take care of this case." Then I pointed to Hosea 14:4: "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." Then we all three knelt in prayer and I prayed and they prayed.

The following day I was invited out to dinner with them and we had prayer in their home.

I was invited to speak at the Methodist Church in St. Joseph, Missouri, and many hungry souls were glad to hear the Word of God. Though many were lodge members I did not fail to declare the whole council of God. A few women got mad and went out—turtles in character. You know the turtle sits on a log with its head up but as soon as a few drops of rain fall on its tail down they go. They don't want to get wet so they jump into the water. These poor women did not want to hear about the lodges. Like the truth they changed ends.

I visited the home of Jesse James while in St. Joseph. I went into his room where he was killed thirty-nine years ago and saw the bullet hole in the wall where poor Jesse was fixing the picture when he was killed. I took his pistol in my hand—the first he had ever used. It had five marks on it for the first five men he had killed. I said, poor child of sin, he reaped what he sowed, but it was so cowardly I could not help but feel sad as I remembered the way he was killed.

I left St. Joseph for Kansas City, Missouri. They welcomed me and begged be to stay longer but I wanted to attend the Annual Meeting of the National Christian Association on June first. The Lord blessed me and my daughter at this meeting. I was so glad to meet the many friends as well as President John F. Heemstra and Dr. C. A. Blanchard. When I listened to Brother Phillips report of the work I heard him say he had been in this work for fifty years. I said, Lord, I have not done anything much for Thee, help me to do more according to my ability. I could see how little I am doing when I listened to all the reports of the various workers. I was sorry to hear our Secretary, dear Sister Nora E. Kellogg, is to leave us and go to China. God bless her and make her as great a blessing in China as she has been to us.

Before leaving Chicago I went to the National Christian Association's office to visit with Editor Phillips. I found him in perfect health. Miss Johnson, the office secretary, is happy to give her young life to the help of the Lord's work in service of the N. C. A. I also visited in towns nearby Chicago as well as Mis-

sions in the city. All were glad to have me come. The Lord blest me to teach in all these places and distribute tracts.
Decatur, Ill.
June, 1921.

Waco, Texas.

This writing finds me in Waco, Texas, at the great annual Holiness State Meeting. I left Chicago the eighth of June, stopping at Decatur, Illinois, for four days where I found a big tent at my service which gave me a chance to reach many people who never go in a church. The congregation was mostly white people—just a few colored were out but there were enough to get mad about their lodge idol the first evening I was there.

One colored man said, "If that woman tells any more of our secrets, we will run her out of this town." I told the sister who mentioned what he had said that I was not afraid and that "I am one of his black sisters and we do not fear each other. I come in the name of the Lord of Hosts and I am not afraid to speak the truth in love."

The next evening I gave out tracts against secret societies and then took my Bible and proved to the members of the church who were also secret society members that they were idolatrous worshipers. I said, "There are good and honest men and women in the lodge but the principle of the secret work is wrong."

I took up the labor unions and said, "You go into them that you might get better wages, and that you might have the means to take care of your wife and children but you have not thought of the strike you may be called to at any time. Then if some one else goes to work where you quit they are likely to be slugged. Now don't you see the principle is wrong. You Masons—if a man doesn't keep his oath to help his brother Mason in whatever he does then you have to help to kill him. You Ku Klux Klan join the thing to protect white women and yet you have the white slave trade in this country where girls are sold to houses of ill fame. All this sin and bloodshed is sending thousands of innocent as well as guilty people to eternity because of the horrible secret oaths."

"Now, don't you Christian people see that those *good* men who join these secret works of the Devil are making murderers of your sons whom they drag into the lodge snare. Jesus said, 'all that take the sword shall perish with the sword' (Math. 26:52). The Word of God still stands today."

Well, after I taught this lesson the lodgites, both white and black, got mad and they talked about it all over town the following day. They said, "That tent was put up there to preach the Gospel in and not to expose secret orders and if she says anything else about secret societies she will have to leave Decatur." I heard all that being said so when the next evening came I said, "Now, my friends, I am going to preach the same gospel tonight as I preached last night. Some folks told me if I did I would have to leave town but if you do not kill me tonight I will leave town tomorrow anyway. I am going to St. Louis, Missouri. And if you do kill me I will leave for Heaven. You see it is just as easy for me to go to Heaven from here as it is for me to go from Omaha, Nebraska, where I have my home. I shall tell you the truth about lodge religion again tonight." Just then someone shot off a gun near the tent and I proceeded just the same and said, "Now folks, that don't scare me a bit. I am going to preach the everlasting Gospel."

After the service many shook hands with me and said, "God be with you."

My daughter gave out the tracts we had on hand. She said some of the white men surely were mad. They would take the tracts, then throw them down on the ground, but some stood under the light and read them and said, "What does all this mean." One big colored Mason told me, "I am as high as a Mason can go but God knows, sister, my heart is honest. You are right. The people who send out these tracts are right. America is fast going into heathenism on account of the secret societies. Men are killing, burning, stealing and protecting each other and I want to thank you for what you have told us tonight."

More of my experiences in the N. C. A. work will follow next month.

Lizzie W. Roberson.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

I wrote my last report from Morgan City, Louisiana, a thriving and progressive city on the beautiful Berwick Bay, near the junction of the rich Bajou Teche country, twenty-five miles off the Gulf of Mexico, in southwest Louisiana. Sugar cane, rice and corn crops in this alluvial country are in clean and in fine condition, giving hope for an abundant harvest with the hope of helping to lower the high cost of living. Wages throughout the Teche section have been reduced from 100 to 124 per cent but the necessities of life are yet at an exorbitant price. Revs. F. Hans, one of the old Cynosure veterans, A. A. Carter, C. H. Hayes and W. H. Bordelon are the undershepherds in Morgan City, each of whom received me cordially and extended a cordial invitation to me.

My next stop was at St. Johns Baptist Church in Berwick where my reception was very cold by Deacons Johnson and Edwards. However, Brother H. Henderson received me kindly and Mrs. Henderson prepared a splendid lunch which was enjoyed. Brother Henderson conveyed me to the hospitable home of Deacon Paul Saunders of Little Zion Baptist Church who received me with open arms and arranged for me to preach. The Holy Ghost was present and a young man, a young woman and an aged woman were graciously delivered from sin and were received into the fellowship of the church. The people were so well pleased that they invited me to remain with them another night at which service one young man and two young ladies were saved from sin and joined the church. Brethren Croft and Hughes received and entertained me royally at their home.

Mount Zion Church made me a handsome donation. I was surprised to hear that Rev. J. H. Leonard had informed the officers of St. John's Church not to receive me as he did not want me in his pulpit. Thirty years ago when I was in the prime of young Christian manhood and pastoring St. Matthew Baptist Church of New Orleans, I was the first preacher in Louisiana to open my home and pulpit to this apostle of the secret empire and brought him prominently before the people of Louisiana through *The Tribune,* my own personal newspaper.

My next stop was Patterson, Louisiana, where my old friend and colleague, Rev. J. C. Rochelle, holds the reins at the big New Hope Baptist Church with some several hundred loyal members. Doctor and Mrs. Rochelle received me with warm hearts and open arms and made my two days' stay pleasant. I preached one sermon at his church. He is a member of the lodge but has not been active in attendance for years. He, along with others, has awakened to the fact that the lodges are stifling the churches.

I forgot to mention the kind of treatment and hospitality received at the hands and home of Brother and Sister Steve Jackson in Morgan City. From Patterson I went to Jeanerette, where a cordial welcome was accorded me by Revs. D. L. Palmer and W. H. Coleman, both of whom were courteous. I spoke at both of their churches on Sabbath and received cordial invitations to return. I found all of these towns infested with various kinds of secret societies which are well patronized with both ministers and laymen. I was given perfect liberty of speech in each church and I spoke as the Spirit gave me utterance. I next went to St. James to fill engagements, but was summoned home to the bedside of my sick wife.

I had the good fortune to visit and speak at the 47th Annual session of the Second District Baptist Association, Donaldsville, Louisiana, where I received an old welcome and ovation and contribution. I discussed the lodge question, distributed tracts, and received a few readers to the Cynosure. The reports were made with marked degree of intelligence, showing progress along all lines. More than two thousand dollars cash was raised. I next made brief stops at St. Patrick, Paulina, Lutcher and preached for Revs. J. E. Ellis, J. Lewis, and at Kenner, Louisiana, where I preached for Rev. Samuel Gilmore. I will speak, the Lord willing, of my St. Patrick, Paulina and Lutcher, as well as Kenner trip, in a later letter.

CHRISTIAN WORKERS' TRACTS

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages. Postpaid, 5 cents a copy; a package of 12 for 30 cents.

THE OPEN CONFESSION

By Rev. Dr. James M. Gray, Dean of The Moody Bible Institute. An address on the relation of the Christian, and especially the Christian minister, to the secret oath-bound lodge. 16 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

MY REASONS

For Not Joining the Masonic Fraternity, by Rev. R. A. Torrey, D. D., Dean of the Bible Institute of Los Angeles. 4 pages; postpaid, 3 copies for 5 cents. A package of 25 for 25 cents.

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; postpaid, 3 copies for 5 cents. A package of 25 for 25 cents.

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The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; postpaid, 3 copies for 5c. A package of 25 for 25 cents.

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST.

A 138 degree Mason. 7 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

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From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

PATRIOT AND THE LODGE.

By Pres. C. A. Blanchard. From a patriotic address delivered at Waterloo, Iowa, July 4, 1912. 16 pages; postpaid, 5 cents a copy; a package of 12 for 30 cents.

COLLEGE FRATERNITIES.

Consisting of testimonies of prominent educators and writers on the fraternity question. 8 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

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A paper on Women's Lodges, including college societies, female Masonry, female Oddfellowship and the minor female orders, and showing the spiritual and moral menace of those orders. 8 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Ruil. 6 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. Postpaid, 5 cents a copy.

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

ODDFELLOWSHIP A RELIGIOUS INSTITUTION.

And Rival of the Christian Church. 8 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

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By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

GRACIOUSLY DELIVERED.

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Avenue (Moody) Church, Chicago. 8 pages; postpaid, 3 copies for 5 cents. A package of 25 for 25 cents.

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; postpaid, 3 copies for 5 cents. A package of 25 for 25 cents.

OATHS AND PENALTIES OF FREEMASONRY

As proved in court in the New Berlin trial. Also the letter of Hon. Richard Rush, to the Anti-Masonic Committee of York Co., Pa., May 4th, 1831. The New Berlin Trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831. General Augustus C. Welsh, Sheriff of the County, and other adhering Freemasons swore to the truthful revelation of the Oaths and Penalties. **Single Copy, 10 cents.**

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NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St. CHICAGO, ILL

CHRISTIAN CYNOSURE

VOL. LIV. CHICAGO, SEPTEMBER, 1921. No. 5.

JOHN F. HEEMSTRA,
President, National Christian Association

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NATIONAL CHRISTIAN ASSOCIATION.

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

THE NATIONAL CHRISTIAN ASSOCIATION

invites you to the

NATIONAL CONVENTION

respecting

SECRET SOCIETIES

in the

SHERMAN STREET CHRISTIAN REFORMED CHURCH

Cor. Tenth and Sherman Sts., S. E.,
Grand Rapids, Michigan,

Wednesday and Thursday, September 28th and 29th, 1921.

Among the speakers are Rev. Dr. George Shaw, author, teacher and pastor of Wilkinsburg, Pennsylvania; Rev. Dr. C. A. Blanchard, President of Wheaton College, Wheaton, Illinois; Rev. G. W. Hylkema, pastor Third Christian Reformed Church, Roseland, Chicago, Illinois; and Rev. John F. Heemstra, of Holland, Michigan, and President of the National Christian Association.

Mr. B. M. Holt of Fargo, North Dakota, has sent in his testimony as a seceder for the afternoon session and Mr. George Anderson writes that he will be present and speak for himself. We are sure of others and also of a time worth while to all who can be present.

GOMPERS IS A MASON.

Samuel Gompers, president of the American Federation of Labor, is a thirty-second degree Mason.

The Moody Bible Institute of Chicago graduated eighty students of the summer term from its Bible study, missionary and gospel music courses at public exercises in the Institute Auditorium on August 11, 1921. Rev. Joseph Taylor Britan, D. D., pastor of the Central Presbyterian Church of Columbus, Ohio, was the speaker of the evening.

The graduating class represents twenty-five states and four foreign countries. Twenty-three will graduate from the missionary course.

During the past four months 230 students have completed courses in the Institute's Correspondence Department. They represent forty states and the following foreign countries: Canada, England, China, Japan, Australia, New Zealand and the Philippine Islands. There are now 6,900 active students enrolled in the Correspondence Department.

THE AMERICAN LEGION AND THE ELKS.

BY B. M. HOLT.

Recently the American Legion Post and the Elks Lodge of Fargo, North Dakota, jointly celebrated with the American Legion Post and Elks Lodge of Detroit, Minnesota.

The idea of making the Legion a lodge becomes more and more manifest. No wonder *The Nation* gives out figures stating that the Legion now has only 800,000 members as compared with 3,000,000 originally.

A peculiar privilege accorded to the

Elks' lodge seems to be the fact that they manufacture and design their uniforms stitch by stitch and piece by piece (in bright lodge colors) just like uniforms of the American Legion (U. S. soldiers). This benefit of custom, or rather of violation of civil law, we can be sure is one that only the lodge may enjoy!

REV. DR. GEORGE SHAW.

Author of "The Spirit in Redemption," "Selling the Birthright," "History of the Literature of the English Bible" and "Acquainted With Grief."

Rev. Dr. Shaw is to be one of our speakers in Grand Rapids, Michigan, Wednesday and Thursday, September 28th and 29th. It is the first time that Dr. Shaw has spoken at one of our conventions. There will be special interest to many in hearing him. We quote a few lines from a chapter entitled "The Reformers" in his book, "Acquainted With Grief."

"'The world is to be redeemed finally by the labors and religion of men whose days are days of sadness, protest and suffering, and whose hours of triumph and exaltation are few and far between.' Like the Swiss hero who gathered the pikes of the enemy and plunged them into his own bosom to make way for the oncoming patriots, so these Reformers who receive the scorns and sneers and bitter hatreds and cruel scourgings of the enemy prepare the way for the sons of liberty and give larger freedom to the Church of Christ. A few of them have escaped physical death and bodily torture, but none of them have escaped those mental agonies and soul tempests which attend open conflicts with the prince of darkness. * * *

"Luther, who, like Wyclif, Calvin Zwingli, Farel, Oecolampadius, Melanchthon, escaped martyrdom, was nevertheless a man of great suffering. Volumes might be written on the sufferings of these Reformers.

"Luther was the most hated man of his age. His enemies were seeking his death night and day and, like Paul, he was 'in deaths oft.' He endured untold mental anguish and suffered tormenting fears. He expressed himself often as weary of life. He was tired of the bitter assaults of his enemies and of the strifes and divisions of the reformed faith. He was hated by friends and foes of the Reformation. * * *

"I have mentioned only the great Reformers of the Church. There are thousands who have borne testimony to the truth and sealed it with their life's blood, a host that no man can number. Their names are written in the Lamb's Book of Life.

"It is still the fate of the Reformer to suffer. Let any man attempt to lead the Church to a purer faith; let him run counter to the customs of his day; let him speak against the superstitions in science, philosophy or religion, and he will feel that this world is not yet ready to walk in the light. Only a few men dare to do so and to these men we owe our liberties.

"'What shall we have?' said those who flocked to the standard of Garibaldi when he revolted against despotism.

"'Have? You shall have cold, hunger and nakedness; you shall have long marches and terror of night-watches; you shall have the battles and wounds, and disease and death. You shall have these, but Italy shall be free.'

"What shall we have if we follow the Master? 'In this world ye shall have tribulation; but be of good cheer, for I have overcome the world.' 'Think not it strange concerning the fiery trials that are

to try you as though some strange thing happened unto you.' 'The price of being true is the cross.' 'Ye have not resisted unto blood striving against sin.' Your trials are light compared to thousands who have gone before. Let us learn to 'endure hardness as good soldiers of Jesus Christ.' Let us join the ranks of the overcomers and win the plaudit of the Master: 'Well done, good and faithful servant, enter into the joy of thy Lord.'"

THE MENACE OF SECRETISM.

BY PROF. J. M. COLEMAN.

[The following is in part an address given before the recent State Convention of the Iowa Christian Association.—Editor.]

As we meet here tonight to voice in a public way our opposition to the secret lodge, we should not forget that while those who hold with us against the lodge may be few, those who agree with us on the general position of protest against secretism are a great host. With all such I wish to link our interests tonight, not only for our own encouragement, but to open the eyes of lodgemen to the implications of their position. Lodge men are protesting with us against profiteering, against graft in politics, against secret diplomacy in international affairs, and there is not one of these things which does not depend for its existence on secrecy. What I want to suggest here is that the lodge system is only an advanced form of the disease, the finished product that brings forth death, and that men who oppose the principle in business and politics should set their faces against it in its lodge form.

Every institution in the community, with the possible exception of the jail, is paying high for light. The school, the store, the bank, the residence, pay high rates for window space. The lodge is the only institution in the town which has no windows. Publicity is the rule in every other branch of public life and other institutions like the church are courting publicity, asking everyone to come in and see what they are doing. But the lodge is a closed shop to the public and its members insist that we know nothing about it. Sometimes we are told that the lodge has a religion. Why not, then, make it public. Christianity has no secrets. Heathen religions alone have secrets.

We are told that the insurance feature is a chief thing in some orders. Well, there are no secrets in an insurance company. Why is the lodge the only institution in the world where secrecy, even oath-bound, is a necessity!

We Do Not Want Secrets in the Family.

That is what breaks the home. What the family needs all the time is the open game. When the father and the mother and the children can come together around the table and make their plans, it gives us the purest democracy that the world knows. No danger of the boy or girl going wrong when the affairs are talked over together. It is when Mary or John have secrets from the folks at home that there is danger. It is when husbands and wives have secrets that there is danger. While the family plans and works as a team it is safe. That is so plain that it needs only the statement to get acceptance and any lodgeman is against secrecy in his own home, unless he is the one who has the secret. He does not want the rest of the family to have them so he is a poor team player.

We Do Not Want Secrecy in Business.

We have all been caught in the recent years by the profiteering in coal. Living almost in the coal field as I do, you might expect that I would escape, but no one has escaped. We have the miners and the operators and railroads and local coal men, all somehow sharing in the work, and while we are sure there is profiteering going on, it is hard to locate the criminal. If we could locate him, public opinion or the courts or both would punish, but we have not found him. Secrecy is the thing which makes profiteering possible.

I tried some time ago when the question was more vital than now, to discover the thief. I soon found that one could learn nothing from the operators. Their books would have revealed what we need to know but those books are secrets not to be revealed. Then I found that the miners did not keep accounts which one might use. One cannot find out what the local dealers pay for coal because while they may show you the bill for certain cars of coal, it is known that other cars are shipped without bills costing the deal-

ers only the freight charge, so that the actual price may be concealed. Therefore I learned that I could not get through the secrets of the profiteers. Now you and I know that if the facts could be published it would kill profiteering and it continues because of secretism. You lodgemen are opposed to profiteering and opposed to the secrecy that makes it possible. You want publicity to kill it. Why is not publicity good for your business in the lodge?

Graft in Politics Exists on Account of Secrecy.

That is the reason why dishonest politicians must control the press. If reporters would reveal what they know about political conditions in our cities it would mean a revival of religion in politics. Graft dies in the light. While the public conscience makes not the highest standard, yet it would not tolerate public dishonesty and the grafter would be forced out of office. If publicity is essential to morality in the State House, why not in the lodge? The same grafters are in the lodge that are in politics; in fact lodge membership is usually a step to nomination and election.

Primary elections and other devices which have been recently adopted are attempts to defeat the work of the gang that meets and plans in secret to set aside the choice of the people. The claim is openly made and not denied that both the leading candidates for the Presidency of the United States at the last election were chosen by half a dozen men who met in secret in advance of the convention to plan to defeat the popular will.

Take the secrecy out of politics and it would do more than anything else that has been proposed to give us honest elections and administrations.

Secret Diplomacy Is the Fruitful Cause of War.

The ideals for which our boys gave their lives were in good degree ignored and set aside by the secret treaties of which we knew nothing until the war was on. Italy had arranged for her pound of flesh in one place. France in another. Constantinople was to be given to Russia and thus by the aggressions provided for by the secret treaties the fires were laid for future wars. But even worse than the secret treaties mentioned was the continual secret diplomacy, the system of deception, the secret alliances that were in continual process of formation and dissolution. Spies were employed by every government to carry the secrets of the neighbor state. That has been the atmosphere of Europe for a hundred years. With such conditions war was inevitable, the only wonder being that it was so long delayed. Secret diplomacy is the curse of international relations and no word is raised in public in its behalf.

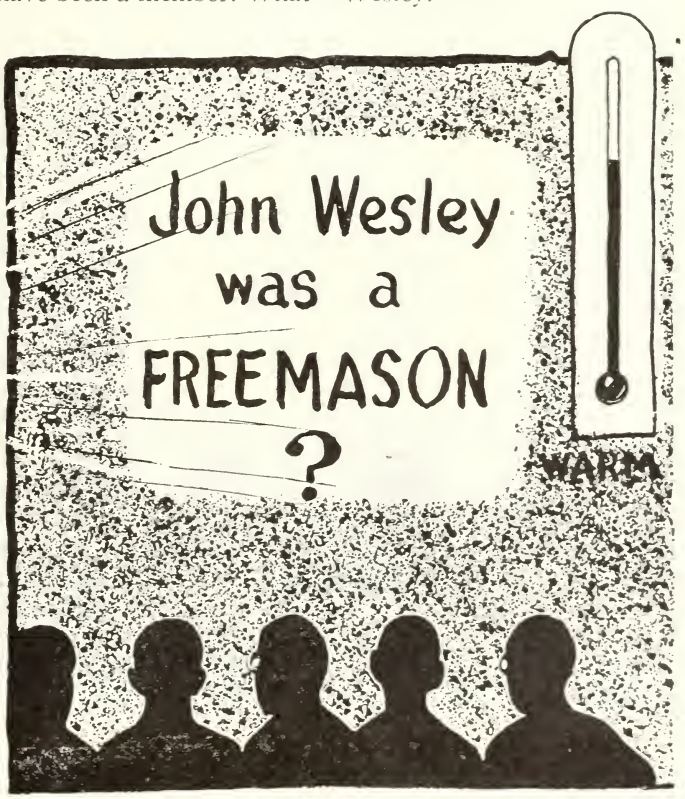
Conclusion.

Then, if secrecy is detrimental in the home, in business, in politics and in international affairs, and no one would question the conclusion I am drawing so far, then why should it be helpful in the secret lodge? Is there something peculiar in this institution that is not found elsewhere? Is the thing that is productive of evil in other associations somehow sanctified here? Since men are led into evil courses in business and politics through secrecy that is practiced, are they somehow immune in the lodge associations? It is true that secrecy is an advantage to the criminal. Indeed that is essential in the commission of crime if the criminal is to escape. But what is the value of secrecy to the honest member of the lodge? Therefore, "Come out from among them and be ye separate from them and I will receive you, saieth the Lord."

We are under special obligations to Mr. Edwin L. Harvey of the Metropolitan Church Association and publishers of the "Burning Bush," books, etc., in the preparation of this article on the matter of the claim that John Wesley and his brother, Charles, were Freemasons. We take from the *Burning Bush* the suggestion of a moving-picture exhibition. First it is announced that John Wesley is a Freemason which causes the Methodists to sit up and take notice. Then the likeness of the founder of Methodism is flashed upon the screen in Masonic regalia at which the audience shows great satisfaction. Then suddenly the screen announces that a great mistake has been made and there is a sudden chill which drops the temperature to zero when the picture of the real John Wesley, an Irishman, is shown.

FOR THE EDIFICATION OF METHODISTS.

As reported in the public press there is to be an international gathering of Methodists in London this month. The committee in sending out notices to the delegates from the M. E. churches of this country asked that each delegate advise the committee whether or not he is a Mason and if one, what his position is in the lodge. The only reason given for this most extraordinary request is that Masonic delegates are to be invited to visit the Masonic lodge in London of which John Wesley, the founder of Methodism, is supposed to have been a member. What other reasons there may be in the minds of the managers of the conference for tabulating the Masonic delegates is unknown. The re-publication from Methodistic and other sources of the fact that John Wesley, the founder of Methodism, never was a Mason—facts not hidden from Methodist leaders—shows the awful declention spiritually of the leaders of the church since the days of Wesley, when they seek a balm for their love of a worldly and anti-Christian institution by defaming the great and godly John Wesley.



METHODISTS MINISTERS AT THE MOVIES.

WESLEY, A MASON: OR, SOME HEADWINDS TO METHODIST PRIDE.

In the *Northwestern Christian Advocate* for May 14, 1913, we read the following:

"John Wesley, a Mason.

"Editor, *Northwestern Christian Advocate*:

"This will be news to most of the readers of the *Northwestern*. However, the statement is based on the following: Some time during the winter of 1911-12 there appeared in the *Christian Work and Evangelist*, an article on Charles Wesley by Gilbert Patten Brown of Boston in which he made the statement that Charles Wesley, like his eminent brother, John, was a member of the noble order of Masonry. I wrote him for data in regard to

this statement and he replied by saying, 'I am very busy, but will say that Charles Wesley visited the celebrated Lodge of Nine Sisters in Paris. Have not time to look up my data to see when he was made, but John Wesley was made in 1788, first degree, July 7; second, October 3; third, October 13, 1788, St. Patrick's Lodge No. 367, at Donpatrick, Ireland. Fraternally, G. P. B., historian.'

"A few months ago I wrote him for more data on the subject if he could furnish it, and he sent me the following: 'In the Grand Lodge of Ireland is a record that Lodge No. 367 made John Wesley a Mason. In record book from 1784 to 1793 at folio 115. This lodge is now out of existence.—Gilbert P. Brown.'

"I submit this to the readers of the *Northwestern* for what it is worth.

"J. Jay Dugan."

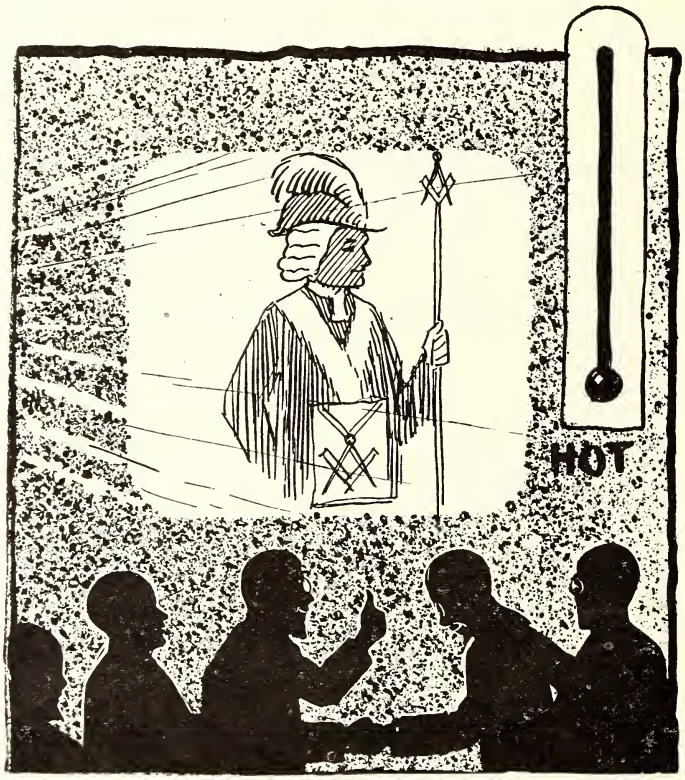
"Springfield, Ill."

Later and upon better authority, the Methodists find that Wesley was not a Freemason and they give what they consider the final and conclusive word upon the subject. In their July 16, 1913, number, we read:

"It is sometimes stated that Wesley became a Freemason, but that is a mistake based on the fact that a 'John Wesley' was initiated in the lodge at Downpatrick in October, 1788. On the dates mentioned in the register, Wesley was not in Ireland, and the signature (of which a facsimile is given by W. J. Chetwode Crawley, LL. D., in his 'Notes on Irish Freemasonry') is not John Wesley's. Dr. Crawley's pamphlet gives, by the way, the facsimile of two signatures by the future Duke of Wellington in 1790 and 1794 where he signs his name, 'A. Wesley.'

"Arthur Wallington.

"Methodist Book Room,
25 City Road, London, E. C."



THE THERMOMETER SHOWS GREAT HEAT— ENTHUSIASM.

Passing Strange.

It may appear to the unsophisticated reader of this modern Methodist "wisdom," passing strange that the people of

this great denomination should be so deeply interested in the attempt, first to prove, and secondly, to disprove, that Wesley was a Freemason. Of course, if it could have been shown that Wesley was a member of that lodge, this fact would act as a gentle soothing-syrup to lull every Masonic Methodist to sleep in his sin of lodgery; and yet, somewhere, hidden in the subconscious nature of the Methodist people there appears to be a certain pride which is gratified at learning that Wesley was not a Freemason. Strange! and perhaps contradictory.

Well, at any rate, two facts are clearly demonstrated by the foregoing, showing, first, that Wesley was a Freemason; secondly, that Wesley was not a Freemason. A puzzling paradox and a dubious dilemma for modern methodist! (Pardon our allusive alliterations.) The fact of the matter is this: An Irishman named John Wesley became a Freemason; the founder of Methodism did not. So much for the paradox. Now for the Methodists and their attitude toward it.

The Puff of Pride.

Picture the puff of pride in the Methodist preachers and janitors and ordinary laity who are members of the Masonic fraternity when they read that John Wesley was a Freemason, as stated in the issue of the *Advocate* for May 14. Then

A SUDDEN CHILL.

the July 16 number comes and the aforesaid puff is dissipated, for not the founder of Methodism but an Irishman bearing the same name was a Freemason. What peculiar sensations must creep over the flesh of these advertisers of and gloriers in John Wesley's supposed Masonry when they learn that he was not a Freemason at all but that an Irishman who lived about the same time has been, unconsciously to them, the subject of

their advertising and glorying.—*The Burning Bush,* October 2, 1913.

WAS CHARLES WESLEY A FREE-MASON?

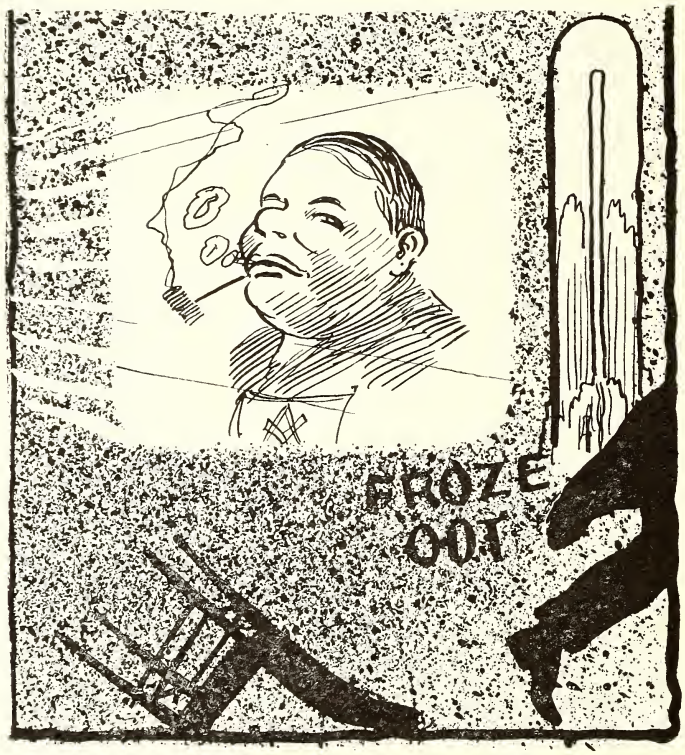
We have the statement of Gilbert Patten Brown of Boston that Charles Wesley visited the celebrated lodge of Nine Grandmothers—no, "Nine Sisters in Paris." Was this Charles Wesley a Frenchman, or a Hindoo, or a native of Zululand? Mr. Brown is "very busy. Have not time to look up my data." Perhaps this is the case of another Irishman.

"EPHESIANS, 5:11."

"And have no fellowship with the unfruitful works of darkness."

Comments by John Wesley.

Whatever it costs, flee spiritual adultery! Have no friendship with the world. Thy life is at stake; eternal life or eternal death! Oh, come out from among them, from all unholy men, however harmless they may appear, and be ye separate.—*Wesley's Sermons, Vol. 2, p.* 204.



GOOD NIGHT!

WERE THE WESLEYS MASONS?

"John Wesley, the great founder of Methodism, was an enthusiastic Mason. He was initiated in Downpatrick Lodge, No. 30, of Ireland. His almost equally great brother, Charles Wesley, the sweet poet singer of his church, was also a member of the institution, and at one time occupied the exalted position of chief organist of the Grand Lodge of England."—*Masonic Sun.*

The Christian Advocate of New York, of February 28, 1884, contained an article headed, "Was John Wesley a Freemason?"

"This question is suggested to us," says the *Christian Advocate*, "by the following somewhat amazing paragraph in the *Press*, of Philadelphia, of February 2nd, last:

"Rev. D. W. Bull, of Transfer, Mercy County, has some interesting relics of

John Wesley, the founder of Methodism. They consist of lodge dues paid, Royal Arch Masonic apron, receipts of lodge dues paid by Wesley to the lodge of which he was a member, extending over a period of some fifteen years, and a number of books from Wesley's private library containing his autograph. The Masonic apron is 153 years old. These relics were purchased by Rev. Mr. Bull's grandfather at the public auction of Wesley's personal effects after his death." * * *

"Here are several questions: Was there a public auction of Wesley's personal effects after his death? We doubt it. His will disposed of everything he had.

Wesley's Will.

"'I give the books, furniture and whatever belongs to me in the three houses at Kingswood in trust to Thomas Coke, Alexander Mather and Henry Moore, to be still employed in teaching and maintaining the children of the poor traveling preachers.

"'I give to Thomas Coke, Dr. John Whitehead and Henry Moore all the books which are in my study and bed chamber at London and in my studies in trust for the use of the preachers who shall labor there from time to time.

"'I give the coins and whatever else is found in the drawer of my bureau at London to my granddaughters, Mary and Jane Smith.

"'I give all my manuscripts to Thomas Coke, Doctor Whitehead and Henry Moore, to be burned or published as they see good.

"'I give whatever money remains in my bureau and pockets, at my decease, to be equally divided between Thomas Briscoe, William Collins, John Easton and Isaac Brown.

"'I desire my gowns, cassocks, sashes and bands may remain in the chapel for the use of the clergymen attending there. I desire the London assistant, for the time being, to divide the rest of my wearing apparel between those four of the traveling preachers who want it most; only my pelisse I give to the Rev. Mr. Creighton; my watch to my friend, Joseph Bradford; my gold seal to Elizabeth Ritche.

"'I give my chaise and horses to James Ward and Charles Wheeler, in trust, to be sold and the money to be divided, one-half to Hannah Abbott and the other to the members of the Select Society.'

"Is it reasonable to believe that such relics, if they existed, would have been sold at auction? Every relic he had was desired by his friends. By every presumption there was no public auction of John Wesley's effects. That his receipted bills should have been sold—a part of his story—is absurd beyond belief.

"So far presumption. Enough if there were no more.

"We shall now proceed to prove the story false by Wesley's own words. See Wesley's works, volume 4, page 398: Friday, June 17, 1773. 'I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original, lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry! And what a secret is it which so many concur to keep! From what motive? Through fear, or shame, to own it?'

"Any person with a grain of reason can see that John Wesley knew nothing whatever of Masonry. No more thoroughly absurd yarn was ever spun—whatever may be the mistake that gave rise to it."—*Christian Advocate*, New York.

FROM ECHOES.

The time is coming when it will take more than a stuffed head, a long-tailed coat and a white necktie to make a preacher.

* * *

The devil will promise you the world, but he doesn't own a grain of sand.

* * *

The more education a man has, the more he needs the power of God.

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

CHAPTER XIV.

(Continued.)

But even as the last words left Nelson's lips an unwonted sound from the streets of Jacksonville caused them both to start. Above the roar and yells of the mob came the sharp and simultaneous report of firearms. In the melee one of the strikers had drawn his knife, seriously stabbing a policeman, and the men of law, tired of using their clubs, had at last opened fire on the rioters.

Matthew Densier was not an unfeeling man. With a pallor in his face and a shiver through his limbs he turned to Nelson.

"You've come down on me hard, but I don't think any the worse of you for it. God knows I would have given my right hand not to have this happen."

"I believe it, Mr. Densler," said Nelson, earnestly.

At that moment employer and employed had a much better understanding of each other than ever before.

The riot was soon over. The mob melted away in confusion, leaving two of their number prostrate on the pavement—one stone dead, the other breathing faintly, but shot through a vital part.

They carried him into the works, it was the nearest place, and made him as comfortable as possible for the few hours of life which remained to him.

The streets were soon quiet—abnormally quiet. Business and pleasure were alike suspended. All sorts of wild stories were flying about, rumors of wholesale incendiarism were in the air, and many of the citizens formed themselves into armed bands to patrol the streets till daybreak. Lodge-ruled and saloon-ridden Jacksonville was beginning to eat the fruit of her own doings.

Just as Nelson, seeing that the danger was over for the present, was about to leave his place of refuge, a summons came for him to hasten with all speed to the side of the dying man.

"His name is Schumacher," said the messenger, in response to Nelson's inquiry. "He's seemed awful restless and uneasy—'pears to have something on his mind like."

Socialist and infidel though he was, Nelson had always felt a certain liking for Schumacher as a man capable of better things, and he felt shocked and grieved.

He found him lying on his hastily improvised couch, with his eyes closed and the pallor of death upon his face; but when Nelson approached he opened them and said, faintly:

"I want to see you alone."

The standers-by respected his wish and withdrew. In the presence of this soul going into eternity, even curiosity to know what he had to say to him grew dormant in Nelson's mind. The rough room, the dimly-burning lamp, which happened to be so placed that his own figure was cast in grotesque outlines on the wall, all seemed to waver and shift before him like the figures in a dream, while with straining ears he listened to the dying man, who spoke in faint but distinct whispers.

"I made that machine for blowing up the works. I didn't put it in the building. I don't know who did. But I never thought of their accusing you. On my soul I didn't."

"Let that all go," said Neson, soothingly; for on the whole he was not much surprised at the revelation. "Had you meant to injure me I should have forgiven you all the same, for I hope I am a Christian, and as it is there is nothing to forgive. It is against God and your fellow-men that you have sinned."

"But I *had* to do it. I must tell you that. We were detailed. Each one had his share in the job, and if we had refused or let on, it would have been death."

Horror-struck, Nelson listened. He had read of the Nihilists, Invincibles, and

Black Hand, but always with a faint and far-off kind of interest as something that did not and never would directly concern him. Yet right here in Jacksonville there was, according to Schumacher's statement, a secret organization which, whatever might be its name, was modelled after them, both in purpose and methods of working.

"That isn't all," he added, speaking with a strange, feverish energy. "We've got our list of marked men—obstructionists, we call them. Matthew Densler is one; you are another. Last night we held a meeting and drew lots. We don't go by our own names, we go by numbers. The red paper with your name on it was drawn by No. 10. I am No. 10."

Nelson gasped for breath. He felt a horrible sense of suffocation, and then a sudden wave, half of pity, half of incredulity, rolled away the nightmare feeling sufficiently for him to speak.

"You never would have taken my life, Schumacher. I don't—I can't believe it."

"I was bound by my oath to do it or be killed myself. That's a kind of tight place to put a man into. But now you must go away from Jacksonville; there's no other way. I couldn't die without warning you. You must go—go—*quick.*"

The dying man sank back exhausted by the effort of speaking. Nelson hastily summoned the physician and watchers. A stimulant was administered and he partially revived, but his mind seemed to wander. The words he uttered were not coherent, only one several times repeated sounded like "mother." He was back in his childhood's home with his parents, simple, Bible-loving German Christians, who never dreamed when the old Lutheran pastor sprinkled the baptismal drops on his infant brow that their only son would be left to wander in the dark mazes of infidelity.

And how did it come about? Through association with the atheistic, communistic leaders of a secret labor union. And the same process is going on all over our land today; the subtle poison is being silently injected through the myriad Christ-excluding lodge worships that are paraded in the newspapers and defended by unthinking, Christian people as nothing but harmless benefit societies. Poor Schumacher had only become a convert to the universal religion of Masonry that puts the Bible, the Koran and the Vedas on the same level; and if to him Christ was only a great spiritualist medium, a mere man, of wonderful powers but perfectly to be accounted for, let not that minister or church member who offers strange fire at altars where the very mention of that Holy Name by which he is called is forbidden, cast the first stone at this bewildered and deceived workingman who simply followed out to their logical conclusions the doctrines taught in every Masonic or Oddfellow lodge.

Suddenly he opened his eyes with a gleam of consciousness.

"It is dark," he muttered, *"dark,* DARK!"

"Do you want a minister sent for?" inquired the doctor, who thought it about the right thing to propose, though he had no great faith in ministers, being himself a believer in the same "universal religion."

But he shook his head, and his eye fell on Nelson with a look of supplication. Over that sandy foundation of negatives on which he had built his faith, or rather no faith, were fast rushing the cold waters of death—fierce, inexorable, hungry for their prey.

Nelson was a Christian man; he knew that imploring glance was directed to him. He must say something. Slowly and distinctly he repeated that precious text, which, while the world stands, shall be as a beacon light flashing far out over the dark sea of eternity:

"God so loved the world"—Nelson's heart was tender with his own recent practicing of the God-like grace of pity, and perhaps for that reason he threw into the familiar words, all unconsciously to himself, a deeper pathos and power—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Over the face of the dying stole a strange calm: whether the calm of dissolving nature or the peace which passeth all understanding, who shall say?

A moment's labored breathing, and Schumacher, infidel and socialist, lay dead.

CHAPTER XV.

A MODERN PUBLICAN.

We will now visit quieter scenes.

Fairfield is rejoicing in a flourishing Farmer's Grange, and though Israel Deming's trial of "the machine" had not been altogether satisfactory, none of the sanguinary results which Uncle Zeb's comparison had seemed to dimly predict have yet happened. As for Dora, she has found the grange precisely what she wanted and expected—a field for new conquests over the hearts of her rustic admirers, as well as a most advantageous theater for the display of her pretty features, and all those general feminine bewitchments which ever since the Fall have beguiled the foolish Adams of our race.

Uncle Zeb sometimes slyly inquired with an inward chuckle "if the machine was working well."

"Beautifully," broke in Dora on one of these occasions, addingly saucily, "You needn't ask father. He hasn't got his mind made up yet."

Mr. Deming laughed and gave her rosy cheek a playful pinch.

"I believe a good frolic is all you young folks care about."

"We were all young ourselves once," sagaciously observed Uncle Zeb. "I remember the husking parties I used to go to when I was a boy almost as well as though the last one only happened yesterday. And I remember the hogsheads of New England rum they used to tap whenever there was a bee or a raising or anything of that kind. How the times *have* altered. It does beat all. Our minister used to preach rousing sermons on election and foreordination and the eternal sovereignty, and I re'ly think he was a good man, but he used to like his glass of toddy as well as anybody, and it's a fact now—I've known him in his parish visits to take so much at the different places he went to that when he come to go home he couldn't walk straight. Talking about that makes me think of what Deacon Wetherby told me today about Snyder that keeps that doggery over to the east part. He's got converted.

"You don't say so," responded Mr. Deming. "Well, well; that's good news, if it is true," he added with a little touch of doubtfulness, which perhaps he ought not to have felt, considering how many times he had read the story of Zaccheus the publican.

"Oh, there ain't a bit of doubt," briskly responded Uncle Zeb, who could gossip about anything—a conversion or a revival as soon as a marriage or a death. "Deacon Wetherby says it makes him think of Saul of Tarsus to hear him a praisin' and a prayin'. And you know he was one of the lowest kind of critters before. And sez I, 'Deacon, that shows we ain't to despair of the most miserable sinner that walks the earth. The Lord's mercy ain't straightened.' And the Deacon, he jest grasped my hand and sez he, 'Uncle Zeb, I feel like goin' around and singin' "Amazin' grace" all the time since I he'erd on't.'"

Dora had slipped away while this conversation was in progress. We must confess the truth—neither temperance nor religion were to this young damsel very attractive themes. She hated the sight and smell of rum, and as for rumsellers, they were a miserable, degraded set, and drunkards' wives and children—why, they were to be pitied of course. But as she generally ended by putting all such thoughts out of her head as soon as possible, the reader will perceive that no very great drafts were made on her sympathies. She was glad in a general way that that wretched Snyder was going to quit rumselling and lead a better life. Why couldn't everybody be good and respectable? It would be so much easier for themselves and better all around.

The deep, solemn problems of human existence, that mystery of sin and misery under whose weight creation groans and travails, she either passed over entirely or touched with the same ignorant lightness with which a butterfly might be supposed to sun its wings alit on a page of mathematical diagrams.

This modern publican was no other than Peter Snyder, who, since he was cast out from Jacksonville, had wandered through dry places seeking rest, and finding an empty shanty in a part of Fairfield where he could ply his trade without much risk of molestation, he had taken possession thereof and set up what was ostensibly a small grocery store, but where the initiated could obtain at any

hour of the day or night the very vilest brand of liquor in the market.

It is decidedly pleasant to look upon one's self as persecuted in a good cause. Peter Snyder considered himself a martyr to the doctrine of personal liberty, but we must confess that he showed very little of the martyr meekness. If, during his stay in Jacksonville, he had seemed possessed of an evil spirit to seduce and destroy, like the man in the parable, that evil spirit had returned to him since he settled in Fairfield intensified sevenfold. He had always sold rum for a living and he meant to sell it; and every bothering, fanatical fool, who, as he pathetically expressed it, "was trying to ruin a poor man's business," he consigned in no gracious terms to the adversary of God and men, with whom, judging from the frequency and freedom with which he used his name, Mr. Peter Snyder seemed to be on very intimate terms.

But why should the candid reader utterly condemn this poor, nineteenth-century publican for his resolution. He had the government permit to sell liquor. Why shouldn't he sell it? We are told in Holy Writ that earthly governments are God's viceroys; and if, standing in the place of Eternal Justice, Eternal Purity, Eternal Love, they *dare* to license that which is the cup of death to soul and body, to put bitter for sweet and sweet for bitter, darkness for light and light for darkness, is it strange that in the minds of the governed, especially that class who, like Mr. Peter Snyder, are not in the habit of making nice moral distinctions, there should exist some confusion of ideas. Why is it right for the nation to sell rum and wrong for the individual? And if rumselling is right, why may not some other things be right too? It is from the class of minds thus taught to question that the socialist will always make the readiest converts to his doctrine of dagger and dynamite. Congressmen, legislators and "all in authority" from the Chief Executive to the local magistrate, can you afford to run the fearful risk that every government must run which makes right and wrong mere rhetorical terms by licensing iniquity, and then joining as an active partner by taking to itself 90 per cent of the profit? Is it not warming in its own bosom the serpent's eggs which in time will hatch the cockatrice of anarchy and revolution?

(To be continued.)

CEREMONY OF BAPTISM in the ANCIENT AND ACCEPTED SCOTTISH RITE.

The following ceremony, called Masonic Baptism, is frequently performed in Europe and has recently been generally adopted in the United States. Palm Sunday has been designated as the day to be observed hereafter for this service in San Jose, Cal.

MASONIC BAPTISM.

(Concluded.)

W. M.: Brother Master of Ceremonies, let these children that are to be baptized be now brought to the altar of baptism.

The Master of Ceremonies conducts the children, their parents, godfathers and godmothers to the East, and places them in front of the pedestal, or table, on which are the water, oil, and salt. In front are the mothers and fathers, bearing or leading the children, according to their age, and behind them the godfathers and godmothers. If there are several children, they should be arranged in a semicircle facing the pedestal or table.

The Master comes down from the throne, stands upon its steps, and says: * * *

W. M.: My brethren, the most glowing words are inadequate to express the love and admiration which we ought to feel toward our Father in heaven.

He lights the three vessels of incense on the three small triangular tables in front of the East, and then proceeds to the pedestal or table, and says:

W. M.: Before the young initiate could enter into the Temples of the Mysteries, our ancient brethren required him to wash his hands in pure water, as a symbol and pledge of his innocence, of the sincerity of his intentions, and of the present and future purity of his soul. From them it has come down to us, a custom venerable by its antiquity, the legacy of the remote past, known and practiced in the Orient centuries before John the Baptist came preaching in the wilderness, or even before Solomon laid the foundation of the Temple of God. *Let none here mistake it for a religious ceremony, or accuse us of irreverence.*

Beginning on the left of the line, he learns the name of each child, takes it in his arms, if it be an infant, and with the right hand, if it be able to walk, carries or leads it to the pedestal, and lifts its left hand into a basin

of perfumed water, saying, as he does so:

W. M.: C. E., I wash thee with this pure water. May God give thee, and maintain thee in, that innocence and purity of heart of which this cleansing is a symbol.

He then returns the child to its parents, and proceeds in the same manner with the next, until all are baptized. Then, he takes in his hand the vessel of perfumed oil, goes to each in turn, beginning as before on the left, and dipping the little finger of his right hand in the oil, marks on the forehead of each a Delta, saying, as he does so:

W. M.: With this oil of anointment, emblem of fruitfulness and plenty, I set upon thy forehead the Delta, the symbol of the wisdom, might, and love of the Deity. May he be pleased to make thee fruitful of all good works.

When he has thus annointed all, he replaces the vessel of oil on the table or pedestal, and then, standing in front of it and facing the children, stretches out his hands toward them, and says:

W. M.: May the blessing of our Father in heaven rest upon you, my children. May you never know the bitterness of want, or the remorse that follows crime; the loneliness of a life without love; the midnight agonies of bruised and suffering hearts; the miser's dream of gold; ambition's hungering for greatness; the quenched light of a broken spirit; the sense of deadly and undeserved wrong; affection trusting and betrayed; or the abiding curse of weariness of life. And may our heavenly Father comfort, encourage, and uphold you amid the disappointments, the sufferings, and the trials of life; amid its fevered cares and sad diseases; in all losses of friends by death or unworthiness; in all dangers and temptations. And may he in his great love and mercy pardon and forgive all your frailties or errors, temper the wind to the shorn lamb, and gather you into his fold of heaven. Amen.

All: So mote it be.

W. M.: Brother Master of Ceremonies, reconduct these children, with their parents, to their seats.

The children are reconducted, with their parents, to their seats on the platform; the godfathers and godmothers take their seats among the audience. As soon as they are seated, the following ode is sung:

A little spring had lost its way,
Amid a grassy fern,
A passing stranger scooped a well,
Where weary men might turn.
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that toil might drink.

Chorus:
In generous deeds each may repay,
A thousand fold our care;
Each raise a brother from the dust,
A sister from despair.

The act we do today is small,
The issues may be great;
We know not on these little ones
What destinies may await.

To one, perhaps, its country owe
Its safety or its fame;
The world not willingly let die
This or the other's name.

When the ode is concluded, the Master rises and says:

W. M.: Brother Master of Ceremonies, invite the godmothers of these children to place them at the altar, that we may there vow to watch over and protect them.

Each godmother takes her godchild, and carries it to the altar of obligation; they place them around and close to it—the infants upon their cushions on the floor, and the older children standing, hand in hand; then the brethren leave their places, the Master comes down from the East, and they form a circle around the children, and kneel on one knee, each with his left hand upon his heart, and his right hand raised toward heaven, and the Master says:

W. M.: My brethren, repeat after me:

Vow.

All: We solemnly vow and promise that we will watch over and protect these children until they become men and women, or so long as they or we live, or it continues in our power to do so. We will guard them against danger and temptation; against the violence of the bad, the wiles of the crafty and malignant, and the lures of those who love to corrupt youth and ruin innocence. We will help, aid, and assist them if they fall into need, strive to reclaim them if they err, forgive them is they repent, instruct their inexperience, reprove their faults of omission or commission, and teach them

to be good and virtuous, not only by our precepts, but by our example; and may our Father in heaven help us to keep this vow. Amen.

The Master rises, takes the vessel of salt, returns, kneels again, and says:

W. M.: When the wild Arab of the desert has tasted salt with his guest, that guest is sacred to him, even if his hands are red with the blood of the father or son of his host. Let us, by the same pledge, seal our vow of fidelity to these children that we have now taken under our protection, and let our promise be as inviolable as that of the rude Bedouin.

He places a little salt on his tongue and says:

W. M.: With this salt I confirm my vow.

Then he passes the salt to his brother on the right, who places some on his tongue, saying the same, and so it passes around the circle. When it returns to the Master, he takes it and all rise; then he puts a little of the salt on the lips of each of the children, and afterwards says:

W. M.: And whenever any of these children, who have now tasted this salt of inviolable faith, or any one in their behalf, shall call upon us to aid them in need, distress, or danger, this solemn pledge shall be redeemed. To your seats, my brethren, but let the godfathers of these children remain with their parents.

Except the godfathers and the fathers of the children, the brethren repair to their seats. Then the Master gives to each godfather a small apron, perfectly triangular, of white lamb-skin, with a triangular flap permanently turned up, and the flap and apron edged with narrow blue ribbon, with a cord of blue silk, tasselled, but with no ornaments or devices on it whatever, and says to them:

W. M.: My brethren, invest now these young children with the apron, emblem of that labor to which man is destined by our Father in heaven; and in doing so we pledge ourselves diligently to remind them, whenever occasion offers, that every Mason, and indeed every man, should lead an active and laborious life. And now every one, no matter what sex, rank, condition, or fortune, is bound to contribute his or her contingent toward the accomplishment of the great work, and to supply at least one ashlar toward the rebuilding of the Temple.

The godfathers invest the children with the aprons, and immediately the following verses are sung;

Standing still is childish folly,
Going backward is a crime.
None should patiently endure
Any ill that he can cure.
While a living wrong remains
To be conquered by the right;
While oppression lifts a finger
To affront us by his might;
While an error clouds the reason
Of the universal heart,
Or a nation longs for freedom,
Action is the wise man's part.

When these verses have been sung, the Master hands each godfather a jewel for his godchild—a Delta of silver or gold, each side of which measures an inch, with the letter Yod on one side, engraved in the centre, and round it the Pentacle of Solomon, and on the other side a five-pointed star, and in the center a Tau Cross.

The jewels are suspended to a narrow blue ribbon by a small ring at one apex of the Delta. Each godfather hangs the jewel on the breast of his godchild, passing the ribbon over his neck, the Master saying as he hands them the jewels:

W. M.: Invest your godchildren my brethren, with these jewels, the gift of the lodge. The Delta is the symbol of the Deity, its three sides reminding us of his all-knowing wisdom, his almighty power, and his all-embracing love. The letter in the centre on one side is the initial of his ineffable name, and the symbol of his unity. The Tau Cross is the Egyptian symbol of immortality. The mysterious meanings of the interlaced triangles on the Pentacle of Solomon, and of the five-pointed star or the Pentapha of Pythagoras, are known to us as Masons. Teach them in due time that his jewel ever reminds them of their duty to God and their fellow-creatures.

As soon as the children are invest with the jewels, the following verses are intoned:

Onward!—there are ills to conquer;
Daily wickedness is wrought;
Tyranny is served with pride,
Bigotry is deified,
Error intertwined with thought;
Vice and misery ramp and crawl;
Root them out! their day is past,
Goodness is alone immortal,
Evil was not made to last.

Onward! and all earth shall aid us,
Ere our peaceful flag be furled;
Masonry at last shall conquer,
And its altar be the world.

After these verses are sung, the Master gives each godmother the locket, bracelet, or ring, as the case may be, for her godson or goddaughter and says:

W. M.: Accept, my sisters, for your godchildren, these little presents from the Lodge. Let them wear them as tokens of our affection; and whenever they need the protection or assistance of the Lodge, let them send to it the gift we now make, and the appeal will never be ineffectual.

The godmothers put the ornaments in the proper place on their godchildren. * * *

W. M.: In the name and under the auspices of the Supreme Council of Sovereign Grand Inspectors-General of the thirty-third and last degree, I proclaim these children to be purified by Masonic Baptism, and anointed with the Oil of Consecration to Masonic duty. Proclaim it along your columns, brethren Senior and Junior Wardens, and charge all Free and Accepted Masons (or all Grand, Elect, Perfect and Sublime Freemasons, Ancient and Modern) over the surface of the two hemispheres, to know and acknowledge them as such!

S. W.: Brethren of my column, hear ye! I proclaim these children to be purified by Masonic baptism, and anointed with the Oil of Consecration to Masonic duty, and I charge all, etc.

J. W.: Brethren of my column, etc.

W. M.: Brother Master of Ceremonies, conduct these, and those in whose charge they are, to thir seats.

This being done:

W. M.: Join me in the plaudit, my brethren.

The brethren, with the Master, rap three times three and cry three times, "Huzza!" "Huzza!" "Huzza!" each time striking the left shoulder in front with the palm of the right hand; then the Master raps once and all seat themselves. He then says:

W. M.: Brother Orator, the floor is yours.

The Orator pronounces a discourse suitable to the occasion.

The Master then requests the godfathers to address the assembly.

Address of a godfather.

After which he may request any distinguished brother present to do so.

After the address the Master requests two young ladies, if any are present, to pass the box of fraternal assistance. He counts and declares the amount contributed, and sends it by the Master of Ceremonies to the Treasurer, with the proper directions, unless some brother moves that it be given to some particular brother who is in need, in which case the Lodge determines.

This done, the Master says:

W. M.: The labors of the day are concluded. May they be profitable unto us all! Go in peace! and may our Father in heaven bless and prosper us in all our laudable undertakings! Amen.

W. M.: I declare this lodge at refreshment. Brother Junior Warden, it remains in your charge.

RITUAL BROTHERHOOD OF RAILWAY CLERKS.

In use of gavel and for other purposes, * indicates one rap; ** two raps; *** three raps and so on. —— indicates a pause. Thus *——** indicates a rap, a pause, then two raps; **——** two raps, a pause and two raps and so on.

Sections or paragraphs marked "!" may be omitted at the option of the lodge.

INSTALLATION CEREMONY.

(The installing officer will call the lodge to order and appoint a member as Grand Sergeant-at-Arms. The Secretary will furnish the Grand Sergeant-at-Arms with a list of the officers-elect. The Grand Sergeant-at-Arms will call the roll of officers-elect, who, as their names are called, will take their places about the altar.)

(Any Grand Lodge officer, the retiring President, or any Past President can act as installing officer.)

Grand Sergeant-at-Arms: Grand President, the officers-elect are at the altar awaiting your pleasure.

Grand President: Officers-elect, you have been chosen by your fellow members to high and honorable positions in this lodge, and from them you receive authority to rule and govern the lodge; and as some must rule and some must obey, it becomes those who rule to avoid any appearance of partiality. On the other hand, the membership at large should render that willing obedience which is due to the officers they have placed in positions of authority.

Officers-elect, you will place your right hand over your heart in token of your sincerity, and repeat after me the obligation of office, pronouncing your name in full where I use mine.

I, ..., in the presence of the members here assembled, do most solemnly and sincerely promise and declare that I will honorably and faithfully perform, to the best of my ability, the duties of the office to which I have been elected. I will act with strict impartiality in all matters pertaining to my office and see that every member receives justice. I will not take part directly or indirectly in any illegal transaction, or suffer it to be done by others if in my power to prevent it. I will obey the Constitution and Laws of the Brotherhood and the By-laws of the lodge. I will obey all orders coming to me from the constituted authorities of the Brotherhood and will do all that lies in my power to advance its welfare. For the faithful observance of all these several points I hereby pledge my word and honor. So help me, God.

Grand President: * Grand Sergeant-at-Arms: Grand President, I beg to present Brother (or Sister) and Brother (or Sister) who have been elected Outer and Inner Guard of this lodge.

Grand President: Guards, it is your duty to safely guard the doors of the lodge and suffer none to pass or repass, except such as are duly qualified, or by permission of the President. Grand Sergeant-at-Arms, conduct these officers to their respective stations there to guard well the outer and inner doors.

Grand President: Grand Sergeant-at-Arms, escort the Sergeant-at-Arms-elect to his station.

Grand Sergeant-at-Arms: Grand President, I beg to present Brother (or Sister), who has been elected Sergeant-at-Arms of this lodge.

Grand President: Brother (or Sister) Sergeant-at-Arms, it is your duty to see that all present at the opening of the lodge are in possession of the passwords, to receive and conduct all candidates for initiation and perform such other duties as may be required by the President or by the lodge. Grand Sergeant-at-Arms, escort the Brother (or Sister) to the proper station.

Grand President: Grand Sergeant-at-Arms, escort the Chaplain-elect to this station.

Grand Sergeant-at-Arms: Grand President, I beg to present Brother (or Sister) who has been elected Chaplain of this lodge.

Grand President: Brother (or Sister) Chaplain, it is your duty to invoke the Divine blessing upon this lodge, set a good example to the members, visit the sick and administer to their comfort and assist the President at funerals. Grand Sergeant-at-Arms conduct the Chaplain to his (or her) station.

Grand President: Grand Sergeant-at-Arms, conduct the Secretary, Financial Secretary and Treasurer-elect to this station.

Grand Sergeant-at-Arms: Grand President, I beg to present Brothers (or Sisters) ...., ... and ...., the Treasurer, Financial Secretary and Secretary-elect of this lodge.

Grand President: Brother (or Sister) Treasurer, it is your duty to safely guard all funds of this lodge and pay all legal orders drawn upon you out of such funds and to keep a true and correct account of all transactions. Brother (or Sister) Financial Secretary, it is your duty to collect and receive all moneys due the lodge and pay the same over to the Treasurer at each meeting of the lodge, taking a receipt therefor; keep a true and correct account between the lodge and its members, make such reports as are required by the lodge, and perform such other duties as are required of you by the laws of the Brotherhood or the by-laws of this lodge. Brother (or Sister) Secretary, it is your duty to keep true and correct minutes of all meetings, nothing extenuate, naught set down in malice, to conduct the correspondence for the lodge, to have and safely keep the seal, using it only on the official correspondence of the lodge, to draw all warrants when ordered by the lodge, to make the reports and returns required by the Grand lodge, and to do such other duties as the laws of the Brotherhood and of this lodge may require. Brothers (or Sisters) or Brothers and Sisters, the offices which you have just assumed are second to none in their importance, and upon your integrity and uprightness depends the welfare of the lodge. Therefore, be faithful and true and when your terms of office have expired may you merit from your fellow members the sen-

timent expressed in these words, "Well done, thou good and faithful servant." The Grand Sergeant-at-Arms will now escort you to your stations in the lodge where you will enter upon the discharge of your duties.

Grand President: Grand Sergeant-at-Arms, escort the Vice-President-elect to this station.

Grand Sergeant-at-Arms: Grand President, I beg to present you Brother (or Sister) who has been elected Vice-President of this lodge.

Grand President: Brother (or Sister) Vice-President, it is your duty to assist the President in preserving order, and in his (or her) absence or disability, to perform to the best of your ability the duties of presiding officer, and such other duties as may be required by the laws of this Brotherhood; you will now be escorted to your station, there to enter upon the discharge of your duties.

Grand President: Grand Sergeant-at-Arms, present the President-elect of this lodge. * * *

Grand Sergeant-at-Arms: Grand President, I beg to present to you Brother (or Sister) ...., who has been elected President of this lodge.

Grand President: Brother (or Sister) ...., it has pleased the members of this lodge to elect you to the highest office in their gift; your duty as its chief executive will, at all times, be very onerous, requiring from you great patience and tact. Your duties call upon you to preside over this lodge, to fearlessly administer the laws of the Brotherhood, to be just to all, be loyal to the members, set them an example of obedience to the constituted authorities of the Brotherhood, for they rule best who have learned best to obey, and upon your fidelity and skill the welfare of your lodge largely depends. I commit to your keeping the Charter of this lodge; cherish and preserve it; the Rituals are also committed to your care, for the safe keeping of which you are personally responsible. Take the Constitution and Laws of the Brotherhood as your guide and instructor and now I surrender into your keeping this gavel, which is the emblem of your authority. May it never sound in vain. I take great pleasure in proclaiming you President of this lodge. Worthy President, your officers are at their respective stations awaiting your pleasure; enter upon the discharge of your duties by seating the lodge. And now, by the power vested in me by the Constitution and Laws of the Brotherhood of Railway Clerks, I declare the officers of this lodge duly and legally installed.

(To be continued.)

HOW THE SHRINERS BEHAVED IN DES MOINES.

BY G. H. F., DES MOINES, IOWA.

The National Convention of the Nobles of the Mystic Shrine was held in Des Moines, Iowa, on June 14th to 16th, inclusive. The citizens of this community made great preparations to welcome the conclave. It was announced through the daily papers that the Shriners would spend at least $3,000,000 here by the time they were ready to leave. But the people were in for a rude awakening. Aside from the hotels and taxicab companies the trade for the various lines of business fell far below the regular amount usually spent on those days of the week.

The financial disappointment, however, was the smallest item to consider. The Shriners brought in hundreds of quarts of liquor in plain violation to State and National laws. It is said that a Shriner could go into the basements of the two largest hotels in this city and get all the liquor desired free of charge. As a result thousands of Shriners became more or less intoxicated and Des Moines saw scenes of drunken debauchery which had never been witnessed on such a wholesale scale in the city's history. No decent woman was free from insult on any of the main downtown business streets. Scores of women, both young and old, married and single, were forcibly seized and forced to submit to various degrading insults and humiliations. Some were forced into automobiles and taken for long rides even out into the country, to be taken home at all hours of the night to distracted husbands or parents. Others were seized and forced to dance out in the middle of the street. Dozens of women were seized and had ice water poured down the inside of their waists, both front and back.

Even at their places of employment women were not safe. Younker Brothers and other department stores were invaded and the female employes were carried out on the shoulders of Shriners, some of whom were gray-haired men. One young lady employed in Younker Brothers was forced to sit on a counter and submit to having her shoes and stockings removed by maudlin Shriners. Hundreds of other girls were compelled to submit to having their faces painted with rouge and then kissed by Shriners.

Another favorite "sport" of these thirty-second degree Masons was to stop women with escorts on the street and order the escort to kiss his companion. In case of the man's refusal the woman was kissed by a number of half-drunken Shriners. One of the Shriners went around carrying a leg taken from a female store window dummy, and his delight was to approach women and make obscene remarks concerning the similarity between the artificial leg and the leg of the woman whom he happened to be addressing. Several others went around with rolls of toilet paper in their arms calling out "Evening Papers" and throwing handsful of paper into the faces of women and girls. Other unmentionable acts were committed in the presence of crowds of respectable women.

One may ask, "Why did not the police interfere?" There are at least two explanations. In the first place they were practically powerless in the presence of 25,000 or more Shriners. In one or two instances where individual policemen did try to interfere to protect women they were instantly overpowered and carried a block or two away. In the second place the police were given to understand that the Shriners were not to be interfered with, but were to be allowed to have "a good time."

Nothing has taken place in Des Moines in years that has so completely disgusted and angered the big majority of the decent people of this city. If the Shriners were to hold another convention here it is confidently predicted that they would receive anything but a warm welcome from the citizens who believe in law and order and decency.

June, 1921.

FRATERNITIES AND SORORITIES.

An Indictment of the Secret Society in High School Life and an Outline of Remedies Applicable to a Growing Evil.

BY HAROLD J. HOWLAND.

(For Ten Years a Member of the Editorial Staff of *The Outlook*, and Now Associate Editor of *The Independent*.)

What shall the suburban community do with the school fraternity? For more than a decade the problem has faced school authorities, teachers and parents. Many solutions have been tried with greater or less success. But the problem remains a problem—obstinate, if not acute.

The indictment against the secret fraternity and the secret sorority, as they exist in public schools, contains several counts. Some counts receive more emphasis in some parts of the country than in others; but the main case against secret societies is substantially the same everywhere. It has been summed up by an educator who has had experience with the problem in widely separated parts of the country:

"Moral and Social Effects.—School fraternities and sororities (1) are undemocratic in nature, factional; (2) tend to create cliques and a 'caste' spirit; (3) tend to create wrong standards of excellence; (4) inculcate undue self-importance, and a spirit of injustice to nonmembers; (5) tend to set examples of social extravagance; (6) tend to destroy the spirit of unity in a school and to introduce an element of manipulation and of 'privileged control.'

"Physical Effects.—Fraternities and sororities (1) are liable to degenerate into mere idling places, 'loafing clubs,' where harmful habits are formed; (2) under such conditions, tend to dissipate energy and weaken ambition; (3) by social demands increase the strain upon the pupil's health and strength.

"Intellectual Effects.—Fraternities and sororities (1) offer many distractions from study; (2) tend to lessen scholarly work."

The indictment is a serious one. Of the truth of many of its counts most observers do not need to be convinced.

School fraternities are undeniably undemocratic. They involve the segrega-

tion of small groups, the members of each of which become easily and naturally convinced of their own superiority to the common herd. This is a serious matter. In this democratic country of ours what we constantly need is not less democracy, but more. A great student of the life of nations was profoundly right when he declared that "the remedy for the evils of democracy is more democracy." Of the evils that attend democracy we have our full share. Of the remedy we need an ever-increasing measure. We must get it in the years to come through the youth who are now passing through their formative period. We must train them to be democrats, to eschew any suggestion of caste, to be broad in their sympathies, catholic in their appreciation of their fellows. Nothing is more un-American than snobbishness. There is no question that in this direction lies the one great danger of the system of school fraternities.

The second proposition is that fraternity life takes too much time and energy, to the serious detriment of other and more important activities. Young people who are growing and getting acquainted with life and acquiring the equipment of education and training with which they are to tackle life itself, have their hands about full. It is all too easy to drain off their energy by ill-considered recreations, by too strenuous a social life, by extravagant and elaborate pleasures. Fraternity life undoubtedly tends in this direction. The secret society is essentially a social institution—in the narrower sense of the word. It naturally lends itself to indoor gatherings rather than to outdoor life; to evening meetings, rather than to daytime gettings together. Boys do not join a fraternity to play football or girls a sorority to play basketball. Neither of them would select a secret society as the best medium through which to go skating or to tramp over the country. The mystery which is a normal and essential accompaniment of these organizations could hardly be successfully maintained if the meetings took place on the athletic field or in the gymnasium, or elsewhere in the public eye. Young people have enough of indoor life and of sedentary life in their school hours. They need recreations that take them out-of-doors, that make them use their bodies and set their blood to racing. Here again the fraternity and the sorority are headed in the wrong direction.

In some communities drastic measures have been taken, but this is generally where the evil has grown to the most serious proportions. In towns and cities where the high school fraternities have become little imitations of the college fraternities, with chapter-houses of their own, drastic measures were really necessary. School boards have tried to legislate directly at the system. They have decreed that no pupil belonging to a secret society shall continue in the school or, in some cases, that any pupil so belonging shall have no part in school acivities outside of the classroom. In several states such regulations have been tested in the courts and the right of the school authorities to take such action has been established.

But do not we, parents, guardians, teachers and adult sponsors for the welfare of our young folks, make ourselves ridiculous by invoking the law to keep them in order? Think of the spectacle presented when a group of infants—to use the legal term in this legal connection—hale their elders into court to compel them to let the young folks pursue their pleasures in their own way. Doubtless such a spectacle tells us much that is unfortunate about the young people in the case. But it tells us much more that is unfortunate about the grown-ups in the case.

The problem of the school fraternity is not an isolated one. It is a part of the much more extended, and therefore much more serious, problem presented by the highly developed social life of the young people of today.

When luxurious motor cars, with skilled and obedient drivers, are at the disposal of our children, not only to take them to and from school but to dash them about town and country when school is over; when the school boy apes the college man in dress, in manner and in such personal indulgences as the cigarette and the pipe; when the school girl outdoes the gayest of society ladies in the narrowness of her skirts, the absence of her petticoats, the thinness of her stock-

ings, and, in general, the elaborateness of her toilet; when these things are, it is certain that we have been going too far in one direction. Dances, not only frequent but lasting into the small hours, are not the best accessories to productive school work and normal, healthy growth. Our young people, like ourselves, spend too much money, dress too elaborately, live at too high a pressure, cultivate too much the Epicurean indulgences and too little the Spartan self-denials.

Let me stop right here to say that I am by no means one to wag a gray beard and raise protesting hands to heaven over the decadence of the present days. There were just as many shortcomings, just as deplorable tendencies, in our youth. But they were not the same shortcomings, nor the same tendencies. The world is better than it ever has been. The suburban community is a better place to live in than it ever was.

But the world is very human. It must have its fads. It cannot help but dash off every now and then on an tangent, flying from its appointed path, until the centrifugal force of thirst for novelty and love of the unusual is overcome by the essentially stronger centripetal force of sanity and sound common sense. Our present fads are largely social, finding expression in the cost of high living, the intensity of our pleasure-seeking, the extravagence of our dressing, and our playing.

The fraternity activities of our young people are only a single phase of our present day faddistic tendencies. We will get over them as we will get over the other phases. But we will get over them more quickly and safely if we put our minds to it and try to strengthen the centripetal forces that pull upon our youth.

What can we do to resist the tangential motion and help to bring school life back to more normal paths? What can we do about the school fraternity problem?

Negatively, we can refrain from undertaking to use the machinery of the law for solving a problem which is essentially social in its nature. Parents cannot afford to hale their children to court to keep them out of mischief. If there were no other reason, it is too much of a confession. Nor can parents—not individually, but as a community—put themselves in a position where their children will hale them to court, to contest their right to regulate the activities of the young folks.

Positively, there are three directions in which effort may be wisely exerted.

The influence of the college fraternities may be called into play. Already two of them have in their national gatherings put themselves on record as opposed to receiving into membership any young men who are already members of high-school fraternities. College life gains nothing from having its peculiar activities anticipated in the life of the school boy and girl.

The school authorities may do much, if they set about it wisely, to mitigate the detrimental aspects of the fraternity and the sorority. But they would do well to be wise as the serpent in the doing. A frontal attack is probably the worst possible strategy in dealing with the younger generation. In a school I know, where fraternities exist apparently free from many of the evils that accompany them elsewhere, the authorities do two things. They do not attack the societies, but they refuse to give them any recognition, official or otherwise, in school affairs. The activities of school life are so developed and regulated as to leave small place for fraternity influence. The political influence of the societies, loudly deplored elsewhere, is minimized by the adoption of the most improved and progressive methods in holding school elections. The Australian ballot, surrounded with strict safeguards, makes profitable electioneering by fraternity groups improbable.

The other method which is adopted is the elaboration of useful and wholesome activities involving the whole school. Participation in athletics is generalized instead of specialized. Not one football team, engaging a handful of pupils, but a dozen are in existence.

A student council, whose members, working in committees, regulate the manifold activities of school life outside of the curriculum; a school magazine; a school bank, where the pupils deposit real money and get real interest (incidentally at a higher rate than they can get at a

savings bank); these are but a few of the methods by which the life of the pupils is kept full and their education in the fine art of living with their fellows is carried on outside the classroom. There is not too much time or energy left for a strenuous social life. The best way to keep mankind, young or old, out of bad business is to keep it busy in good business. It is the empty life that tends to fill up with unwholesome activities.

But, in the last analysis, this is essentially a parents' problem. We cannot pass our responsibilties on to anyone else. The teacher, in addition to performing his special function of imparting instruction, can only supplement the influence of the home, not replace it. If we do our whole duty toward the young people of our own household, the problems which the school and the community will have to solve will be tremendously simplified. We must stop spoiling our children. We must give up more of our time to them. We must educate ourselves so that we can direct their activities into sane and wholesome channels instead of vibrating between careless ignorance of their life and stern disapproval of the ways that our ignorance and our indifference have permitted them to fall into.

The solution of the fraternity problem, which, as I have said, is only one phase of a much more extensive problem, begins home. And there is no ready-made solution which I can offer. The ingredients for the solution are to be found in an accentuated sense of parental responsibility, in a keener interest in the every-day life of our young people, in a filling of their lives fuller with healthy and wholesome activities, and in a large infusion of every-day common sense.

Suburban Life, Jan., 1914.

MASONIC CHIPS.

BY B. M. HOLT, EX-SECRETARY PIERSON LODGE NO. 169, BARNESVILLE, MINN.

At the Grand Lodge of Maine (1919) the following resolution was adopted:

"That smoking or the appearance of smoking in the lodge hall, or in the preparation room, when in use for the preparation of candidates, in this Grand Jurisdiction, is hereby forbidden."

In commenting thereupon, Past Grand Master Louis Block, of Iowa says:

"I wonder what they mean by 'the appearance of smoking?' Do they, perchance, puff at rattan rods, or blow clouds from cornsilk cigarettes?"—*Grand Lodge Proceedings, Iowa,* 120, page 90.

Masonry denies that they solicit the membership of the "profane," yet, somehow, people do join the order. The petition (application blank) of the applicant for Masonry represents, himself as "unbiased by the improper solicitation of friends," he "offers himself as a candidate for the mysteries of Masonry" (Ritual).

What is meant by "improper solicitation"? "Worshipful" G. Soule said in the Grand Lodge of Louisiana, 1917: "A critical interpretation or analysis of this sentence casts by implication an odious reflection on Masons. * * * If the soliciting of a worthy man for membership is to be considered *improper,* then I think the custom should be changed."—*Grand Lodge Proceedings, Oklahoma,* 1918, page 248.

Masonry arrays itself in gorgeous costumes and glittering jewelry and builds temples of marble and granite, and men like T. R. Patton of Pennsylvania bequeath $13,000 to the Grand Lodge "for the training of male orphans as Masons." —*Proceedings Grand Lodge of Iowa,* 1920, page 180—all this of course is *proper* solicitation.

The truth is that Masonry, by its cunning arrangements for tempting people to become members of the lodge, becomes itself an "improper" solicitor.

In speaking before the assembly at the laying of the cornerstone of the Masonic Temple to be erected at Georgia and Colorado Avenues, N. W. Washington, D. C. (1919), Grand Master Joseph H. Milans said: "This implement, the gavel, employed by me in the work of this day, is the identical instrument used by our Brother George Washington in the laying of the corner-stone of the United States Capitol. It has become a sacred treasure of Masonry."—*Grand Lodge Proceedings, District of Columbia,* 1919, (page 24).

A Lutheran pastor, from Pennsyl-

vania, not long ago boasted of belonging to a Masonic lodge that used this "identical instrument," and I sometimes wonder if the "relics" of Washington will not soon receive the same superstitious attention and multiplications which is true of the Catholic church's relics. It is said that this church has the thigh-bone of Saint John displayed in twelve different places.

"When Washington died at Mt. Vernon, his personal relics began to come into the lodge, and the floor space being very limited they were put in another room, and in 1871 a fire destroyed that building and his personal relics to the value of about $5,000,000 were lost. What are left are now in possession of Alexandria-Washington Lodge at Alexandria, Virginia and have a valuation of nearly $2,000,000."—Deputy Grand Master W. S. Seipp, Grand Lodge Maryland, *Proceedings Grand Lodge of Iowa,* 1920, page 146.

Seven million dollars worth of Washington relics!! If Washington, himself could return here, how dumfounded he would be at the multiplicity of his so-called "relics" and other forgeries in his name.

"A strange thing happened on February 22nd" 1919, says a speaker at the New Jersey Grand Lodge, "when the George Washington National Masonic Memorial Association was celebrating in Alexandria Washington's Birthday as a Mason, six miles away mass was being said because he was a Catholic."—*Proceedings Grand Lodge Iowa,* 1920, page 147.

There are in spite of all the high-sounding verbiage about Masonic universality and solidarity "uniting men of all creeds and countries," two classes of human beings that cannot legally be made Masons. One is the Negroes, the other is the Catholics.

Says Grand Master L. M. Abbott, Maine: "I am convinced that we should no longer delay the providing of some funeral or burial service that will be more in keeping with the spirit and faith of the twentieth century. Our present ritual service is cold, stilted, formal, and comfortless.

"Our service that should bring some ray of comfort and hope, has too often brought a deeper sense of sorrow and despair. Let us have a form that will give expression to the true Masonic faith in the immortality of man, the supporting, protecting, and comforting power of an ever present and loving God. Then indeed shall the trembling lips of the widow and orphan tell us how blessed is the sacred ministry of Masonry."—*Proceedings Grand Lodge Iowa,* 1920, page 101.

How can an organization whose religious teachings are Christless and therefore without hope for the life eternal, offer a funeral ceremony that does anything but bring about "a deeper sense of sorrow and despair." No change in the wording of the burial service will alter the spirit of this vital defect.

The Massachusetts Jurisdiction of American Masonry has two hundred and fifty-six local lodges in that State, and four in China, and three in Chile, and six in the Canal Zone.—*Grand Lodge Proceedings Iowa,* 1920, page 107.

Says Past Grand Master G. W. Baird, District of Columbia: "The Grand Master [of Delaware, 1913,] issued a decree forbidding the reception of a petition for the degrees from any person except of the United States. It seems to us this is getting away from first principles. La Fayette and Pulaski, Revolutionary characters were not citizens of the United States." And they were were good Masons.—*Proceedings Grand Lodge District of Columbia,* 1919, page 393.

News of Our Work

Our National Convention is to be held this year in Grand Rapids, Michigan. The Sherman Street Christian Reformed Church, Rev. R. B. Kuiper, pastor, has been freely offered, and a strong local

committee appointed with Mr. R. Van Noord, 45 Eastern Avenue, as chairman.

Rev. George Shaw of Wilkinsburg, Pennsylvania, is an author and teacher of unusual ability. President Charles A. Blanchard of Wheaton College has a national reputation. Rev. John F. Heemstra, the beloved president of our Association, is an able representative of the Reformed Church in America. Rev. Geo. W. Hylkema, a very effective helper of the Cause in Chicago and one who will be especially welcomed by students. The above are the speakers of the two evening sessions. The afternoon session will be given to testimonies from seceders and others. In the College and Seminary Glee Clubs and in the strong church choirs there is an abundance of material to be drawn upon for music.

You will also enjoy seeing Grand Rapids. It is not yet a hundred years since the first permanent white settler built his home there. It is now one of the finest residential cities in the West. And there are public parks supervised so that there is a playground for every child within one-half mile of his home. No other city of its size has so many churches or so large a church going population. There are said to be over thirty strong anti-secret churches in this city of 150,000 people.

Besides these churches we count as our friends and supporters the professors and students of Calvin College. It will strengthen their courage and faith to see a good delegation at this Convention of earnest men and women from all parts of our country.

Will not you be one to stand with us and be counted at this time when so much can be accomplished by having the largest and most influential convention in years? Write for any information that you may need to Secretary Wm. I. Phillips at his office, 850 West Madison Street, Chicago, Illinois, and advise him of your intention to be present.

We are encouraged and helped in more ways than one by letters of appreciation for what the National Christian Association has been to them through its magazine, tracts and lecturers. And this is the basis of the demand for continued financial support—the work done and to be done.

Just now our special needs grow out of our expenses on account of our National Convention at Grand Rapids, Michigan, on the 28th and 29th of this month. We not only need your prayers but your material support.

Do not forget the CYNOSURE ENDOWMENT now being sought. Help what you can and pray for Divine guidance and blessing on the Special Agent, Mr. George Anderson.

There is also the *Ministerial Tract Fund* from which we are seeking to bear a testimony to every pastor in the United States.

The future of the work is also planned for by the Annuity Bonds issued by the Association to those who must have an income from their means during life.

The following form of bequest may be useful to some:

I give, devise and bequeath to the National Christian Association, a body corporate in the State of Illinois, County of Cook, and City of Chicago, the following described property, to wit:

Secretary Wm. I. Phillips spent a few days in Nebraska last month. He had a pleasant and profitable interview, he thinks, with Rev. Clarence Weston, Rev. Titus Lang and Mrs. Lizzie Woods Roberson, all of Omaha.

Not so much was accomplished as he had hoped, because so many were absent on vacations or for other reasons. There are seven churches in Benson, Nebraska, and not one pastor could be found in the whole little city.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

My work during the month past has been in the central district of Pennsylvania and in eastern Ohio. Friends have been found and opportunities for lectures have been given as in other years. Lodge people as usual are in evidence everywhere.

At Cleveland, Ohio, I noticed a number in fantastic garb, red caps with tassels, running about much after the fashion of children playing in the back yard. They were not at work. Perhaps they were enjoying themselves! They likely

did not know how foolish they appeared to the soberminded.

While in Lancaster County, Pennsylvania, I spoke in Mennonite Churches at Mechanics Grove and New Providence. At Fairland, Lebanon County, my address was in the Church of the Brethren in Christ. July 24th I spoke in the Brethren in Christ Church, Mechanicsburg, Pennsylvania, in the morning and in the "Slate Hill" Mennonite Church in the evening. At Chambersburg, Pennsylvania, my address was in the King Street Radical United Brethren Church. A day was spent at the Free Methodist camp meeting, Washington, D. C. These meetings all contributed to the cause. Our Washington, D. C., Free Methodist friends are to be congratulated on the fine location and support they have obtained for their camp. The spiritual tide ran high and there were a number of converts. All, of course, get out or stay out of the lodges.

The unusual happened at Youngstown, Ohio. Calling at the home of our good friend, Rev. E. A. Boehme of the Lutheran Church, the president of the Ladies' Aid Society came with an invitation that I address the ladies gathered in parlor inside. I was introduced to about fifty. Information relative to lodge work was given and a vote of thanks received. As the ladies are voting now it is especially important that they be informed regarding the lodges that would separate them from their husbands. They surely would not vote for any such. At a teachers' meeting at North Lima, Ohio, conducted by Bishop A. J. Steiner, I made the acquaintance of helpful friends. Circumstances did not favor the present holding of meetings desired at Columbiana, Leetonia and other Ohio points.

Sabbath, August 7th, was spent in Canton, Ohio. The attendance at the Mennonite Mission in the morning was unusually large owing in part to the expectation that "Preacher Derstine" would give the address. He was detained and the writer profited by his popularity in the attendance. Our meeting in the evening was with Wesleyan Methodist friends who are enjoying the new church building into which they have recently moved. Our work is always welcome there.

Rain prevented attendance at a meeting planned for the country near Wadsworth, Ohio, but I found opportunity after a run to Cleveland to return and give two messages later. Weather conditions favored. Attendance was cheering. In connection with the evening service, a farewell prayer service was held for a Brother Kreider who is leaving for work in Syria in connection with the Near East Relief Association. At Louisville, Ohio, an aged brother who knew the United Brethren Church before the division gladly subscribed for the CYNOSURE that he might thus aid the Cause. He complained that his pastor neglected the prayer and other church meetings that he might "ride the goat," as he expressed it. His Odd-Fellow companions seemed to have greater attraction than those of the church. This is another evidence that the liberal U. B. Church is reaping as it has sown. A young U. B. pastor who later became a Bishop in the Liberal U. B. Church said to the writer before the division that the desire was to get lodge people in the church that they might teach them the truth and get them to leave the lodge. The church, he said, will never give up its testimony against the lodge. I told him such doing would result in conditions as they appear today. The law of cause and effect does not change. All honor to the "Radicals" who are seeking to maintain the standard raised by the founders of this church body. I am headed West with the thought of helping the Nebraska work next month, returning to catch lectures desired in Chicago, Illinois; Milwaukee, Wisconsin, and other points in Wisconsin.

"LIZZIE WOODS' LETTER."

Omaha, Nebraska.

Dear CYNOSURE:

The meeting at Waco, Texas, was great! We held meetings there in 1915 and the people are still anxious to hear the Word of God. The white and colored people came by the thousands and each day I taught more than four hundred women. When I told of the sin of secret orders a few of the women said they had left their lodges but that their husbands were keeping up their dues. I said, well you might just as well eat the devil as to drink his broth. We read

Deuteronomy 13:6-11. When we read the Scripture several of the women stood up and said we will go and see that our names are taken off of the lodge book. I said, yes, go and have your names removed from the record for the lodge keeps your name to influence others to come into the Devil's trap.

Elder C. H. Mason, who was in the audience, then stood up and said: This church does not affiliate with any secret work of the Devil because most secret orders require the shedding of blood if you do not remain true to their secrets, and this church is averse to war and blood. There are the Masons, the Ku Klux Klan, the Black Star, the Odd-Fellows, the Knights of Pythias, the Knights of Columbus, the Elks, the Owls, the Big Dogs, the Unions, the Night Riders, the Woodmen, the Frogs, and all the other heathen worships. If you stay in this church you must give up the idolatrous worship found in these lodges. You say you are in them to get protection! God is our only protection. When the riot in Tulsa, Oklahoma, was in full sway, Masons shot down Masons; K. of P. shot down his brother K. of P.; Baptist shot down Baptist; and Methodist shot Methodist. Why was that done? Because their secret oaths bound them together to do these things. Black man shot the white man, and the white man shot the black man and sometimes burned him. And then you talk about the heathens in Africa. God help my people to beat your weapons into plowshares and let us do the things that make for peace. God has called us to holiness and we have gone to whoredom. He has called us to peace and we have gone to war. The holy people, white as well as black, get into these riots because they join secret oath-bound societies, because that is what makes good men murderers. So if we are a God fearing, peace loving people we will not affiliate with anything that is for bloodshed, so all of you that belong to them will have to give them up. If not, we will withdraw from you as we are going to live in peace with each other and with our white brother. Then God will protect us. I am glad to see our sisters withdraw their membership from the lodges. Then the ladies said to me: Sister Roberson, we do not go to the lodge halls. I said, no, I don't go to the movies and lodge halls; neither do I allow my name to be written on their books. St. Paul said, "Help those women who labor with me in the Gospel whose names are in the Book of Life," Phil. 4:3. This was a great meeting. Many were saved from their sin and the lodges. I am glad God has some people who will fight the wrongs of all men.

I left Waco, Texas, the 18th of July and stopped two nights at Ardmore, Oklahoma. I gave the Devil a round with the Word of God. The eyes of the lodge people were opened. Many said that they could see that oath-bound secret societies are wrong. A man got up in the meeting and said: I belong to the Knights of Pythias and they take care of their members when they are sick. I said: Yes, they swear you over a coffin of bones to get you to show mercy to your neighbor but Jesus showed us how we should treat our neighbor (Luke 10:37). Then we read Luke 10:25 to 37 verse. Now one has looked into a coffin full of bones with a sword across it, and on his knees at that, to do good to his neighbor. He sat down and did not say another word. I said the Ku Klux Klan might just as well get a charter from the government to kill men as you Masons and the Knights of Pythias or any other secret order. This government is hurting herself when she allows charters to men who take the law into their own hands and kill and slaughter each other. You black men and white men and all others meet in your secret orders to plan all of your unlawful deeds. If the government would wipe out every secret order in this country with the whisky business, we would have a better world than this is. The preacher would show ever the old prophecies to the people for these things were written for our learning, Romans 15:4. Look at the famine coming on us in the South and we read Joel 1:1-14. The word of the Lord came to Joel, the son of Pethuel. Hear this, ye old men, and give ear all ye inhabitants of the land. Hath this been in your days or even the days of your father? Tell ye your children of it and let your children tell their children and their children another generation. That which the palmer worm hath left hath the locust eaten, and that

which the locust hath left hath the canker worm eaten; that which the canker worm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine because of the new wine for it is cut from your mouth, for a nation is come up upon my land, strong and without number, whose teeth are teeth of a lion and hath the check teeth of a great lion. He hath laid my wine waste and barked my fig tree; he hath made it clean bare and cast it away; the branches thereof are made white. Lament, like a virgin girded with sack cloth, for the husband of her youth. The meat offering and the drink offering is cut off from the house of the Lord and priests and the Lord's ministers mourn. The fields are wasted, the land mourneth for the corn is wasted, the new wine is dried up, the oil languisheth. Be ashamed, O ye husbandmen; howl, O ye vine dressers, for wheat and for the barley because the harvest of the field perished. The vine is dried up and the fig tree languisheth. The pomegranate tree, the plum tree and the apple tree; even all the trees of the field are withered because joy is withered away from the sons of men. Gird yourselves and lament, ye priests. Howl, ye ministers of the altar. Come, lie all night in sack cloth, ye ministers of my God, for the meat offering and the drink offering is withholden from the house of your God. Sanctify, ye, a fast. Call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. Alas! for the day! For the day of the Lord is at hand and as a destruction from the Almighty shall it come.

I left Ardmore, Oklahoma, for Oklahoma City, where the State Meeting was held. I shall tell you about it in my next letter. Just as sure as whisky went down the secret work of the Devil will go. God help our President and the Cabinet to see the danger.

LIZZIE W. ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

Thank God I am still on the King's highway contending for the "faith once delivered to the saints." During the month I have not been very well but yet able to continue on the firing line. Mrs. Davidson was down and under doctor's care for thirty-six days and our baby girl was also quite indisposed, but praise God our Father, all are up and about.

Since my last letter I have visited, preached and lectured at the First Baptist Church, Rev. J. Ellis, pastor, St. Patrick, La.; Antioch Baptist Church, Rev. J. Lewis, pastor, Lutcher, La.; First Mt. Calvary Baptist Church, Rev. I. B. Gaskins, pastor, New Orleans; Amozion Baptist Church, Rev. B. Joleceour, pastor, New Orleans; Monroe Missionary Baptist Church, Rev. Stewart, pastor, Gretna, La.; Goodwill Baptist Church, Rev. L. Johnson, pastor, Pass Christian, Miss.; St. Paul M. E. Church, Rev. Morgan, pastor, Pass Christian, Miss.

The Louisiana Baptist State Convention with a large delegation of ministers and laymen held a great meeting with Frist Zion Traveler's Baptist Church, Rev. E. L. Brown, a high priest in the secret empire pastor, this city (Berwick, La.). This great body of professed ministers are about 35 per cent members of the secret empire although Dr. W. M. Taylor, D.D., of Baton Rouge, who has been president since 1910, is one of the strongest and one of the foremost anti-secret ministers in the whole country. I did not get a chance to address the body; in fact I was not in good health, but I conferred privately with a number of the leading ministers and distributed a number of anti-lodge tracts. At each of the points named above I was cordially received by the brethren and given freedom of speech.

I am here at Berwick, Louisiana, with Deacon Paul Saunders of Zion Baptist Church, where I am billed to preach tonight. I go to Patterson, Louisiana, from here, where I am slated to preach for Dr. J. C. Rochell at New Hope Baptist Church; thence to Jeanerette, Louisiana, where I am to conduct a five days' Ministers' Institute at Dr. H. W. Coleman's church, thence back here where I am to conduct an eight days' revival, God willing. While I find those who make all kinds of frivolous excuses to prevent me speaking to their churches, yet there are many open doors, but contributions are always very small, oftentimes not meeting railroad fares, but as

a rule some are saved from the lodge at all my meetings.

Dr. William Hightower, pastor of Liberty Baptist Church, Memphis, Tennessee, spent fifteen days in a revival with the Central Baptist Church, New Orleans, where day and night the whole Gospel was declared to a crooked and stiff-necked people. Eight were saved outright and four reclaimed, praise the Lord. Several lodges have offered to aid Central Baptist Church, of which I am pastor, declaring their willingness to help me ceil and seat and paint the church provided I permit them to hold services and go through their ritualistic performances, but I told them I could not sell my birthright like Esau of old for a mess of pottage. If the God I serve can't provide the means to finish his church, let it fail. I shall continue to stand flat upon God's word, as said Job of old, "Though he slay me, yet will I trust Him." I ask the prayers of all of the CYNOSURE family. I am yours for a pure Gospel church.

VISITORS AT THE N. C. A. OFFICE.

Dr. G. A. Pegram of Masontown, Iowa, while attending a chiropractic convention in Chicago, called at our office several times. We rejoice with him in the fact that he was given a prize for a short but helpful talk in answer to a difficult chiropractic question brought before the assembled delegates.

Rev. Titus Lang, of Omaha, Nebraska, paid us a visit while on his way to the Walther League Convention, held recently in Milwaukee, Wisconsin. Rev. Mr. Lang has been giving his people a series of lectures on the lodge question.

It was a great pleasure to receive a call from our President, Rev. John F. Heemstra, of Holland, Michigan. We trust many of our readers will attend our National Convention in Grand Rapids and become personally acquainted with our beloved President.

Another friend and co-worker, Rev. W. P. Uhlig, of Cedar Rapids, Iowa, dropped into our office while on his way home from the Walther League Convention. Rev. Mr. Uhlig has had some interesting experiences with lodge people and left our office with a good supply of literature as ammunition with which to attack secrecy.

Mr. Charles C. Nash, a landscape gardener of Three Rivers, Michigan, spent an hour in our office recently. He is doing his bit in making our work known among his townsfolk.

Just as copy for the September issue was ready for the press, we were pleasantly surprised by having our friend Rev. O. F. Engelbrecht of Milwaukee, Wisconsin, call at our office. Rev. Mr. Engelbrecht is chairman of a committee which is to gather information regarding the minor orders, this information to be placed at the disposal of his church brethren to assist them in dealing with lodge members and in helping them. Rev. Mr. Engelbrecht belongs to the South Wisconsin District of the Missouri Synod of the Lutheran Church.

From a pastor in South Dakota we received the following: "The CYNOSURE is fine and contains some comfort for a man despised by the world on account of fighting sin in every form."

A BOY'S EXPERIENCE.

The following interested item appeared in a letter to Mr. Phillips from Rev. O. F. Engelbrecht, Lutheran pastor in Milwaukee, Wisconsin. It pays to instruct the boys and girls regarding the evils of secretism and the folly of a Christian belonging to secret orders.

"I am convinced that the best way to keep our young people out of lodges is to indoctrinate them thoroughly in their youth. When they have learned the essentials of the Christian faith in their youth, when they have a working knowledge of the Bible, the danger of joining a lodge is reduced to a minimum. I use every opportunity to call attention to the difference between the religion of the lodge and the religion of Christ. I had an experience the other day which was very gratifying. One of the boys whom I had confirmed a short time ago is a Boy Scout. During the summer the Scouts usually go out to some resort and spend a few weeks in the open. The Scout

Master of this particular group to which this boy belongs happens to be a Mason and he made it a practice to line the boys up in their pajamas just before retiring and have them pray the Lord's Prayer together. There were quite a few Jews in that troop. Recently the Scout Master 'phoned me and said:

"'Is there any objection from the standpoint of your church to the boys praying the Lord's Prayer?'

"I did not know at first what he was driving at. Finally he told me that one of the boys of my church had refused to join in the Lord's Prayer because he said he could not join in prayers with Jews. The boy told him that it was an insult to his God to join in such a prayer. I had quite a talk with the Scout Master and the upshot of it was that this boy of mine will be excused from those prayers. He had told the Scout Master that he would give up the Scout work if he were compelled to join in prayer with the Jews. You can see how the Masons train the young lads so that they just naturally drift into the Masonic or some other lodge when they have reached maturity, for when boys have practiced promiscuous prayer in the Scout troop, why should they object to such prayers in the lodge?"

The following unique and historically valuable letter seems to me (Mr. S. C. Kimball) to belong to the public:

———, N. H., June 21, 1921.

Mr. S. C. Kimball,
Lakeport, New Hampshire.
Dear Sir:

A copy of the CHRISTIAN CYNOSURE, April issue, was recently sent to me. I saw your letter to the President of the United States. I am glad that one man had the courage to write him, but I doubt if he ever saw it and if he did it would probably go into the waste basket. I wonder if you have belonged to the Masonic Order. I was a member for twenty-five years; also the Odd-Fellows. I found that the Odd-Fellows lodge of which I was a member was a lodge to protect crime and they will almost kill a man if he tries to find out why such things are allowed when it is against the laws and rules of the Order. I was told by men highest in the Order that the obligations were just an idle form to make an impressive ceremony. I have been ruined in business and health by members of both orders. I was told by lawyers that belonged to both orders, that if a brother cheats, defrauds or steals from me, I must not make a charge against him in the lodge for it only makes trouble, creates more or less hard feelings and would have a harmful effect on the lodge. But what can one do? Nearly every public official is a Mason. I note that you are a Republican. I always have voted that way. My father voted for Abraham Lincoln. I was nine years of age at that time. Again I thank you for writing that letter.

Yours truly,

———.

NATIONAL LUTHERAN COUNCIL.

BY B. M. HOLT.

I made a second series of investigations into the National Lutheran Council of which "the venerable Dr. H. G. Stub" has been president and is now an official, and my Mason pastor list read, 234 Lutheran pastor Masons when I was through. A great many of these are leading pastors. Seventy-one of them are D.D.'s, Ph.D.'s or L.L.D.'s, etc. Many of them have held offices in Masonic lodges that required of them to teach and exemplify the secret work and to administer the oaths! A former Worshipful Master (pastor) is now on the editorial staff of *The Lutheran*. The Masonic Lutheran pastors hold such offices as: Theology, 3; college professors, 6; synodical officials, 17; mission boards, 26, etc., etc. I have written a complete report for *Lutheran Sentinel* that I hope to see in print before long.

Our pastor at Barnesville (Norwegian Synod "formerly") lately held union services with an Episcopalian minister who openly boasted of his lodge signs, and yet the synod pastor arose and pleaded with God to *"bless the speaker."* A few miles west of here another pastor held union services in which a Catholic priest also partook. I could name twenty-five such cases.

There are many good pastors in the Norwegian Lutheran Church, we know. But I do not think that you will lose anything by continuing, slowly, to give their own status. *You owe it to them!*

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

Thirty-two pages; Single copies three cents, per hundred, $2.00 postpaid.

Address

NATIONAL CHRISTIAN ASSOCIATION,
850 West Madison Street, Chicago Ills.

WOODMEN OF THE WORLD

By BENJAMIN M. HOLT

The auther, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dimission."

The present treatise, which concerns itself with the Woodmen of the World in particular shows almost exclusively from quotations of prominent Woodmen, official publications, supply houses, and others, what the Woodmen teach and do, and points out wherein their teachings and practises disagree with Christian principles. The little booklet is sure to be of inestimable value in the hands of pastors and others that have occasion to warn a Christian brother against joining a lodge, and should be available also in persuading those who have already taken this step, to leave the lodge.

The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is 25 cents, postpaid.

Address NATIONAL CHRISTIAN ASSOCIATION, 850 W. Madison St., Chicago

Was Washington a Mason?

By PRES. CHARLES A. BLANCHARD

10c per copy, postpaid

This is the best, as well as the most interesting, contribution yet written on the question of Washington's relation to Freemasonry.

ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

850 W. MADISON ST. CHICAGO, ILL.

CHRISTIAN CYNOSURE

VOL. LIV. CHICAGO, OCTOBER, 1921 No. 6

Martin Luther preached this doctrine of atoning blood to slumbering Europe, and Europe awoke from the dead. Amid all his defences of the divine sovereignty Calvin never ignored or belittled the atonement. Cowper sang of it among the water lillies of the Ouse. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peer and peasant with a voice like the sound of many waters. John Bunyan made the Cross the starting-point to the celestial city. Moody's bells all chimed to the keynote of Calvary. Gipsy Smith strings all his pearls on the red cord of the atonement. No man can expect evangelistic success who does not preach redemption through the blood.

DR. T. L. CUYLER.

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Those desiring lectures or addresses may write to any of the speakers named below:

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

JEHOVAH OR BAAL.

It is a long way to Mt. Carmel, on which Elijah said to the assembled hosts of Israel, "How long halt ye between two opinions? If Jehovah be God, follow Him; but if Baal be God, then follow him." It is a long distance chronologically between that momentous day and the day in which we are now living. But the message which Elijah uttered then and there peals forth from the heavens above us as loudly and as distinctly as when it was uttered in the ears of the men of Israel.

We are called upon to make choice between two opinions as distinctly as Elijah called upon Israel to do in that day. You say that there are a thousand questions which are dividing the interests and attention of mankind. We say that one question is dividing the world into two ranks and our answer to that question determines our place in battle of opinions which is now hastening on to a final issue. And this is the same question which Elijah proposed, "If Jehovah be God, follow Him; but if Baal, follow him."

There is more Baal worship in the world today than many are willing to admit. There are multitudes who resent the suggestion that they are Baal worshipers who must clearly be placed in that class. The men of Israel in Elijah's day were not atheists. They were a very religious crowd. They had as many as 450 priests, and they professed to be worshiping the great God who made the sun and stars and earth, and from whom they received their being and all its comforts. And there are thousands today who talk freely about the Great Being who made all things and the Great Benefactor from whom comes every good and perfect gift, and yet they no more worship the Jehovah of the Bible than did the worshipers of Baal in the days of Elijah. The Jehovah of the Bible is the Personal God and Father who reveals Himself through Jesus Christ, the God who has made known that love which is so great that it led to the giving of His only begotten Son. Jehovah is God revealed in Jesus Christ, and any form of worship which eliminates the name and the atoning sacrifice of our Lord Jesus Christ, is only a form of nature worship, however devout and Biblical the phrases employed in the exercises of devotion. Any teaching which proposes to save human souls and lift up society by any other means save the blood of the cross and the renewing power of the Holy Spirit, is a mere nature religion, to all intents and purposes a modernized form of Baal worship, a natural religion, such as the heart of man has devised, to the setting aside of the redemption which God Himself has devised and purchased and without which there can be no life in the presence of God.

Look around and see the many forms of nature worship which prevail today. Think of every ritual which eliminates the name of Jesus Christ. Think of every form of teaching that seeks to ennoble man and demonstrate his power to save and elevate himself, independent of the gracious guidance and help which God is freely offering to mankind. Think of the glorification of outward respectability for regeneration, the substitute of culture for conversion, social service for salvation, and the number of Baal worshippers begins to multiply so rapidly that they cannot be reckoned.

Bringing the matter home still closer, is the God whom we worship merely the God of nature, the God whose countenance shines in the sunbeam, whose voice speaks in the thunder or in the ocean's roar, whose steppings are felt in the trembling earth and whose might is seen in the conflagration that sweeps over

fields and forest? As we ponder the great vital question which divides all men into two ranks, Carmel vanishes and Calvary rises before us. There we see three crosses and Jesus in the midst. The cross of Calvary separated between the penitent and the impenitent thieves, and the cross of Christ still marks the line of separation between the followers of Jehovah Jesus and the followers of Baal. On which side are we? How long halt ye?

—Christian Instructor.

REORGANIZED "INVISIBLE EMPIRE."

The press of the country has been greatly aroused during the past month over the Ku-Klux Klan, the newly organized "Invisible Empire."

It is reason enough for its suppression by the Government that it has taken the name and masks of the original organization of some fifty years ago, which was organized in Tennessee in June, 1866. In 1868 the Tennessee Legislature passed a law designed to suppress the society, imposing heavy fines and imprisonment for mere membership in the order and declaring that association or connection with the Klan "infamous."

The Ku-Klux Klan of that day was investigated by a committee of the United States Congress and the majority report to Congress was as follows:

"The evidence is equally decisive that redress cannot be obtained against those who commit crimes in disguise and at night. The reasons assigned are that identification is difficult, almost impossible; that when this is attempted the combination and oaths of the order come in and release the culprit by perjury, either upon the witness stand or in the jury box; and that the terror inspired by their acts, as well as the public sentiment in their favor in many localities, paralyzes the arm of the civil power."

The New Order.

The reorganized Ku-Klux Klan dates from 1915 when thirty-four members took the *oath* of allegiance and soon after the order was chartered by the state of Georgia.

Secrecy or Death.

At the time of administering the oath to the initiate the Exalted Cyclop says: "Mortal man cannot assume a more binding oath; character and courage alone will enable you to keep it. Always remember that to keep this oath means your honor, happiness and life, but to violate it means DISGRACE, DISHONOR AND DEATH. May honor, happiness and life be yours."

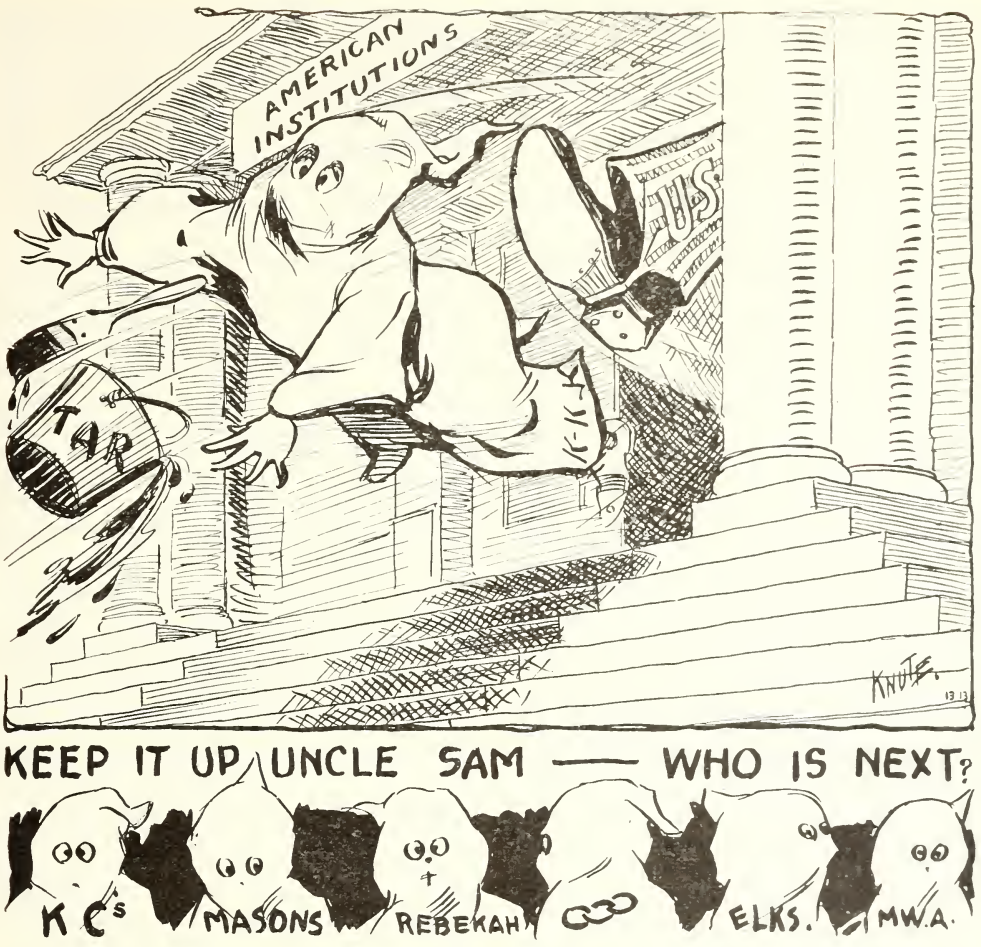
The order claims to be 100 per cent American, and like the Masonic and the Lodge in general, to seek the highest good of the country and to be the defender of the Constitution and of our free institutions.

In the face of this lodge claim it excludes Jews, Catholics and Negroes, and so differs from the Masons who exclude "woman, an old man in his dotage, young men under age, an Atheist, a madman or a fool, I knowing them to be such."

Because the Ku-Klux Klan is organized against three classes of our fellow citizens a great hue and cry is raised—this cry on the part of city councils and church assemblies lacks sincerity and effectiveness because, as they well know, the same cry should be raised against Masonry and secret oath-bound Mormonism and others.

Let us refer back to the action of our general Congress as quoted in our fourth paragraph. One would think that that grave presentation of facts by a most important committee in Congress would open men's eyes to the patent, obvious fact that no free country can long remain such with two or more sorts of oaths in the consciences of its people. But it has not and will not open men's eyes. Possibly in that very committee, certainly throughout Congress, there were men who had sworn under every devilish contrivance to inspire terror and wring out obedience, to have their throats cut if they disobey the ordinances or mandates of the lodge. To expect such men to arrest the Ku-Klux Klan and shield innocent, loyal men is as likely to secure that end as to send thieves to stop theft. They may indeed do so, but, if so, it will not be to establish justice and secure order, but because they are *thieves of a rival ring*.

(To Be Continued.)



"Every secret society, as far as it is widespread and influential, threatens the purity and existence of democratic institutions, and warps them to private ends and class supremacy. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."—WENDELL PHILLIPS, *in a letter to Rev. James J. Stoddard, March* 18, 1880.

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land."—JOHN QUINCY ADAMS, *Sixth President, United States, in a letter to Ed. Livingston.*

"All secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—DANIEL WEBSTER, *in a letter dated Boston, November 20,* 1835.

THE WHITE SHRINE.

We have had inquiries as to the "White Shrine" and for the enlightenment of our readers we quote the following from the *Omaha* (Neb.) *Daily* of February 4th, 1915.

"One of the new organizations of Omaha is the Order of the White Shrine of Jerusalem. On Friday evening at Masonic Temple the Malva Chapter of the White Shrine was organized with a membership of eighty-four. One of the requisites of this society is that all of the shrine must be members in good standing of the Order of the Eastern Star, the White Shrine being to the Eastern Star what the York or Scottish Rite is to Masonry.

"It is an independent order, yet loyal to every Masonic body. It was organized in 1894 and its largest membership is in Illinois, Ohio and Michigan. It now has subordinate shrines in fifteen States and also shrines in Canada. * * *"

SETTLING THE LODGE QUESTION RIGHT.

We recorded some months ago the persistent efforts which are being made throughout the country to break down the position of our Church on the lodge-question. Not all lodge-men are as honest as the one who recently said to the elder of an Illinois congregation: "I wish your Church would let down the bars on secret orders," and who added: "You have a lot of good material in your Church we would like to get." But while the sentiment is rarely uttered so plainly, it is the driving force behind the assaults on our position. "Good material—of course, we have good material! Our people are respected, they are leaders in business in a thousand communities, they are decent, up-standing men, who would be an ornament to any lodge. And now that God has so blessed our Church and has given our people such great wealth and a fine reputation for civic virtues, the devil comes and wants to garner the crop. "Good material" forsooth! And what measures are not being adopted to break into our congregations! The latest, an almost incredible story, is that of a Texas District pastor who instructed a young man for confirmation, only to discover that the man's sole purpose in submitting to all this instruction in the way of salvation was to see whether he could not join as a lodgeman and thus break down the practice of that church! What hyprocrisy! (He did not join.) Elsewhere lodgemen are working upon relatives in our Church, egging them on to make trouble for the minister unless he comes to terms.

But this agitation, while much more fierce and purposeful than in the lodge-fight of twenty years ago, has even now brought forth an astounding result. It has acted as a boomerang. Not only are our congregations fully alive to the situation, but the entire lodge-question is getting an airing in congregational meetings, pastoral conferences, and synodical conventions as it never had before. The opening gun was fired when our national convention at Detroit, by unanimous vote of the pastors and laymen present, declared that the paragraph against unionistic worship, the membership paragraph of our constitution, includes the lodge as a unionistic organization. Membership in the lodge is thereby declared an obstacle to membership in our Synod. Since that date, and especially in recent months, no question has been so thoroughly discussed in our conferences as this, and, let it be said, in every case that has been reported to us absolute unanimity prevailed,—"this thing must be fought to a finish." More than that.

In the time of rest that we had, vigilance has not everywhere been what it should have been,—unremitting, sleepless. Some congregations have gone to sleep on the question. And in some of these the lodge has taken a foothold. NOW SUCH CONGREGATIONS ARE CLEANING HOUSE. In some places there has even now been a fierce fight; in others the membership is quietly and purposefully getting rid of its lodge-members. In not a single congregation in which, to our knowledge, the issue has now been drawn, has a stand been taken tolerant of the lodge. In the aggregate, compared with the great number of congregations in our Synod, the churches which have become contaminated with this evil are not many. But where the evil has entrenched itself, it is now being dealt with sternly,—with due regard to the degrees of brotherly admonition,—

but none the less sternly. Undoubtedly, where congregations continue to permit this uniting of Christ and Belial, of apostolic Christianity and eighteenth century British Deism, the Districts will speak a word. In two instances the Districts have even this year spoken.

In order to be specific, I shall quote from a set of resolutions adopted by the St. Louis pastoral conference this spring. It was unanimously agreed that public testimony in the pulpit must continue, not scolding, but public witness-bearing; that adults as well as children are to be instructed in our position on secret orders in a special lecture, when their course preparatory for confirmation is completed; that no distinction shall be made between voting and communicant members; that church discipline and excommunication will not be delayed indefinitely; that each person who comes with a release from a sister congregation will be asked whether he is a lodge member, and if so, will be referred back to his former congregation; that tracts shall be distributed on the question.

Lest these resolutions convey the impression that our St. Louis congregations are infested with lodge-people, it is due to say that a close and painstaking investigation conducted by the pastors has revealed the fact that in our twenty-eight St. Louis churches there are at present *thirteen* members with lodge connection, *every one of whom is being dealt with according to the rules of Christian discipline.—The Lutheran Witness,* July, 1921.

A QUESTION.

I thought that foreign children
Lived far across the sea
Until I got a letter
From a boy in Italy.
"Dear little foreign friend," it said,
As plainly as could be;
Now I wonder which *is* "foreign,"
That other boy, or me?

—Ethel Blair Jordan,
In Junior Red Cross News.

Attempt great things for God; and expect great things from God.

Religion has no selfish feeling; it is full to overflowing with the social feelings of charity and love.

RITUAL BROTHERHOOD OF RAILWAY CLERKS.

In use of gavel and for other purposes, * indicates one rap; ** two raps; *** three raps and so on. —— indicates a pause. Thus *——** indicates a rap, a pause, then two raps; **——** two raps, a pause and two raps and so on.

Sections or paragraphs marked "!" may be omitted at the option of the lodge.

Funeral Ceremonies.

Opening ode, "Lead, Kindly Light."

(The members of the lodge will form a circle about the casket if indoors, and around the grave if in the burying ground. The President at the head of the casket supported by the Past President on the right and the Chaplain on the left. The Sergeant-at-Arms, as Marshal, will see that the members are properly formed around the casket, and then take the place at the foot, opposite the President. The members will stand with the right hand over the heart.)

President: Fellow members, the messenger of death has again knocked at the door of our lodge and one of our members has been called away to join the silent majority; a beloved companion has been summoned hence; the circle of friendship has been broken, never more on earth to be renewed. No more shall we look into those eyes which have smiled upon us in friendly greeting, nor feel the warm clasp of our Brother's (or Sister's) hand. He (or she) has passed away, and it is with sorrowful hearts we contemplate the brevity of human life, and yet in our sorrow we are comforted by the thought that he (or she) has passed away from the toil and heat of the day, the burdens and sorrows of his (or her) earthly career for him (or her) all these are o'er. He (or she) has gone to his (or her) rest, sweet rest, in that calm haven where all is rest and peace and where the storms and trials of life no more molest. Life is but a span, and when it is o'er it is as a tale that is told. Let us then be up and doing while the full tide of life flows in our veins; let us so live that our lives may be a constant example to all around us, and thus fill the measure of our days with usefulness and pure motives, and prepare ourselves against the day when we, too, shall be as our beloved Brother (or Sister), who has gone to that bourne from whence no

traveler returns. To his (or her) relatives and friends we bid them look to Him, who is the Supreme Ruler of the universe, in whom we live and move and have our being, to Him who tempers the wind to the shorn lamb. He who is the steadfast friend of erring humanity, who in the greatness of his love looks down upon us all with pity and sympathy, and although the trials of the present hour are such as to cause us pain and anguish of spirit, yet He will comfort the troubled heart. Then let us turn to Him in our affliction, fully confident that He will hear our prayer and grant us the blessing we so much need. Let us pray.

Chaplain: Our Father, who art in heaven, we come to Thee humbly beseeching thy blessing upon all assembled here. Let this lesson of the brevity and uncertainty of life teach us so to walk, while we are still numbered with the living, that our lives should be an honor to Thee and a cherished memory to our friends, when we too have gone from this terrestrial world to the celestial and all glorious home above, where Thou dost forever reign in glory. To Thee we commend the relatives and friends bereaved; be Thou their guide and comfort and bless them, and lead them in the paths of peace until they, too, shall have crossed the narrow river of death, to meet as a united band around thy throne in Heaven and to thy name be honor and glory for evermore. Amen.

President: We now commit the body to the earth; earth to earth, dust to dust, ashes to ashes, and commend the spirit of God who gave it; the Lord gave and the Lord hath taken away. Blessed be the name of the Lord, who doeth all things well. To our Brother (or Sister) we bid a last fraternal farewell and hope to meet him (or her) again in the presence of the Supreme Auditor above, where all accounts are balanced, all debts cancelled and due credit given for all the good deeds done here below. Farewell, dear Brother (or Sister), farewell.

CLOSING ODE.

Nearer, my God to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me;
Still all my song shall be
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee.

(Also next three stanzas follow.)

(The End.)

BENDING TO IDOLATRY.

In the Masonic order men must seal their obligations by kissing the Bible and the oath they take is in violation to the teachings of the Bible. In the *Home Journal* (Masonic) of December 15th, 1916, the following question is asked by a Grand Master of a Most Worshipful Master.

Sealing the Obligation.

The Grand Master of Nova Scotia (1916), Most Worshipful Bro. Donald F. Fraser, reported the following question and his decision thereon:

"'After the candidate has taken the obligation and is requested to kiss the Holy Bible, etc., by the Worshipful Master, refusing to do so, how should the Worshipful Master proceed in the matter, continue on to finish the degree or not? Candidate willing to raise right hand.'

"In reply I ruled against the advancement of a candidate unless he conforms to all the established customs in the carrying out of the degree work, and sealing the obligation with his lips on the Holy Bible is assuredly a part of the degree."

If men realized the presence of God it would deter them from much sinning.

Religion is a submission, not an aspiration; an obedience, not an ambition of the soul.

You need and must have "power from on high," if you would do the work to which God has called you.

"One ship goes East and another goes West,
By the self same wind that blows.
'Tis the set of the sail and not the gale
That determines the way they go.
Like the winds of the sea are the ways of Fate
As we voyage along through life;
It is the set of the soul that decides the goal,
And not the calm or the strife."

No sacrifice is too great to be made in order to find and know who serve God.

THE YAWNING PIT OF LODGERY.

BY EVANGELIST C. F. DERSTINE.

The lodge as an institution, which this article has under consideration, harbors much evil and has few creditable points. The lodge system stands condemned at the bar of God by the life and teachings of Christ. No attempt will be made to prove in an exhaustive manner any of the indictments made against this seductive system. We believe, with no degree of doubt, that the lodge system is indeed the "dark yawning pit" in which thousands are engulfed through ignorance and spiritual blindness.

Their Name Is Legion.

The kinds of lodges are many. Centuries ago, Jesus Christ cleansed a man from the power of demons. He requested that demon to speak, and he cried out: "Legion!" Likewise lodges are fast becoming legion; there are probably three hundred kinds and thousands of halls. They resemble the lice of Egypt, being a pestilence in every land, in this later day of the world's history.

The Mother of Them All.

The mother of the vast brood is the monster, Masonry—patterned after oriental and heathen organizations. The offspring lodges partake more or less of the spirit of their parental ancestor. When Masonry was in ill repute and considered by nearly everybody a national menace, these offspring lodges bridged the chasm, until the mother lodge reached a place of esteem in the eyes of the public. There is very little distinction between mother and brood in their fundamental principles.

The Son of God Locked Out.

Long ago there was no room for Jesus in the inn. Today for the sake of wider patronage God's Son is barred from the majority of lodges. His principles and truth are not palatable there. Too many of Christ's enemies were not black-balled, they must needs not be offended. Rather again, we hear the cry in the lodge system, "Away with Him, give us Barrabas." Even though God be recognized the Word speaks thus: "He that hath not the Son, hath not the Father."

The Drawn Shade Evil.

The lodge meetings are secret. Jesus Christ does not tolerate drawn shades. He said, "In secret have I said nothing." Secret alliances were foreign to His openness and sincerity. Secret grips were obnoxious to Him. He did say, "What was spoken in the ear in closets, would some day be heralded from the housetops." He was the enemy of darkness, the friend of light. The lodges, like the father of the system, (which is Satan) prefer darkness, drawn shades, secret grips and bolted doors, probably because some of their deeds are evil. So at least has been much of their work.

Their Sacrilegious Character.

The sacred things of God are defamed in lodge halls. The Bible is only called "furniture." In the initiatory rites, Bible characters are misused or unnecessarily called into play. The solemn scenes of life, such as death are acted. Often the ungodly are appointed as chaplains.

Scenes of vulgarity disgrace many degrees. Amusement and sacred things are unduly mixed. It is the scene of Belshazzar's court in its last night re-acted. I seem to see the same handwriting on the wall—"Weighed in the balances and found wanting."

The Infernal Deception.

The origin of lodge religion is satanic, and from the infernal regions, but the height of deception is reached, when they send all their members to the Grand Lodge (??) above. This would be inconsistent for the church to do. At a recent funeral a drunken saloonkeeper and God-cursing Mason was preached to heaven by a Mason pastor in the same city. Lodge religion has no Calvary, no Redeemer, but the works of a Christ rejecting humanity. Such actions and lodge burials call for the condemnation of every minister of God's gospel in the world.

The Deadly Character of Secrecy.

By secrecy we mean oath-bound, penalty threatened groups or societies. One step in the direction of secrecy is dangerous to Christian character; real manhood requires openness. Jesus Christ spoke thus: "I spoke openly to the world." Lodge men cannot say that. They have taken a step in the wrong direction. Mother and wife are no more considered confidential. There is a serious break in character. Secrecy savors

of the pit. May we all steer clear of this precipice.

The Testimony of Noted Men.

Not only have Christian men declared themselves on the lodge question, but Statesmen have spoken. George Washington withdrew from Masonry despite their denial of the same. President John Adams warned the nation as to secrecy. Daniel Webster hurled the anathema of his rejection at them in eloquent terms. Captain William Morgan was carried away and murdered for his disclosure of Masonry. Hosts of public men have seen the pernicious ways of the lodge.

The Simple Simon Group.

The child play enacted at graveyards during lodge burials would often be laughable if not so serious.

The fools, of which men are often made in lodge initiations, would be despised elsewhere. Hired men are often engaged to make men simple simons, and a laughing stock to the rest. Ridiculously robed and partially undressed men betimes are made to appear against their own wills. Men with feathered hats in parades, and womanly aprons seem not to be ashamed of themselves since the lodge system demands such confusion.

A Step in the Darkness.

A leap into the dark by civilized men, yea, professedly Christian men; into the dark by word, and oath; conditions unknown as well. Is it any wonder that God states that "if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that man shall pronounce with an oath, and it be hid from him; when he knoweth of it * * * he shall confess that he hath sinned in that thing." (Leviticus 5:4-5.)

Jesus goes farther in the liberation of men, and commands: "Swear not at all" for whatsoever is more than yea or nay cometh of the evil one. Shall any lodge rule men thus? Shall a group of society bosses enslave the many? Shall a rational man leap into the dark?

The Gosling Offspring.

The plea is made quite frequently, that Masonry is evil, but not the smaller lodges. This reminds one of the boy who wrung the necks of a number of goslings. When reprimanded and spoken to as to their innocent and non-dangerous character, he replied "but they'll be ganders soon." He had suffered from a gander before. These so called innocent by-paths are the lures of the evil one to mislead the unwary.

Satanic Religion.

The Bible records the fact that many of Satan's ministers are ministers of righteousness; thus, the lodge lauds its own righteous acts and refuses to acknowledge their need of God's righteousness, which is provided for us in the person of Christ.

Their robe of self-righteousness is not discarded for Christ's seamless garment. Lodge men seek to vault the skies by added rungs of virtuous deeds. They do not look to Calvary for pardon, peace and hope. They hardly sing:

My hope is built on nothing less,
Than Jesus blood, and righteousness,
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

The false hope of the lodge is keeping thousands from their Saviour and from salvation. It knows no new birth, it patches up the old Adam.

The Red Handed Murderers.

In Genesis 49:6 is found a corresponding statement of a crime that started in secrecy and ended in murder. "O my soul, come not thou into their secrets; unto their assembly, mine honour, be not thou united: for in their anger they slew a man." When Captain William Morgan disclosed the secrets of Masonry, he was abducted, killed, and was never heard of. Masons may kill and are seldom if ever hanged or electrocuted.

Recently in a clear case of cold blooded murder a Masonic banker depleted the funds of a neighboring county, through the treachery of not finding a jury that would agree. Outside influences bore upon the case. Dr. Cronin was murdered by the Clan-na-Gael. The courts were intimidated. Dr. Griswold of Hartford, Connecticut, confided to a Brother Mason his guilt of arson, who in turn became a witness against him in court. For this Mr. Jackson was expelled by the lodge, because he disclosed the crime of a Brother Mason. This was published by the press of that city, but many times such wicked words never reach the eyes of the public.

Lodges have protected criminals galore. They are a national menace. Secrecy is a fostering place for evil. Lodges have been the harboring places of dark crime. Recently in a lodge hall of southern Ohio, the officials had to restrain a mob from forming in a lodge hall and attacking peaceable citizens. Thus every lodge man becomes a partaker of these criminal actions. For disclosing the evils of lodgery, I have been personally threatened, in Iowa, Pennsylvania and elsewhere. They have not the spirit of Christ.

The Unequal Yoke.

The Note of warning for our safety rings out clearly in the Word of God. "Be not unequally yoke together with unbelievers." (II Cor. 6:14.) Lodge fellowship includes unbelievers of every type. The believer in God, that rejects Jesus Christ, is the worst type of an unbeliever. No man packs together good and rotten fruit; no man harbors the contagiously diseased man with his family; no man of common sense plants good and bad seed intentionally; no man stables his oxen with lions, or lambs among wolves. Why should any Christian be unequally yoke together with unbelievers and expect good results, and to merit God's approval and blessing.

The Church Parasite.

For non-Christian men to fellowship and unite in lodges seems consistent, since they do not profess to trust God,—as do the flowers, fowls and wild beasts that roam the forests. The case is different with members of the Church of Christ; why should they divide time, interest and dues. The lodge is a parasite that robs the body of Christ. While men are out building up lodge fraternities they should be winning souls. We conclude that lodges are parasites that sap the main; or rather God's plant of life. Many churches are forsaken because lodges dominate towns and communities.

The Club House of Satan.

God instituted the home but Satan starts club houses. Evenings that should be spent around family hearth are spent in various loafing centers. Millions of men, and sad to say women as well, are nightly sitting in lodge halls. Wives in lodge halls and children not being taken care of, lacking the fostering love and care of real mothers.

Much of lodge life centers around foolish and illegitimate initiations. Banqueting and revellings, such as the wicked indulge in are evident. Dances late into the night are frequent occurences. The conversation savors very little of heavenly and eternal things. Again we say for the Christian who enters, that they are club houses of Satan.

Revival of Caste System.

What heathendom is already cursed with, namely "the caste system" the lodge brings to civilized countries. What Christianity seeks to purge nations of this system continues to pollute. The gradation of society, the formation of sects, has ever been the Devil's work. The clicks in society hinder the larger fellowship of humanity. These drawn shade organizations separate mankind. The secret grips and private passwords are wedges driven between the sons of Adam.

Society for Unbelievers.

Jesus Christ who was poor of the poorest, without where to lay his head trusted God implicitly. He classed those who were constantly in anxiety for food and raiment as distrustful—a sort of unbelief in God's providence. The most beautiful words found, as to faith in God for future good and ill, are those found in Matthew 6:25-34.

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature?

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin;

"And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

"Wherefore if God so clothe the grass of the field, which today is and tomor-

row is cast into the oven, shall he not much more clothe you, O ye of little faith? * * *

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself."

Compulsory Selfishness.

The lodge system compels its members to take selfish attitudes. They bar the door of entrance to those really in need. In the following instance, the father was lame and getting old and had five children to support; but there is no room for cripples in lodges—they are notably absent. This is only one of similar cases. In the lodge there is no room for the blind, deaf, crippled, weakened in heart, diseased in lungs, or one armed men. Real Christian charity opens its arms of welcome to every class of suffering mankind.

The Oath Bound Evil.

The entrance conditions to lodge membership call for an oath. This Jesus Christ states cometh of the evil one. Jesus calls for universal honesty; yea, meaning yea, and nay meaning nay. Read Matthew 5:34 to 37.

The departure from truth by swearing oaths is sufficient error to keep true Christians outside of lodge membership. The irreverence of lodges is condemned by Christ in that their oath calls the holy name of God and sacred things into trivial transactions, for which God does not hold man guiltless; but guilty of dishonoring Him.

Titles of Pride and Sinful Dignity.

The Word of God absolutely forbids the calling of mortal man Master. It is a species of slavery. Yet Masonry calls men Worshipful Master, Thrice Illustrious Grand Master and Most Excellent and Super-Excellent Master. Other lodges use similar titles of pride and sham. Such names create idol temples whose gods are men. These hollow titles cater to pride and sinful man ever follows the track of Satan, who could not bear that God alone could be worshiped and called Master and God. In this matter the God of the Universe is rightfully jealous, who will have no other gods beside Him.

Petty titles constantly allure shallow men. Thus the lodge array of titles and psychology of the devil are similar. Most lodges use inflated titles.

The fathers of the Constitution of the United States saw the danger in titles, causing men to lose their sincerity and simplicity of manner. So they wisely forbade any person in the service of the American Government receiving a foreign title. They acted wisely.

Imperium in Imperio.

That is, a power with the powers that be. A system that dictates to the government, a power that throttles justice, ought not exist in any nation. The level-headed statesman, Daniel Webster, saw this clearly.

One cannot fail to notice with regret, men who formerly opposed lodges, such as Wm. J. Bryan, upon entering public office affiliated with them. Even President Harding was initiated into the mysteries of Masonry on the eve of his entering the White House. The White House and dark room Masonry do not seem to go together. Such acts are a curse to America or any nation. The President does not join all lodges—then why should he differentiate?

For a man who has taken the terrible oath of Masonry, the simple oath of the U. S. A. must be easy to set aside. Masonry threatens the death penalty for revealing its secrets, yet this is a governmental prerogative. It is reported that the Ku Klux Klan carries out its penalties and murders. As well as the Mafia Secret Band. The White Caps are known as lynchers. These are all wicked off-shoots of secrecy and drawn shades of philosophy. The lodges are society muzzlers; and are formed of men that are gagged. Some are oathbound to protect every criminal in it, but murder and treason. These are crime organizations of deplorable guilt.

Pantheon Temple.

Many lodges are polytheist; that is, they believe in many gods. They have a place for every man's god. Mohammed must be honored; the Jew dare not be excluded, even, though it is written, "he that hath not the Son, hath not the Father." The Koran is placed alongside the Bible. Such mixture of truth and many gods constitute idolatry of the most serious kind since it is practiced in enlightened countries.

Wasting God's Substance.

The lodge system is costly and is certainly a poor financial investment. Thus, as stewarts of God's treasure we are wasting his substance. There is an enormous amount of money uselessly expended yearly in buildings, banquets, receptions, bands, parades, swords, badges, staffs, collars, girdles, aprons, jewels, dresses, chapeaus, banners, etc. The report of the I. O. O. F. Convention held in Philadelphia, stated it cost $286,577.46 to maintain the lodges; they paid out less than half of money received for actual relief. That surely is spurious charity and benevolence. Moreover, thousands of people have lost all their dues through the failure of lodges. One of my close kin was forsaken after paying dues for a lifetime.

Christian Charity Versus Lodge Charity.

Lodge charity benefits its members only, lodge charity is based on compulsion under oath; lodge charity stops when dues stop; lodge charity does not reach the man with weakened heart, lungs, or body; lodge charity does not reach those troubled with constitutional ailments; lodge charity does not help the blind, lame or crippled; lodge charity is a misnomer; it has no reason to be called charity. It's a costly system that deludes its members.

Real Christian charity does all the lodges fail to do. Real charity knows no race, color, caste, sect, sex or physical condition. Its relief is universal.

It is like the good Samaritan—it reaches the unknown helpless man without money or dues. The Levite passed by the man because he failed to belong to the Levitical Order. The pass words were groans. The only grip needed and used was the help the wounded man received as he was lifted upon the Samaritan's beast. Jesus erected this Samaritan's monument; he called him a real neighbor. That is Christian charity, it reaches the poor, helpless victims of society which we have and shall continue to have with us always and we can do them good.

Two Masters.

"No man can serve two masters" states the case. Either the church or lodge takes the pre-eminence. The god of lodgery or the God of the Bible takes the throne. One cannot be a good church man and a good lodge man at the same time. Too often is heard the outcome—my lodge is as good as my church; too often on Wednesday night the lodge is attended and the prayer meeting neglected. How easy some men find it to hunt for lodge members, instead of becoming soul winners for the Lord.

Hindering Revivals.

Some institutions are not only evil, but they hinder others as well. The writer has traveled largely throughout the United States and Canada, holding revivals in many states and has noticed that lodge-ridden towns are hard to move toward God.

The religion of lodgery seems to soothe the conscience, partially satisfies the social instinct and creates fellowship of some kind. The lodge makes men of unbelief feel safe without God's care. Then again the lodge claims to send all its members to the Grand Lodge above thus giving them false hopes. Thus souls by the thousands stumble into hell, because of lodges. We say, touch not the unclean thing.

The Plant to Be Rooted Up.

The earth has weeds, and the world has plants of renown which God and heaven are not the first cause. These systems will someday receive the fiery judgment of God, since they now have His disapproval. Heaven is a forbearing place. God's mills run slow. Heaven oft seems silent. His wheels of judgment move slowly, but they move. God leaves many tares for burning some later day. The lodge plant will be rooted up. God will not always allow such systems as the lodge to abide.

Great Antisecret Man.

"Anti" means opposed. The whole life and the message of the Son of God are opposed to false principles of lodgery. Jesus urged men rather to suffer, yea die, than turn to wrong positions and error. The soul to Him was everything. Secret compacts to the Son of God were foreign. The reason many men accept all that goes with lodgery is the feeling of safety that the lodge affords in case of future ills. But this benefit is dearly bought. The soul and character is seriously impaired to save the body. Jesus

suffered hunger rather than listen to Satan and make bread out of stones. Jesus was poor in wealth but what a stream of spiritual life has flowed from Him down the ages.

Hearing the Conclusion.

Before bidding the reader farewell, we shall sum up our convictions; withal agreeing that good men are blinded and enter the lodge betimes and that all lodges are not alike, but jointly guilty as to the system brought into existence and maintained.

They increase in kinds constantly.

They originated in heathendom.

Jesus Christ is not present in many.

They defame sacred things by improper use.

They are deceptive, in that they send all their members to the Grand Lodge above.

Their secrecy is deadly.

Hosts of public men are opposed to them.

Many of their initiations are silly and vile.

The oath is sinful.

It is a step into the dark.

Minor lodges are apes of the worst.

Their religion is largely Satanic.

Secrecy fosters crimes.

The unequal yoke is unscriptural.

The lodge system robs the church.

Lodge halls hinder the development of home life.

Lodgism revives the caste system.

Its constituency is largely unbelieving.

Lodges are selfish in methods.

Oaths increase dishonesty and hypocricy.

They cater in conferring titles to sinful man's pride.

They are detrimental to governments —often blind officials, throttle justice and are unlike real democracy.

Their halls are often idol pantheon temples.

They obscure the real revelation of God.

They waste God's substance.

They do not pay their members financially.

Lodge charity is not real charity.

Lodges become masters of lives, and dictate to men's consciences.

They hinder revivals and God's work.

They are plants not brought into existence by the Lord and shall be rooted up.

We rejoice to believe the prophetic note in the Bible that some day Christ will come back to earth again; not in weakness but in power; not to be ruled over but to reign, when His throne will be seen on the earth and His knowledge cover the earth as the waters the sea.

The Bible Odd-Fellow.

The world often thinks that those who seek to follow the entire teachings of the Bible are odd. So they are. Their way, Jesus states, is narrow, but its way of life leads to the gates that are ajar to all lovers of God and Truth.

Yea, fools they are often called, but there is wisdom in God's fools. Let us pillow our hopes on the marvelous promises of God in the Bible and time will tell whether we be fools or wise men. Here are several parting promises.

"Trust in the Lord, and do good and verily thou shalt be good."

"Let your widows trust in me, and your orphans and I will preserve them alive."

"I was young, and now I am old, and have not seen the righteous forsaken or his seed begging bread."

"Casting all your care upon Him, for He careth for you."

"My God shall supply all your need according to his riches in glory by Christ Jesus."

Eureka, Illinois.

CHURCH AND LODGE.

REV. M. S. HUBBELL.

My father was born in Batavia, New York, in 1811 and was about sixteen years old when William Morgan was abducted and murdered. He passed through all the anti-Masonic agitation of that period and was an ultra anti-Mason. I was born in 1837, the same year that Mr. Moody was born, and in the same precinct in Michigan where John M. Hitchcock, a former associate of Mr. Moody and the Cynosure brethren was born. A pretty radical pedigree as an anti and yet I have not been half radical enough as I see it now.

Before coming here in 1911 lodge men in the churches were the exception but here they are practically in control in most of the churches and never as ag-

gressive Christians but as time serving neutralizers "having the" profession "of godliness but denying the power." They have put Christianity on a worldly basis the same as lodge with the preference given to the lodges in time, money, and effort. This is what is the matter with the south-west in church work. The churches and the lodges need to be shaken apart by some such mighty effort as President Finney, David Marks and Dwight L. Moody together would make if they were living. No one equal to the task dare lock horns with this long horned moloch. Yet it must be done before any general Christian reformation can be brought about.

A prominent, educated Baptist pastor and evangelist said to me ten years ago when I first came here, Brother Hubbell, the greatest barrier in the way of Christian work in this south-western country is the lodges and I have lived here long enough to see it and know it.

Rev. Mr. Sunday can stir up Wichita, Oklahoma City, Kansas City, Dallas, but in all such moves when Billy and his workers are gone church work drops right back into the lodge ruts as before.

I wish Billy Sunday would dare put up a fight against the "secret devils." He dare not do it. It will take a Finney type of a man in this part of the country.

I pray sometimes that God will pick his man or woman and send here. A Carrie Nation would do; someone as uncompromising as God himself is needed.

Were I younger I would make an open fight in this state against lodgism, but I shall do what I can privately. I have turned one Baptist preacher this summer into an open agitation against the lodges. —Helena, Oklahoma.

DRIVING THE SPIRIT OF GOD FROM THE CHURCH.

Pastors who wish to retain the warmth of God's love among their flock must preach the truth as revealed in God's Word. A sudden chill must have come over the spiritual minded members of a church in Salem, Ohio, when their pastor, the Rev. H. H. Scott, gave the Masonic order prominence in a recent Sunday morning service.

The *Salem* (Ohio) *News,* of June 27, 1921, gave the following report of the service:

That Jesus Christ is the foundation stone already laid for the building of man's character and that He is also the great master builder of character was pointed out by Rev. H. H. Scott Sunday morning in a sermon on "The Masonry of Character" when he spoke to a large number of members of Perry lodge No. 185, F. & A. M., and Salem chapter No. 334, Order of the Eastern Star, whom he had invited to this service in observance of St. John's day.

Rev. Mr. Scott likened the building of the temple by Solomon to the building of character. He said, "Brethren you need not fear anything in time or eternity if linked up with the will of God."

In opening the service Rev. Mr. Scott paid a tribute to Masonry. He said, "If there had been no church there would have been no Masonry. Masonry has done its highest service to the church."

Just above the pulpit a large American flag was hung and on the organ was a placard on which were the words "Welcome, Perry lodge No. 185, F. & A. M." with the Masonic emblem. Flags were placed on each side of it. In front of the choir railing was a placard with the names of the presidents of the United States who were Masons. It was headed by George Washington and the list was concluded with President Warren G. Harding's name.

In reading the above account one can readily see the departure from the truth as given in the Word. God was dishonored and Christ was not welcome and when such is the case the Spirit of God cannot abide.

Finish the day and be done with it. You have done what you could; some blunders and absurdities crept in—forget them as soon as you can. Tomorrow is a new day. You shall begin it well and serenely, and with too high a spirit to be encumbered with your old nonsense.—*Emerson.*

We sometimes have to go through many hard experiences before we learn that the greatest joy in life is in being true to God and in living the life of love.

FOES OF APOSTOLIC CHRISTIANITY

BY HAROLD C. MASON,
Bishop, Pacific District, Church of the United Brethren in Christ, Constitution of 1841.

Is the world getting better or worse? It depends upon the world's attitude toward the Cross of Christ. Apostolic Christianity preached Jesus crucified and risen from the dead, and emphasized the presence and power of the Holy Ghost. The evil one is seeking to appease the hunger for God in the human heart by false hopes and false worship. As the train passed Mt. Fusiyama, the sacred mount in Nippon, devotees looked with adoring eyes upon it. Native Africans for the first time hearing the chug-chug of an engine fell upon their faces to worship the gasoline god; the fat Mohammedon driver knelt upon the carriage seat at the hour of prayer to be rudely thrown prone upon his back when the restless horses moved—an awakening as ludicrous as the slap-stick procedure in the horseplay of an initiation. The world is full of false worship and false worship is a base foe of apostolic Christianity.

A Christless creed which assures wicked men of salvation is a foe. "He that entereth not by the door into the sheep fold but climbeth up some other way, the same is a thief and a robber."

It was a funeral. The deceased had been all his life notoriously wicked and died unrepentant. A Christian minister, a man of God, preached and prayed. He read from God's Word, Christians sang, but that was not enough. Three men in strange apparel of vivid hues which stood out in peculiar contrast with the garb of mourning placed themselves about the casket and entered into a religious service. It was a religious service for there were mystic words spoken and a prayer was uttered. The Book of Books was suspended from the shoulders of a manufacturer of soft drinks who appeared somewhat awkward in the role of bearer of sacred writ and to relieve the tension lighted a cigarette as soon as he got outside the dwelling, pouring incense to the goddess Nicotine above the Holy Bible. The volume was not of the convenient Christian workers' size such as Gospel ministers and teachers carry. Now these men represented an institution which a Christian friend told me was not a religious but a social institution and one which did not interfere with any man's religion or politics. But in this instance it must supplement Christian worship with a Christless worship of its own, even as Joe Smith must build an addition on to Christianity and Mary Baker Eddy must add further light. A long column of worldly men preceded the preacher's carriage to the cemetery and after his simple and earnest prayer with another season of Christless worship the notorious sinner was conveyed safely to the Grand Lodge above. Lodge universalism is a foe to apostolic Christianity and lodge worship does interfere with the religion of its adherents.

A hardened sinner, a backslider, was asked last February to come to Jesus. He pointed defiantly to his lodge pin, but finally broken and penitent, bowed before the Saviour. For months he lived a beautiful Christian life but came to the moment of decision for or against secrecy. He came to his pastor one Sunday morning, bade him good-bye and left the church in which he had been led to Jesus and in which he had been often blessed, having compromised rather than leave the ungodly ties which bound him.

The lodge system opposes apostolic Christianity not only in its false worship but in its social activities. It is a hot-bed of worldliness. Banquetings and surfeitings abound. "Whose God is their belly." It is a revival of the luxurious, sensuous customs which marked the fall of Rome and the age of Noah. A Christian man of my acquaintance was asked by members of the lodge to which he belongs to contribute two dollars to a dance under its auspices. He refused to support the dance but still supports the order which supports the dance. The church, even during special evangelistic efforts, gets but little opportunity to reach men's minds and hearts. The religion of a good time here and the grand lodge above hereafter, like the paradise of Islam, keeps people from the cross of Christ. It is the world religion of self-indulgence pitted against the self-denying doctrines of apostolic Christianity.

The lodge system opposes apostolic Christianity in posing as an agent of charity equal with and superior to the

church, and encouraging the world to discredit the Christian church as an humanitarian agency. Hospitals, homes and hospitality have marked Christianity since the days of the miracles of our Lord. The poor, the maimed, the halt, the blind have come without money and without price. Famine lands have been visited; the Red Cross has been established, the saloon abolished and conditions of poverty relieved by the power of the Cross. In addition to its vast charities the church has had the necessity placed upon it to propagate the Gospel, the ministry has been maintained and missionaries have been sent throughout the world. The church has with open arms greeted women and children, the aged, the weak in mind and body. Not so with this self-righteous, worldly religious institution. Lodge charity is no more charity than sickness and accident, and life insurance is charity.

Secret orders are foes of apostolic Christianity in that they, from their very nature, promote clannishness and selfishness. If they teach equal consideration for all, then why the exclusiveness and secrecy in practice? Perversion of justice, discrimination in bestowal of favors mark the lodge.

Apostolic Christianity is attacked on all sides today while this hydra-headed monster shelters in its shadow rationalist, Mormon, Jew, Mohammedan, Buddhist. A man may be a foe indeed to Jesus and find sworn fellowship in the Christless worship of lodgism. Good men of the ages have been claimed as members, but the spurned and rejected Galilean, thank God, did not "belong."

THE UNITED PRESBYTERIAN CHURCH.

BY S. Y. ORR, LOVELAND, COLORADO.

By surrendering her testimony against the secret lodge empire she became but a coalition of discordant and antagonistic religions. "It had been better not to have known the way of righteousness than after they had known it to turn from the holy commandment; but it is happened to them according to the true proverb: the dog is returned to his own vomit again, and the sow that was washed to her wallowing in the mire."

The church professes Christ as a Divine Mediator in whose name alone intercession is made. This the lodge ignores, and forbids use of his name in their lodge-work and prayers. The wretched travesty of the Christian religion by Knight Templars with swords and trappings, and the horrid caricature of the Lord's Supper in their "Fifth Libation" by drinking wine from a human skull, and invoking a penalty of a double damnation in case of failure to keep their horrible oaths; and asking God to be a party by keeping them steadfast in the performance of such unholy compacts is terrible to contemplate! How men in their right minds can consent to such unhallowed alliances surpasses all understanding, and painfully taxes faith in their honesty and piety.

"Can a man take fire into his bosom and his clothes not be burned?" Much less can the church take the lodge-fire into her bosom and escape a far greater calamity!

"No man can serve two masters." No less can the church serve Christ and the lodge-Belial. "Ye cannot serve God and mammon." The church tries this by serving the lodge for financial reasons, and suffers spiritually.

"If the Lord be God follow him; but if Baal, then follow him." But do not attempt the impossible by trying to follow both. The church is trying this costly experiment in her lodge affiliation and with fearful consequences.

"Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you saith the Lord."

"I spake openly to the world . . . and in secret have I said nothing."

Life's real experience is that joy and pain alternate; a due mixture is best for us—shadow and sun for every one.

Young men are told they must be good mixers in order to succeed, but they have to mix something besides home brew

THE CHILD.

BY AMANDA LAEMAN.

The present age is the child age. We are told there has never been a time in the history of the world when the child received the attention it is receiving today. The public school is aiming more than ever to give the child an all-around education; the medical profession is spending much time and energy, especially in our cities, to save the life of the infant and to secure the child's highest physical welfare; the law and juvenile societies are proving themselves instrumental in protecting the rights of the child; and last, but not least, the Christian Church is seeking diligently to lead the child to know God and his Word. Truly it has been said, "The interests of childhood and youth are the interests of mankind."

Pastor Huckle of Baltimore pays a beautiful tribute to children in these words, "Some people think of children as a burden, or a bother, or an inconvenience, or an expense. They may be all this—but they are worth it. They are worth all they cost. Children help us renew our youth. * * * Children make us kindly toward all children. They open up fountains of sympathy. Children teach us infinitely more than we can teach them. Children are really given to train up a parent in the way he should go. Children bring us messages straight from heaven—messages of innocence, tenderness, dependence, love."

Another writer says, "A child softens and purifies, the heart, warming and melting it by its gentle presence; it enriches the soul by new feelings and awakens within it what is favorable to virtue. It is a beam of light, a fountain of love, a teacher whose lessons few can resist."

It may be a new thought to some of us, but it is true that the child does become our teacher. As has been stated, it teaches us love, sympathy, kindness and goodness. Additional lessons we learn from it are unselfishness, trust and humility. A child is born into a home and how many comforts the parents must sacrifice for its sake. How many sleepless nights must be endured. How many outside pleasures must be sacrificed. Thus it teaches us to deny ourselves. Notice how naturally the child turns to its parent for help and comfort when a difficulty or hardship is encountered. Thus it teaches us to turn to our heavenly Father under all circumstances and to trust implicitly in Him. Christ twice made the child a pattern of humility to his followers. James Russel Lowell says, "Children are God's apostles, day by day, sent forth to preach love and hope and peace."

The child not only has power to cause us to become nobler and better, but it has claims upon us that we sometimes scarcely realize. In this connection we will notice some things that we as parents owe our children.

In the first place we owe them a welcome birth. I wish we could all realize the largeness of the gift God bestows upon us when He sends a child to bless our home. How blessed the lot of childhood would be if all children would receive a welcome such as the child Samuel received at his birth.

We owe our children a moral and Christian training that begins at a very early age. With even the tiny infant we need to be firm. All of us perhaps have seen small children who were on a fair way to be spoiled by being allowed to rule the house, and being allowed their every slightest wish. This we want to avoid by firmness and allowing them only such things as are for their good.

Children should be taught to respect the parents' rightful authority and to be obedient—as commanded by the apostle, "Children, obey your parents in the Lord."

With all the careful training we owe our children along every line, we owe them a great deal of love. Children's lives without a great deal of love thrown in are greatly lacking. Children, as a rule, are active, happy, good and self-reliant in the presence of those who love and trust them.

Besides the love we owe our children, we owe them commendation for all their faithful efforts at being good. It is often true that we notice every mistake, every fault, and enlarge upon these more than necessary at times, and forget entirely to praise them when they have done well. Patterson Dubois says in "Fireside Child Study," "Make a special effort to discover every good trait in your children." This is a duty we owe our children and

will go a great deal farther in training them for the right than we may think.

We owe our children attention and interest in their little affairs. There is no surer way of losing their confidence than to neglect them, or push them aside when they come to us with their little everyday interests. Once having lost their confidence we have lost a great deal.

As our children grow older, we owe them our companionship. I believe the majority of children who go wrong are those who have not had the debt of their parents' companionship paid them. They go elsewhere to seek companionship and find it often in places that are not good.

We owe our children gentleness and patience. "Be ever gentle with the children God has given you," says one writer. Watch over them constantly; reprove them earnestly, but not in anger. In the forcible language of Scripture, *"Be not bitter against them."* "Yes, they are good boys," said a kind father. "I talk to them much but I do not beat my children; the world will beat them." It was a beautiful thought, though not elegantly expressed.

The home is the first place for the spiritual instruction and training of the child. The Christian culture of the child should be our first thought concerning it.

What a privilege we have to teach our children about the kind heavenly Father who cares for the flowers, the birds and all the creatures of the fields; and most of all for little children and their parents. What a privilege is ours to tell them about the great love of God for us, as his children, and how we should love one another. What a privilege to give them their first ideas of right, and of life here and in the beautiful home beyond. So great and so wonderful are these privileges and so great is our responsibility that at times we are almost overwhelmed by the thought of them.

Not only has the child claims upon its parents, but also upon the one who presumes to give it spiritual instruction in the Sunday school. There was a time when children received less attention than at present, when it was thought that any one could teach little ones; but we have learned something of their claims upon us in this direction and are now careful that those who are chosen to teach them are adapted to the work.

As Sunday school teachers we owe it to the child to study to know something of its nature and its individuality in order that we may know the better how to present the Word in a way that shall make the deepest, most lasting impression. We realize that child nature is plastic, impressionable, most easily molded, like clay in the potter's hand.

Children's hearts contain the most fertile soil in the world for sowing the seed of the Word of God. Among the characteristics of the child, as given by McKinney, are "imagination, curiosity, imitation, activity, affection and reverence." If we are able to arouse a child's curiosity so that he is anxious to know about the lesson we desire to teach, and his imagination is appealed to by pictures and objects, the attention given will produce order and you may rest assured that the desired results will be obtained. To do this is our problem. Let us give time and thought to it. The child is affectionate and socially inclined. It wants companionship; it does not like to be alone. Its affections are not hard to win by one who loves children. Having won the child's love, the teacher's task is rendered comparatively easy.

Imitation often proves a dangerous faculty. Some Sundays ago a boy who is an irregular attendant in our primary department was present and in the course of the lesson folded his Sunday school paper and blew into it in such a way as to make an ugly rasping sound, and it was surprising to note how quickly six or eight other boys followed his bad example and greatly disturbed several of our teachers. It is true on the other hand, desirable traits and features are often imitated, which is for the good of the child and tends to our encouragement. The child is active. It always wants to be doing something. It is worth our while to study how to direct this activity in proper channels. Otherwise it will be employed in a way which will prove detrimental to the school.

Concerning the value of a reverential mood, Elizabeth Harrison writes, "Much of the well-intended primary Sunday school work loses half of its efficiency from the teacher not understanding that

the child must be in gentle, reverential mood before he can be in the right religious attitude." Miss Burton, a primary Sunday school worker, writes to illustrate this point: "In teaching a primary class in one of our large city churches a teacher was heard to say to the children in stentorian tones, 'Now, all look at the floor and we will pray.' They looked at the floor but one was sadly reminded of vain repetitions indulged in by Pharisees of yore. How different would have been the effect on the children had the teacher said something like this: 'Let us fold our hands, for there is no work for them to do; we will take care of our feet; the eyes may be closed and each one will help, for the great, loving, heavenly Father is listening for my thank you and yours. He knows and loves each one.' It is not only what we say to the children but the way in which we say it."

The sum of the child's claims upon us as Sunday school teachers, it seems to me, is this: That we create within him a desire to know and to love God and to know and to love his Word. Having accomplished this we will have created within his heart the desire to do right—the desire to become a child of God and to live according to his Word.

In conclusion I want to say, the future of the home, the future of the Sunday school, the future of the Church is wrapped up in the children of today, and that whatever we as parents and Sunday school teachers are able to do for the children we do for the home, for the Sunday school, for the Church, and it may be for the nation and for the world. Let us, therefore, by all means, seek to pay our just duties, believing that God will add his blessing.

Chicago, Ill.

A minister, in one of his visits through his parish, met a boy and asked him what o'clock it was. "It's just about twelve, sir," said the boy. "I thought it had been more" said the minister. "It's never more here, sir, for after twelve it just begins at one again," returned the urchin.

"If we had our lives to live over again," philosophizes Life, "the probabilities are we could make our mistakes much more easily."

THE QUESTION OF THE HOUR.

BY MISS E. E. FLAGG.

CHAPTER XV.

(Continued.)

But to return to our publican. He was low and despised. Decent and respectable society would have shuddered at the very idea of admitting him within its pale; but was there in his heart some latent seed of good, or did the prayers of his long-sainted Methodist mother come up in remembrance before God, or was it that sublime, inscrutable purpose of Jehovah to have mercy on whom he will have mercy that wrought the miracle? For while theologians dispute over the nature and laws of miracles and look askance on cases of faith healing as a superstition of weak and simple minds, the work of the supernatural goes on in the same grandly immutable fashion with which the sun shines and the rain falls and the seasons come and go and ask no leave of any theological school.

Mr. Peter Snyder had moments when his conscience was not at ease, and like the troubled sea when it cannot rest, it cast up mire and dirt. It was at these periodical seasons that he swore the loudest and declaimed most violently against "hypocrites," under which comprehensive term he meant to include in a general way everybody who made any pretensions to be better than himself. For it must be explained that Mr. Snyder decidedly resented being classed among the world's off-scourings—its pariahs and its Ishmaels. In his own opinion he was no worse than the professing Christian who, for the sake of gain, rents his property to a saloonist, or the politician who, for the sake of securing votes, caters to the saloon interest, or the public official who winks at violations of the law in his Masonic brethren; and on the whole, looking at the subject from an unprejudiced point of view, we are inclined to think him in the right.

So when it was reported that a series of revival meetings were going to be held in the neighborhood, Mr. Snyder had considerable to say on the subject, but we will not take the trouble of transcribing his remarks as the reader can easily imagine their general drift and tenor.

"They say Elder Wood is a goin' to come down on the Masons red hot. That'll

suit *you*, Snyder," chuckled Jack Bender, who, with several other red-nosed and bloated specimens of humanity, was lounging round the bar-room stove, discussing the forthcoming meetings in that free and liberal style with which such matters are generally argued under the inspiration of an atmosphere reeking with oaths and tobacco smoke.

"You don't say so," responded the worthy proprietor of the establishment; and after an instant's reflection he brought his fist down on the counter and roared out with a tremendous oath:

"Then I'll go to hear him."

Jack laughed.

"Did ye hear that, boy? Snyder is willing to go to hear the water saint jist for the fun of hearing him blow up the Masons. If that ain't about the nighest to cutting off yer nose to spite yer face as anything *I* ever hearn on."

But Mr. Snyder's resolution was not of a kind to be shaken by a little harmless chaffing.

"I don't care if it is," he responded fiercely. "I've said I'll go, and I *will* go. And now jist look here. Any of ye as goes to acting off shines on the preacher will have me agin him square. I give ye fair warning."

This was not altogether an idle threat, as Mr. Snyder had been in former days a pugilist of considerable local renown. Even now he was a match for three rowdies like Jack Bender.

Good Elder Wood had no idea that the rough, hardened-looking man who took his station close to the platform and listened with such edifying attention was really playing the part of a protecting angel; still less of the strange leadings through which God was about to glorify his name by one of those signal triumphs of redeeming grace which in the biographies of a Bunyan or a Newton seem to show us as by a lightning flash the unsearchable depths in that love which passeth knowledge.

Neither was any such thought in the mind of Peter Snyder when he went to hear this anti-rum, anti-tobacco, anti-lodge apostle. His anger against the Masons had burned with a steady flame ever since they refused him admission into their "ancient and honorable fraternity." He understood the reasons for this refusal perfectly well. It was not because he sold rum. It was not because he was a profane, hardened sinner. He knew that the lodge took in others as profane and hardened as himself; that being a brewer, distiller or dealer in alcoholic liquors was never in itself a bar to membership. But a low, illiterate and altogether disreputable rumseller could be no honor to the craft; and so the lodge simply acted with a keen eye to its own credit in thus turning upon him, as we have seen, the cold shoulder, and treating him in the same manner, in short, in which it treats women, fools, cripples, negroes, minors and old men in their dotage

He waited with a satisfied smile on his face to hear the elder begin on the subject of Masonry. The most scathing exposure of lodge hypocrisy and fraud would have been as nectar to Peter Snyder's soul. But suddenly, with the power of a two-edged sword dividing the joints and marrow, God's truth struck him, transfixed him in an agony. He forgot what he came to the meeting for. He forgot everything but one terrible fact—that he was a sinner. It seemed as if he heard the very hissing of the unquenchable flames, and felt their breath in his face. He shivered, his features worked convulsively, and then with one despairing groan he fell forward in front of the preacher's stand and lay as one from whom the life had departed.

The early history of Methodism, both in England and America, abounds with instances of strong conviction inducing a kind of cataleptic state, especially in rough, uneducated natures, as if the body lay for the time a bound and helpless captive to the spirit over which it has so long held brutal domination. They belong for the most part to a religious era that has passed away, but now and then a similar combination of causes will produce a similar effect. And whether struck down by a supernatural power directly exerted, or as modern materialism would explain it, by intense excitement causing temporary paralysis of the great nerve centers, the result in Peter Snyder's case could not have been seriously altered by either conclusion. He always averred that while lying in that strange trance he saw the Lord, and those who knew

him before his conversion never felt inclined to doubt the statement.

He came to himself no longer a swearing rough, but meek and gentle as a little child, and the first thing he did to attest the depth and genuineness of his conversion was to roll out every cask of liquor in his shanty and empty their contents into the creek which ran back of his dwelling.

He happened to be engaged in this employment when Dennis O'Sullivan, a regular *habitue* of his establishment, came to get his black demijhon filled. He gazed on the frightful waste too spellbound with horror to utter even an exclamation, till he saw him knock out the head of the last cask. Then he could contain himself no longer. He rushed forward in the vain hope of saving it from the general destruction, but already half its contents had mingled with the waters of the creek and gone to poison the fishes. He made a maddened grab to catch some of the precious liquid, cursing himself meanwhile for bringing a demijohn instead of a dipper. But he was too late, and with a howl of rage and disappointment he turned and fled, as he honestly believed, from the presence of a lunatic, astonishing Mrs. O'Sullivan by the unheard-of phenomenon of his return home at an early hour with his demijohn unfilled, and perfectly sober.

The news of Peter Snyder's conversion spread far and wide through the region. He was as strong an anti-Mason as before, though from very different motives. His opinion of the lodge from his new standpoint he one day expressed to Deacon Weatherby, who rejoiced over this brand plucked from the burning, as only saints and angels can rejoice.

"A long time ago," said he, "I wanted to jine the Masons, and I felt dreadfully cut up because they blackballed me. Now I've he'erd some folks say that the lodge was as good as the church, but jist see the difference. Has Masonry got a word of kindness for the poor wretch that everybody despises? When he's sinking in the miry clay of his sin, will it go to him and try to help lift him out? Will it show him the Lord Jesus as *I* see him a hangin' on the cross with the nails in his hands and feet, and say, 'There, poor sinner; you've hated the only One that kin save you, but there he is a dyin' that you may live.' When Masonry will do that it may call itself as good as the church, but till it does it is a swindle, a cheat and a devil's lie."

But as Peter Snyder is to reappear again in our story, we will leave him for the present and go back to Jacksonville.

CHAPTER XVI.

DRIVEN FORTH.

"You must leave Jacksonville," said Martin Treworthy, decidedly, as he paced up and down the hermitage. "If you stay here your life won't be worth insuring."

"But Tom—what will he do without me?"

"Oh, that's settled easily enough. I can take charge of him for awhile. Tom and I are good friends."

"But it will be too much trouble for you," said Nelson, doubtfully.

"I never expected to live without trouble," answered Martin, dryly, "and anybody that does will be amazingly disappointed."

Nelson was silent a moment, doing meanwhile a good deal of painful thinking. It was to him a bitter cup to be thus driven forth to a new field of combat, and all because he had sought too faithfully the welfare of his class and fought too bravely against the anti-Christian forces that were seeking to drag them all to one common, brutish level of the beasts that perish. And if he had voiced his own thought at that instant it would have been to utter the wail of the old Hebrew prophet, "My people are destroyed for lack of knowledge."

"Yes," he said, "I will go. And after all it is for Tom's sake."

Martha and her aunt lived in the immediate neighborhood of the riot. They had passed a troubled and anxious night, and when in the early morning there came a tap at the door, Martha hastened to open it with a premonition of coming ill. Nelson stood there, his face blackened and bruised where the rioters' missiles had struck him, and haggard with want of rest. She suppressed a slight scream, and in a few brief words he explained the situation.

"Yes, you must go," she said firmly, but with pallid lips, "for Tom's sake—and mine."

"I know I can find work of some kind

somewhere else," responded Nelson, thinking how just like Martha it was to put herself last. "Tom, poor fellow, has taken it into his head that I am going off to find the farm I have talked to him so much about, and I let him keep the idea. I didn't know but it might make him happier and more contented. He will miss me sadly."

"Well," answered Martha, her bright, brave woman's nature asserting itself, "let us take a lesson in child-like trust from Tom. Between the stores on Mr. Treworthy's medicine shelf and the dainty dishes I shall compound up to tempt his appetite, we will work wonders. But you must not stay," she added with a slight shiver. "You must go. God bless and keep you, Nelson."

And so Nelson turned his back on Jacksonville and went forth, not knowing whither he went.

He had laid Schumacher's information promptly before the mayor, but the latter had been disposed to receive it rather incredulously. Like too many aspirants to public service, he liked office but hated trouble, and so far the coveted mayoralty had not brought him much of anything else. The temperance agitators would not let him alone, but kept reminding him by implication, if not in plainer terms, of his unfulfilled promises. The strike had added another element of uneasiness to his overflowing cup, and now here was a secret society of Anarchists to ferret out. It is a disagreeable necessity to have to fight one's own kith and kin. Let us pity Jacksonville's unfortunate mayor.

"This is an extraordinary statement—most extraordinary in fact," he said, as he nervously fingered his watch-chain, which was so heavily weighted with the various mystic insignia of the different secret orders to which he belonged as to be quite a marvel to the uninitiated. He was a little man, rather fussy and important, the sort who bustle about on days of processions and displays as if in their native element, but are mere nonentities, or worse, when any sudden crisis calls for energetic action. "Of course we shall look into this matter, but we can't arrest without knowing the place of meeting or the names of some of the members. I don't see as the law can do much till they actually commit some overt act and so furnish us with some kind of a clue."

Whether Schumacher would have made a fuller revelation had death delayed the stroke a moment longer was a question that Nelson never quite answered to his own satisfaction. To know that such an organization existed among the workmen, and that he himself was one of the predestined victims, filled him not so much with emotions of personal fear as with a kind of horror in which individual feelings had no share. No. 10 had gone before a tribunal where all secret oaths taken in darkness and ignorance are null and voil, but it had not yet occurred to him to wonder who would take the place of No. 10. He had been irritated by the mayor's want of backbone on the liquor question, and as he started for the door could not forbear giving him this one sharp thrust.

"A simultaneous raid on all the unlicensed liquor dens of Jacksonville would, in my opinion, discover both the leaders and their place of meeting without waiting for some life to be sacrificed first. It is in these dens that this Socialist mischief is brewed. The screens that hide one iniquity are just as convenient to hide another. I have told all I know in regard to this matter and now it remains for the authorities to act—and act promptly."

Jacksonville's chief functionary was unused to such a vigorous style of address from a common workman, and the reader will not probably wonder that he did not like it over much. It must be acknowledged that Nelson in his rough garb and his stern, rebuking speech might have passed with a very little stretch of fancy on the mayor's part for an incarnation of all those disturbing social questions which nowadays make official pathways so disagreeably thorny.

Matthew Densler read the note of warning which Nelson contrived to dispatch to him with a face as imperturbable as if it had been a report on the condition of the money market. The hard-handed and hard-headed millionaire was made of very unimpressionable material and shared to some extent that Napoleonic belief in fate which is rather common in men who, without much faith in the guiding hand of a higher Power, have

carved out their own destinies. If it was his fate to die by bullet or dynamite, why, he should, and nothing could avert it. It was disagreeable to contemplate, but so was death in any form. Meanwhile, to Matthew Densler's shrewd mind, trained to forecast chances in the financial world to a hair's breadth, and not without considerable keenness of sight at reading the signs of the times politically, this was a very threatening and dangerous state of affairs. Anarchy was in the air. This discontent, this spirit of rebellion and revolt, everywhere meant something—something ominous, something dread. But he comforted himself as did Hezekiah of old, and Louis XIV. in more modern times, by reflecting that the social earthquake which these things portended would not be likely to come in his day. And then he took ink and paper and rapidly wrote two checks, each for a considerable amount, and the next day sent them to the families of the men who had been killed in the riot.

Martin Treworthy, when he heard of it, only shook his grizzly head with the characteristic remark, "He's rung truer than most of 'em would, but there's fire under all this smoke, and it's *justice*, not almsgiving, that's going to put it out."

CHAPTER XVII.

KILKENNY CATS.

An organized secrecy appeals to nearly every passion of the human heart, it is not strange that it should draw into its net fish of every kind. With Schumacher the governing idea had grown to be this: that the laboring classes were wronged, that they by no means had their rightful share in the distribution of that wealth which their hands created. And as the best wine makes the sharpest vinegar, so that constitutional hatred of oppression which might under other circumstances have made him a patriot, under the atheistic, anti-republican influence of the secret lodge system made him a conspirator. For Mr. Gerrish we cannot say as much. Born and bred in the Roman Catholic church, his rebound from its restraints had been accompanied by a fierce, unreasoning hate of all law, ecclesiastical or civil. He possessed naturally the qualities for a conspirator, the coolness, the adroitness, the mixture of boldness and craft; and under no circumstances would he have been anything else. The other members were chiefly foreigners whose future labor millennium was a social revolution in which all property lines should be obliterated, all obstructionists destroyed, and everybody be as good as another.

Exactly how this state of affairs was to be brought about they did not know, but they had great faith in what their leaders told them, that it was going to be accomplished some way, and they were not of a class to be much troubled with any philosophic or moral doubts.

The tidings of Schumacher's revelation spread like wildfire. Jacksonville stood aghast at this discovery of a society of modern Thugs in her midst, and very reasonably; but is it possible that the good people who talked it over and exclaimed, "Awful! terrible! What *is* the world coming to!" were ignorant of the fact that a secret order comprising half a million members known as Free and Accepted Masons, scattered over the country and meeting nightly on their high places, were bound by oath to obey every summons of their leaders and shield every brother, right or wrong, under no less a penalty than throat-cutting, disembowelling, and a burial in the sea at high water-mark where the tide ebbs and flows once in twenty-four hours?—oaths of which that uncompromising old statesman, John Quincy Adams, once wrote that "a cannibal ought to be ashamed"? But as we happen to know that some of these good people had taken those very oaths themselves, while others had accepted without examination the witness of friends and acquaintances that "Masonry is a good thing," the theory of ignorance is not exactly tenable, and we can only find a reason for their bitter denunciations of a handful of Socialist workmen who were only putting their own Masonic principles into practice, on that broad and general ground of human inconsistency which accounts for so many strange things.

The order of the Brothers of the Red Mark was thrown into consternation. They could not be sure how much or how little was known to the authorities. But one thing was certain, Nelson Newhall was with Schumacher in his last moments, and soon after he had suddenly

and quietly left Jacksonville. The warning that he was "spotted" must have come from No. 10; but death had stepped between and all the vengeance they could wreak on the traitor was to pass a resolution, when they next met in secret conclave, consigning his memory to everlasting disgrace and infamy among all true and worthy brothers.

The meeting was a stormy and excited one—pandemonium on a small scale. Some of the members had really shrank with horror from the plans of the organization as slowly unfolded before them, but fear of the consequences should they divulge anything, and also something of the same regard for their oath that Herod felt when he beheaded John the Baptist, had kept them quiet. But now they saw a way out. And so the brotherhood was broken into two separate factions, one proposing to disband till a more favorable time for carrying out their peculiar scheme of social amelioration, the other denouncing all cessation of warfare as a cowardly compromise with robber capitalists and moneyed despots.

Some of these poor laborers had begun to realize in dim fashion that they had been robbed of time, wages, manhood and self-respect; that the conspiracy against society into which they had been inveigled had only made public sentiment their enemy and now threatened to turn against them the sword of law; and furthermore, that all this mattered very little to such leaders as Mr. Patrick Gerrish, whose chief concern at this critical juncture appeared to be concentrated on the one point of escaping himself out of the imbroglio with a whole skin. Reynolds, to do him justice, had been to a certain degree sincere in his advocacy of the laborer's rights. He had acted the part of a sycophant and a toady, but, as we have seen, not without some stormy interludes between him and his chief.

But we will give the reader for another and, we are happy to add, the last time, a free ticket of admission into the beer saloon which was their chosen place of meeting.

"Brothers of the Red Mark," shouted No. 5, a fiery little German radical, the power of whose lungs seemed to be in inverse ratio to his size; "the tocsin of liberty shall one day resound through the length and breadth of the land, and the banners of the Social Revolution be planted on every church and public building. Let us bide our time, but keep to our motto: Down with tyrant capitalists, down with priestcraft; down with law, down with government—they are allies of both; but in secret let us agitate, organize, plan, till the time is ripe for open revolt. All who counsel submission are traitors and ought to be treated as traitors."

This speech of No. 5, delivered with a foreign accent which we have not tried to reproduce, caused a most uproarious and tumultuous scene between the opposing factions, one side feeling themselves personally branded with this opprobrious title, the other taunting them with its justice till fierce recriminations, dire threats and shaking of fists, added to too much liquor in their brains, culminated at last in a free fight.

The unpleasant passage between the two leaders mentioned in a former chapter had caused a breach which was not healed over. Reynolds feared Gerrish; Gerrish distrusted Reynolds. The latter had outwardly acquiesced in the plan of the former for ending the strike by arbitration, but reflection convinced even his rather obtuse mind of two facts. While he himself had not the smallest hope of being reinstated in his old place, and was therefore interested to have the strike continue as long as possible, the case with the other one was widely different. That gentleman was, as we have stated before, a labor agitator by profession. It was his usual policy to stay long enough in a place to stir up all the trouble he could between workmen and their employers, but never to prolong a strike beyond the point when it ceased to be for his personal advantage to do so.

On the whole Reynolds had some reason to feel dissatisfied with his reward for the cat's-paw part he had played, and in the contest he now took sides with the opposite faction and boldly accused his quondam leader with a cowardly desertion of their cause. Gerrish retorted with laconic sarcasm.

"Look out," answered Reynolds, angrily, "I can tell a story that would send you to the gallows."

Perhaps there was more swagger than

real truth in this statement, but to a man conscious that his past life had been full of ugly episodes, the threat could not fail to have a disagreeable sound.

"Liar!" hissed the one.

"Traitor!" thundered the other.

And in the confusion nobody saw just when or how, Gerrish gave Reynolds a deadly stab. He managed to stagger out into the street with a cry of murder which brought the police to the spot. They made a few arrests, which did not, however, include the principal actor in the tragedy.

At this point, very much to our relief, and doubtless to our readers, Mr. Patrick Gerrish fades from our story. At present he figures as an Irish dynamiter, a line of business for which his talent peculiarly fits him.

And so the Brotherhood gave up the ghost in a drunken brawl and was heard of no more. And as the Grand Union refused to sustain the strike any longer, the deceived and betrayed workmen were only too glad to resume work at the former prices.

Stephen Howland sent a copy of the Jacksonville *Patriot* to the old couple who were thinking of him and praying for him in that far-off village among the New Hampshire hills, with a lengthy article in it bearing these headlines: STARTLING REVELATIONS! *A secret society of Ku Klux among the laborers unearthed by a murder in a saloon. A manufacturer and a young workman on the marked list. The latter leaves the place to save his life.*

"Jacksonville must be awfully wicked," observed Mr. Josiah Howland, after reading it over carefully to his wife who heard it in silence. "I kinder wish Stephen *could* have made up his mind to stay East."

Mrs. Phoebe, in her mother's yearning after her first born, had often been tempted to wish the same thing, but she always changed it to a prayer: "Deliver him, O Lord, from the temptation that is about him, and bring him safe into thy heavenly kingdom." So she only answered, quietly:

"Well, I don't know, father. If the Lord led him there it must be for some good purpose. Let us wait and see."

Mrs. Phoebe's whole life was a blessed waiting time. She loved and prayed and worked; and when she reached the limit of the possible in human action, she let the threads go without a careful or anxious thought. She had done her part. Another would perfect the web.

"All this agitating, and shaking, and overturning, only seems to me like one of the signs of the end," she added. "Men's hearts failing them for fear and for looking for those things which shall come upon the earth."

For Mrs. Phoebe, to a New England matron's clearness of mind and keen grasp of all common, every-day subjects, added a mystical side—a delight in the mysterious, the sublime, the incomprehensible. And it was in keeping with this part of her nature that she should joy in the thought of the Second Advent and see in all the portentous signs of the political and social heavens but the omens of His near approach who will judge the earth in righteousness, and whose coming will be with burning and fuel of fire.

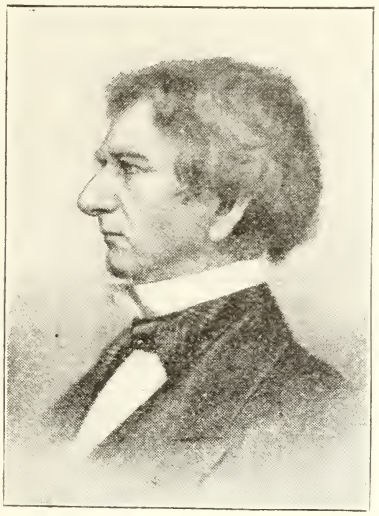
"I can't see," said Mr. Josiah Howland, "why people are not more awake to the dangers of secret societies. Mason and Odd-Fellow and Good Templar's lodges are fairly eating out the life of the churches. I've been seeing it this good while though I hain't said much, not perhaps as much as I ought to. We wonder there ain't no revivals, and we labor and pray, and have meetings, and try to get up an interest—only to have the lodge steal away our converts. 'If such things are done in a green tree, what shall be done in the dry?' If ministers see no harm in secret societies, why should ignorant workingmen? I take it that the church must be purified first before the world will grow much better."

"'And if the salt have lost its savor, wherewith shall it be seasoned,'" softly repeated Mrs. Phoebe Howland.

(To Be Continued.)

Get rid of your regrets. You are what you are on account of what you have experienced. And, rightly understood and accepted, all experiences are good, and the bitter ones best of all. I feel sorry for the souls who have never suffered.—Elbert Hubbard.

The rewards of choosing to serve God uncompromisingly are abundant and satisfying.



WM. H. SEWARD.

William H. Seward, Secretary of State under Abraham Lincoln, and at one time Governor of New York and U. S. Senator, said in a speech in the Senate:

"Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen. Swear, sir? I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping? No! No, sir! I know quite well the fallibility of my judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands to make myself a willing slave."

Silence is a great peacemaker.
Whom God appoints He anoints.

He that was a way to others, never went out of the way himself.

News of Our Work

We have had some inquiries as to the relation of Rev. Paul Rader, for some time pastor of the Moody Church, Chicago, to secret societies and also requests for his personal testimony. We have not been able to get anything more definite from him than is contained in the letter which we publish herewith.

Our letter to Rev. Paul Rader is as follows:

Chicago, December 9th, 1916.
Rev. Paul Rader,
Care of The Moody Church,
Chicago.
Dear Brother:

Will you please furnish the National Christian Association with your personal testimony as to secret societies and reasons for separation from them?

We will appreciate the favor of such a contribution from you and the privilege of adding it to the others in "The Moody Church Pulpit Testimonies" on secret societies.

Yours very truly,
(Signed) WM. I. PHILLIPS, Secretary.
December 13, 1916.

Mr. Wm. I. Phillips,
Chicago, Illinois.
My dear Mr. Phillips:

Thus far I have not written anything as requested in your letter. We have gotten a decided stand on this question into our Moody Church Manual and I have a great deal to say about it as I speak in different parts of the country and at home. I will have one of my sermons which contains something along this line taken by the stenographer and get it to you but I cannot say just when.

Yours in Him,
(Signed) PAUL RADER.

Rev. A. H. Leaman, for twenty-six years a successful city missionary who edited the CHRISTIAN CYNOSURE during our absence on the Pacific Coast two years ago, undertook of his own accord to get Rev. Mr. Rader's testimony on secret societies but was unsuccessful. "I am opposed to antis. I preach the Gospel," was Rev. Mr. Rader's reply to Rev. Mr. Leaman. We do not know why he

should have rebuffed the acting editor as he did. We do not believe him to have any sympathy with the secret societies of our day, and so we leave it.

Paul Rader is now president of the Christian Missionary Alliance, having succeeded the late Rev. A. B. Simpson, who had no affiliation with any lodge and cheerfully gave his written testimony when asked for it. We are still hopeful of yet being able to publish for the benefit of those inquiring and especially of young men a clear cut testimony by Paul Rader of the paganizing influence of the secret lodge system of our day.

On Sunday morning, September 18th, Paul Rader preached his farewell sermon at the Moody Tabernacle. He will devote his time to the interest of the missionary work of the Christian Missionary Alliance.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

This fifteenth day of September finds me at work in Nebraska where I have come at the request of Secretary W. I. Phillips. My work is in the southeastern part of the state, especially in Richardson County, for in this county lived our good friend Wm. C. Bissell who so kindly contributed in aid of our work. This is in many ways a wonderful country. Rich in agricultural opportunity. As our train came from St. Joseph, Missouri, along the Missouri river bottom lands I saw corn fields as far as the eye could reach. There were millions of bushels of the heavy ears of corn. Some are said to be out of work but it would seem none need go hungry in country like this. I have superintended the distribution of thousands of pages of tracts in and about the towns in Richardson County and cities adjacent. I cannot begin to write of my many new experiences but may mention a few.

I began work in Rulo, Nebraska, and calling at a young doctor's office I offered him some tracts. He evidently knew of me and our work. Coming close he shook his hand in my face and said he was Worshipful Master of the lodge and that I knew nothing about Masonry. He then inquired what I did know about the lodge? Who paid me for this? Hissed and conducted himself generally as one who was angry. Had this been the first Worshipful Master I had ever met I might have wondered at his *worshipful* spirit.

Rulo has three churches—Catholic, Methodist and Holiness. A storekeeper who said he was a Mason said the churches were a failure because they "didn't do." I was told he had been a leader in one and ought to know. The holiness people were kind and gave me an opportunity to speak twice on Sabbath, although they passed a resolution Saturday evening at their business meeting not to let a man preach more than once who did not preach right. There was to be a collection for our work at the evening service as announced at the morning meeting. A brother Spicer who had just returned from meetings in rescue work very appropriately followed my anti-lodge address giving testimony and exhortation. A Yankee woman then announced she would take the collection while the audience would sing. I do not know what was collected as both the collection and collector disappeared. Friends personally handed me partially enough to pay the hotel bill. This church is striving to shed some light in the darkness there found but does not seem to have much but needs.

Falls City was my center of operation for some days. It is beautifully situated and gives evidence of wealth. Evangelist Henry W. Stough had secured the cooperation of most of the protestant churches and was trying to teach what it meant to be a Christian, I was told. I stopped at the European Hotel and noticed several lodge announcements over the clerk's desk. When I told him of my mission he replied that he belonged to several lodges. In one a man could not belong unless he was a good Christian. I asked which one. He replied "the Knights of Columbus." I said "I profess to be a Christian would they take me in." "Not unless you are a good Catholic," he answered. I said, I heard a young man swearing like a pirate and when I rebuked him and exhorted him to be a Christian he answered he "was a Christian,—a Catholic." St. Paul's Lutheran Church opened its doors to give me a hearing and at the conclusion

of the lecture voted to invite me to deliver a second lecture which I did. Several Cynosure subscriptions and an offering of about twelve dollars was given. By the way, I gave my second lecture in St. Paul's Lutheran Church, Chicago, as I came through and am to speak in St. Paul's Lutheran Church in this city, Beatrice, Nebraska, tonight. Surely these churches have a good name. St. Paul told the Athenians about the "unknown God."

Mr. John Holman was my right hand man at Humboldt, Nebraska. He took me to an M. E. Church built on one corner of his farm in the country and I spoke to those who gathered. Rains had affected roads and prevented the attendance of some. There is great need of anti-lodge light in Humboldt.

Continuing the report of last month's work in Ohio. I found I could not have a lecture on short notices as I had hoped in the Sonnenberg District and so continued my journey to Holmes County. I fell in with good friends from Logan County who were enroute to a family gathering of the Gerber's and Troyer's in the woods near Sugar Creek, Ohio. I found there possibly a thousand people gathered. After the eats the President, whom I found genial and willing to subscribe for the Cynosure, invited me to open the program by offering prayer. After an inspiring song by the quartette he announced that I would speak. I referred in opening to some knowledge I had of Gerber's and Troyer's; complimented them on their appearance, and suggested that such good people should keep out of lodges. I then proceeded to show the chief reasons for so doing. The applause showed I had the sympathy of many. Some did not applaud.

During the Sabbath spent in Holms County I spoke in Martins Creek and Berlin Churches. I came away with regret that I could not stay and accept other invitations to lecture. I found our former Pennsylvania State President, Enos Hess, of Messiah's Bible School, Grantham, Pennsylvania, at work in Ohio. We divided the time of address at the "Paradise Church of the Brethren" near Smithville. The audience was not large but several ministers were there. The Bluffton Ohio College reported an increase both in students and teachers. Pledges were not all paid but there was a hopeful outlook. They are with us on the lodge question.

At Huntsville, Ohio, our good friend, Mrs. Mary Templeton, was found interested as always "in the good work." She is now in her 87th year and still active in church work.

I was especially glad at West Liberty to meet again our old friend, C. K. Hartzler. He has for years been greatly afflicted with a nervous trouble. I scarcely thought we should meet again when I saw him last two years ago. He and his family bear their trials with unusual Christian fortitude. My meetings near West Liberty were in the Oak and Walnut Grove Mennonite Churches, also a country Baptist Church. The Grove Churches were well filled with fine congregations as usual. While speaking in the Baptist church there were more than twenty times as many people at a baseball game nearby. The lodge and the ball games have a great hold on the sinners of that section. I was told a man calling himself "a saint" was trying to sell cantaloupes and watermelons to the sinners passing to this ball game on the Sabbath. The auto surely helps when headed toward the church but what are its possibilities when headed toward the lodge in the woods? My Cynosure space is taken. I may not even mention all the towns and cities visited and the sinners with whom I have talked. God help us all, and make us "pure in heart" for only such shall see God!

SOUTHERN AGENT'S REPORT.

BY REV. F. J. DAVIDSON.

I promised in the August issue to speak of my St. Patrick trip. I was cordially received and entertained by Rev. J. E. Ellis and his good people who made arrangements for me to preach to his congregation. This young giant in the pulpit is pastor of the oldest and largest Negro church in this section of the state. It was founded in 1850. Rev. King was ordained by a council of white Baptist ministers at St. Mary's, Georgia, in 1846. He was afterwards sold to a Louisiana sugar planter and brought to St. Patrick where the entire population was Roman Catholic Creoles. The mas-

ters did not allow their slaves to own any other profession than what they professed, but God gave him favor with his master, and after some futile efforts to proselyte him into Catholicism he gave it up and permitted him to hold services in the quarters. King was a powerful man and a valuable servant. He succeeded in gathering a few faithful disciples in 1850 and organized the First Baptist Church. His Georgia owners, against southern custom had taught Daniel to read and write, and shortly after the Civil war he at once sprang into prominence and became a leader and power in Republican politics in 1872 under the Warmoth administration. He was elected to the State Legislature, but in 1876 he gave up politics and devoted his time and talent to the Gospel ministry. He was one of the early Louisiana subscribers to the Cynosure and was a staunch antisecretist all of his days. He purchased a plot of land one acre in width and 40 acres in length for his church and built up a strong congregation and set them the example of thrift, honesty and getting homes. It would thrill you to hear him speak of his experience and that of his members in their efforts to hold church services between 1850 and 1863, often times being chased, maltreated and beaten by the patrollers and their services broken up. He died in 1897, being 100 years of age, having served God 80 years, of which 70 were given to the Gospel ministry. He was as active, prior to his death, as a man of sixty years.

Rev. J. E. Ellis was ordained to succeed father King as pastor. They immediately sent him to Leland University where he prepared himself to lead his people. He was deceived and led into the Knights of Pythias and Tabernacle lodges, but he has become convinced of its folly and is inactive.

I crossed the great Mississippi River in a skiff and went to Paulina, Louisiana. Here Rev. John Lewis had arranged for me to preach at Antioch Baptist Church. He and his family were very kind and attentive to me. I found Rev. Lewis was a member of Knights of Pythias and the Tabernacles but he like many others has seen their folly.

I next visited Lutcher and Kenner, thence to New Orleans where I spent three days with dear ones, served the Lord's Supper to Central Baptist Church and thence off to Pass Christian, Mississippi, where I witnessed the christening of a new home by Pastor L. Johnson for Mrs. Julia Brown, where a large number of friends were gathered. Dr. Johnson gave me an opportunity to speak to those assembled. This beautiful home was donated to Sister Brown in her old age by her daughter, Mrs. Carrie R. Nelson, and her husband. I was royally entertained by Mr. and Mrs. Nelson. I found work scarce and wages small in Pass Christian, but the lodges are thriving and multiplying. I was privileged to preach at Goodwill Baptist Church (Rev. L. Johnson pastor) and St. Paul M. E. Church (Rev. Morgan, pastor). I then went to Gretna, Louisiana, where I had received a letter to preach but the young secret lodge preacher, a Mr. Stewart, treated me very uncourteously. He lifted a small collection in the name of giving it to me, but when church services closed he did not give me a cent. I went to Jeanerette, Louisiana, where I conducted a Ministers Institute at Rev. H. W. Coleman's church but rain every day greatly hindered the meeting. I went next to Berwick, Louisiana, where I conducted an eight days' revival at Little Zion Baptist Church under the leadership of Deacon Paul Saunders. I met a very cordial reception at Little Zion and received a handsome offering. At Morgan City, Revs. Hans and Hays cordially received me. I preached at their churches and received offerings. I was royally entertained by Deacon Williams and his family. At Morgan City there was a perfect outrage. Seven Negroes, on a pleasure trip by auto from Houston, Texas, to New Orleans, were arrested on Sunday and placed in jail until Monday evening, on suspicion of having stolen the car and no colored person was permitted to see them until the sheriff at Franklin was telephoned. The leading men telephoned the Chief of Police of Houston and received answer that the Negroes were law abiding citizens but the Morgan city police refused to release them notwithstanding they had every necessary paper showing themselves to be good citizens and tax payers of Houston.

I was cordially received by Rev. H. B. Banks at Lafourche, Louisiana, where he arranged for an appointment at St. Paul Baptist Church. Threatening storm prevented a larger gathering, but those present received the truth enthusiastically. The pastor urged my early return. I was very royally entertained by Mrs. Martha R. Parker, a widow, and her two sons, one of whom, George J. Johnson, is seventeen years old and a preacher of remarkable ability for a student of his age.

I am here again in New Orleans in preparation for the National Baptist Convention which meets here in the Baptist auditorium, September 7th to 12.

LETTERS FROM OUR FRIENDS.

Rev. Wm. Harder of Johnson, Nebraska, writes: "I read the Cynosure with pleasure and benefit and wish that every minister in our synod would read it. One of the greatest evils and enemies of our church and Saviour is the lodge. May God open the eyes of many and save them."

Mr. O. V. Stanton of Barnerville, New York, wrote recently: "I love the Christian Cynosure and cannot afford to lose a copy. May the Lord bless all the workers in this great cause is my prayer."

Our friend, Rev. Moses H. Clemens of Ontario, Canada, writes: "I see your announcement of the National Convention to be held in Grand Rapids, Michigan, and wish I could attend it. I hope the National Christian Association will continue in operation, for the works of the Devil must be smashed and truth is the sledge hammer and battering ram that will do the work. There are many Masons in Canada. My friend, the governor of our county jail, told me that he had taken his demit from the Masonic lodge because he saw things that did not suit him. It is to be hoped that many members of Masonic lodges will open their eyes and see the iniquities of Masonry. We might encourage our Masonic friends to abolish capital punishment for good reasons. First, Freemasonry has no authority to inflict the death penalty for any offense whatever and this penalty should not be imposed for the trifling offense of revealing a Masonic secret. Secondly, when a Freemason deserves capital punishment, the State will attend to the case and all Masons should assist the State to enforce the law.

"Let us pray that the whole secret empire may be shaken to pieces by the spiritual earthquake which is coming. The spiritual awakening is coming surely, in answer to prayer and corresponding action of Christians."

From a friend in Minnesota, a Methodist minister, comes the following interesting item: "On Sunday morning, July 31st, I nailed my renunciations to the church door of the Methodist Episcopal church. So far as I can find out they were confiscated by some Odd-Fellow before they came to the attention of the public. I am awaiting the outcome but thus far everything is quiet."

Our readers will be interested in a letter from a Christian worker in central Illinois, who writes:

"I wish to thank you for the little booklets which you sent me. I have given them out to friends who need such help after reading each booklet and sending it out with a prayer. They were distributed just in time for after reading the booklets the parties who contemplated joining the lodge said they will have nothing to do with the lodge now that they see the truth. I wish you would send me more literature for I need it. Our pastor has even been asked to join the Masonic lodge."

Our good friend J. T. Cullor of Missouri has just paid his subscription to the CHRISTIAN CYNOSURE for ten years to December, 1931. Thanks!

Oh, the moments of life! Yes, they make up the years; and they also make the memories! And while we may redeem some of the time, much of it, in fact, if we are swift and thoroughgoing, there are memories which never will be effaced. Then why do we disregard the little acts which print a character on the fleeting moments?

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

Thirty-two pages; Single copies three cents, per hundred, $2.00 postpaid.

Address

NATIONAL CHRISTIAN ASSOCIATION,

850 West Madison Street, Chicago Ills.

WOODMEN OF THE WORLD

By BENJAMIN M. HOLT

The author, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge-connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dimission."

The present treatise, which concerns itself with the Woodmen of the World in particular, shows almost exclusively from quotations of prominent Woodmen, official publications, supply houses, and others, what the Woodmen teach and do, and points out wherein their teachings and practises disagree with Christian principles. The little booklet is sure to be of inestimable value in the hands of pastors and others that have occasion to warn a Christian brother against joining a lodge, and should be available also in persuading those who have already taken this step, to leave the lodge.

The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is 35 cents, postpaid.

Address NATIONAL CHRISTIAN ASSOCIATION, 850 W. Madison St., Chicago

Was Washington a Mason?

By PRES. CHARLES A. BLANCHARD

10c per copy, postpaid

This is the best, as well as the most interesting, contribution yet written on the question of Washington's relation to Freemasonry.

ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

850 W. MADISON ST. CHICAGO, ILL.

CHRISTIAN CYNOSURE

VOL. LIV. CHICAGO, DECEMBER, 1921 No. 8

WHAT IS THE REMEDY?

The only cure for the evils of this world is Christianity. Wherever it has had a chance it has done the work and nothing else has ever done it anywhere.

This is the reason why the National Christian Association has a positive as well as a negative message. Luther used to say that it would do no good to dethrone the Pope unless Christ was enthroned. "Every man," he said, "has a Pope in his heart." In like manner we affirm that it would do no good to wipe out all the heathen religions of the world unless men accept the true faith of Jesus Christ. There are gods many and lords many: and if men do not come to Jesus they will have some pagan deity set up in their hearts. We therefore insist on the one hand that all this secret society brood should be abandoned by worthy men, and on the other that those who forsake Baal should worship Christ.

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NATIONAL CHRISTIAN ASSOCIATION.

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Mrs. Lizzie W. Roberson, 2864 Corby St., Omaha, Neb.

Pres. C. A. Blanchard, Wheaton, Ill

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

LODGE SALVATION.

Rev. John F. Heemstra.

Address delivered at the National Convention of the National Christian Association, September 29, 1921, at Grand Rapids, Mich., in the Sherman Street Christian Reformed Church.

Mr. Chairmen and Friends:

I feel that I ought to speak very briefly tonight and allow all the time that can possibly be given to Dr. Blanchard, who is to follow me. He has a very large subject and he is abundantly able to handle it. I am thoroughly in sympathy with this movement—and pride myself that my sympathy is no less than that of Dr. Blanchard, but he is so very much better posted than I am that I feel reluctant to appear on this platform and consume your time.

I suppose that you all sufficiently understand that I am to speak tonight on the kind of salvation that the lodge teaches,—the kind of salvation that the lodge would have people believe in and live by and die with.

May I say that I am not to speak on the salvation of the lodge, but on lodge salvation. I mean that there is no salvation for the lodge as a lodge. I certainly wish all the people in the lodge salvation, but for the lodge there is no salvation. The lodge is bound to go. It will come to an end. It has no future, no distant, permanent, ultimate future. At present it flourishes and we deplore that the times are favorable for its flourishing, but it will come to an end. I think we may apply the judgment of Gamaliel of old, who said, "This work, if it be of men, will come to naught." I would say in this connection that there is no "if" about it; the work of the lodge is positively not of God, but is of men and the Devil, who uses men and inspires them and directs their machinations against the counsel and the truth of God. So we are not at all pessimistic but are very optimistic as to how this thing will ultimately turn out. But at the same time we feel considerably despondent about the condition of individuals who have allowed themselves to fall into the clutches of these soul-destroying institutions, and who will be destroyed but for the almighty grace of God, who is able to snatch them out as brands from the burning. But the lodge is bound to go, and the sooner it goes the better. But if not soon then it will go when all things that may be shaken will go to make room for God's Kingdom that will remain. All works of the Devil will be destroyed, and I think among these works of Satan there may be considered very distinctly the work of the lodge. It is bound to go.

A Religious System Is Inherent in All Lodges.

I am to speak to you tonight about Lodge Salvation—the particular kind of salvation that the lodge teaches. The lodge does have a scheme of salvation to offer—all of them have more or less, but Masonry leads in this respect because it is the mother and the pattern for all the rest. It does not surprise us my friends that the lodge has a scheme of salvation to offer, because the lodge is a religious institution. I know it has already been said that the religion of some of the minor lodges is considerably abbreviated.

It is by no means totally lacking in any, but it comes in a very abbreviated form it is true, in some. But it is a significant fact that this character of religion is lacking in none of them. It is found in every one of them more or less, and the major lodges do not at all make any attempt to deny their religious character. Masonry asserts frequently and repeatedly that it is to be considered as a religious institution. The writings of Masons are replete with utterances to that effect. We are not in our testimony against the lodge simply making assumptions and inferences, as has sometimes been thought; we are not simply basing our assertions on the testimony of seceders, which testimony the lodge decries as being so very untrustworthy. These seceders had been beguiled, in some way or other, to enter the lodge and to assume horrible oaths of secrecy. Afterwards they are described as liars and falsifiers when having repented of the error of their ways and having come out, they feel in duty bound to testify and warn others against the works of darkness.

But let us understand we are not basing our arguments on any seceders testimonies but simply on the publications of the lodge itself; on the utterances of leading lodge writers. There was a time formerly when it was thought that the secrets of the lodge could not be known except to those who were within; and they were all solemnly bound to ever conceal and never reveal the secrets that they knew, but that time is past. Thanks to the labors of the reform movement, in the interest of which we are gathered here tonight, there are no more secrets in the sense that these things may not be known to the public and this is particularly true of the teachings of the lodge regarding salvation. Get the literature of the lodge for yourself and read it. Get the literature of almost any lodge that you may wish to investigate; and I am sure the National Christian Association in the person of Secretary Phillips will be glad to help you. And in turn the National Christian Association needs your help in order that it may help you and others more successfully in the future than it has in the past. Read such books as "Mackey's Masonic Ritualist" and Sickels' "Masonic Monitor" and Chase's "Digest of Masonic Law", and other lodge publications published by the lodges themselves. The time has come when lodge secrets are no more secret. Where they formerly depended on grips and signs whereby they made themselves known to one another, you will find them now wearing their buttons on their coats, and wearing charms and rings and parading the streets in their regalia.

I am told the lodge itself is resorting to the National Christian Association for literature. I was rather surprised to have Brother Phillips tell me that lodge men come in and buy their literature of the National Christian Association. There are no more secrets with respect to their teachings and the principles for which they stand.

Lodge Religion a Crude Mixture.

So, with regard to salvation, let us not be surprised at the fact that the lodge has a scheme of salvation to offer. It is bound to offer a scheme of salvation because it "is a religious institution" and it stands as such. Masonry asserts it is a religious institution* and wishes to be regarded as such, and the rituals they possess furnish abundant evidence that this is true; and the rites and symbols they employ corroborate it. And as a religious organization the matter of the life beyond will come up, for they realize that it is not all of life to live, nor all of death to die. The Modern Woodmen

*Mackey's Masonic Ritualist, page 56, "The Universal Religion of Masonry."

of America wished to remain silent with respect to religion but they found that when they had to bury their dead they had to assume some sort of position on religion and that is the situation of the lodge. This scheme of salvation which the lodge has is by no means that which the Bible teaches. The religion of the lodge is not Christianity; it is rather a conglomeration of systems that are put together in a very commanding and sometimes in a very crude way, and in which there are passages of Scripture used, frequently garbled woefully and sacrilegiously emasculated, especially by removing all reference to Jesus Christ from the passages of Scripture that they wish to employ. The religion of the lodge is rather idolatry.

In an editorial in *The Kablegram* the Editor furnished us evidence that the religion of the lodge is idolatry and that Satan is indeed the rigger up of lodge rituals and has indeed inspired them. That editorial went on to say that those people are to be commended, who believe that any old kind of a god is better than none at all, it commends the good sense of those people who exercise tolerance towards all religions, as that would result in boosting for all the gods. And that is exactly the position of the lodge on religion. It wants to be left alone with its idolatry in order that it and all other kinds of idolatry may be boosted. The position of the lodge always is, you know, that they want to be left alone; they don't want any testimony against them; they don't particularly hanker after the advertising they get from our side because they can do that themselves. They are inveterate boasters and they particularly like going around and blowing their horns and parading the streets. I don't see how any open minded person, with any conception of Christian truth can regard them as anything but idolatrous and of the theistic brand.

Lodge Religion Is Self-Salvation.

Now that being the case, that the lodges' religion is idolatry, it must not surprise us that the scheme of salvation that it offers us should be in harmony with its principles and the position that it takes on religion. It has been asserted here before, but let me say it now because it is in line with my subject—that the salvation of the lodge is self-salvation. They know nothing of the sinner that is lost in his sins and needs to be saved. To them sin is nothing more at the worst than inevitable human imperfection that cleaves unto all men; and they write the misdeeds of the brother in the sand and his good deeds they carve on stone. They have not felt the need of an atonement; they have no use for a Savior; they consistently ignore all reference to the person of Jesus Christ, and the Holy Spirit. It is a self-righteous method of salvation, accomplished by self and accomplished by the good works that they do. And let us understand that these good works of which they speak are not the good works that are approved of God because they arise from faith and are done according to the law of God and done for his glory, but they are the good works which are standardized by the lodge itself. These are composed of recognition of fraternalism among the oath-bound brethren; fidelity to the obligations that they have assumed; obedience to the despotic dictates of the lodge and of the Grand Lodge above them; it is faithfulness all along the line; and especially so in matters of finance,—in keeping up their membership dues—all these things constitute the good works of the lodge and on this they hope for salvation, and this is the salvation that they teach. Sometimes the lodge expresses this in a way that is altogether in line with the buffoonery that they practice. It is particularly true of the Elks. I have a couple of ref-

erences that appeared in their own publications which illustrate this. One of them from *Two Sixty Chaff,* appeared in January of this year:

"They are called the B. P. O. E.'s, an American institution,
That loves its country's honor, flag and her Yankee Constitution.
They worship God as others do; they pray with fervent will,
So when they reach the Golden Gate, Peter will say, 'Hello Bill!'"

And another appearing in a paper published in the northern peninsula of this state:

"When he dies and goes above, Brother Elk,
To the Golden Gate of Love, Brother Elk,
Does St. Peter hesitate? No, he swings wide the pearly gate,
Come in, you don't have to wait, Brother Elk."

Lodge Religion Horribly Sacrilegious.

Masonry treats the matter, of course, in a more serious vein. The Elks are given to making fun of everything and their religion is made a matter of fun. But the Masons treat this in a more serious vein and more extensively. But at the same time they reveal all the more strongly the hidden, subtle and positive antagonism to the Gospel of Jesus Christ. They use terms of Scripture, but always applied and interpreted Masonically. They use Christian phraseology, but transposed into terms of Masonry. For instance, he that is without the lodge is said to be in "darkness" and in order to come to the "light" he must enter into Masonry. When a man is initiated it is said to be his "regeneration." After taking his first obligation and the hoodwink is removed, he is then pointed to the Bible lying on the altar, under the square and compass and surrounded with a few burning tapers, and as his attention is called to it, it is supposed to be a great revelation unto him, and a fulfillment of the Divine fiat, "Let there be light." These things are horribly sacrilegious, but they constitute the lodges' way of salvation.

The matter of fact is that the lodge ultimately stands for a universal salvation within lodge limits. It is a well-known fact that there is no man, provided he be a good lodge member, who has paid his membership dues and kept them up faithfully, and has been faithful to his obligations and oaths—if he has done that he can never be so vile and so immoral a man but that the lodge ritual used (and which they do not hesitate to use for all) pronounces him saved. He has gone to the Grand Lodge above, or whatever term they may use in the different lodges for the designation of heaven and the place of bliss beyond. They are all saved, every one, according to the standards of the lodge. That is a very serious matter. I believe this is the most serious phase of the whole thing. I know that it is monstrous iniquity for the lodge to degrade God and to use the terms whereby they express Him and in which they insinuate that He approves of their teachings and practices. I say that is horrible iniquity for them to do that.

It is horribly sacrilegious for the lodge to use the Bible the way it does; to make of it simply a piece of furniture, asserting also as they do that it is nothing else, and that any other book which may be considered a sacred book may be used just as well as the Bible. The Masons mutilate the Bible, especially in the matter which is the very heart of the whole revelation of God, the revelation of his Grace in Jesus Christ as Savior, in expunging the name of Jesus Christ and all reference to Him in the passages that they wish to use. I say that is horribly sacrilegious. I say it is rank hypocrisy for the lodge to be reading their Chrisless prayers in which there is no expression at all of contrition, or the aspiration of a sinful soul for communion with

the merciful God and the desire to serve Him in newness of life and by the power of His Holy Spirit.

It is awful hypocrisy for the lodge to be parading before God their pharisaical good works with which their prayers are filled from start to finish. It is because the lodge stands for those things that their scheme of salvation is as it is, but I judge that the most serious thing of all is the fact that they offer this Christless scheme of salvation, that is utterly destitute of that attitude to God which we should hold, of Christian reverence, of Christian faith and the desire to be rid of sin, and to serve God. Theirs is a scheme of salvation that is utterly destitute and void of any reference to the grace of God in Jesus Christ; to offer such a scheme of salvation is the most serious thing of all. It is that thing my friends that is leading men on in a false security and in a false hope; it is that thing that is searing their consciences; that is making them insensible to the truths of the Gospel; that is making them indifferent and careless to vital, evangelical Christian faith. I do not hesitate to assert that spiritual death is going to be the result, and instances have been found in abundance to substantiate this.

You Cannot Serve Two Masters.

It may be said, a person may be a lodge man and yet not believe in that method of salvation. I think I heard someone say, to-day, that he had met one who said he absolutely did not believe at all in that method of salvation that the lodge proposes; he realized that the teaching of the lodge was salvation by good works—and of the lodge type and standard of good works—but he believed in the atonement of Jesus Christ and he said the lodge did not at all disturb him in that faith. It may be true that the lodge does not do this in the sense that it calls upon him openly to revoke his faith in the Son of God and the Savior of the world, but the facts in the case are that the lodge influence exerted by the lodge is of such a nature that he cannot continue in his Christian faith, if he continues in the lodge. Will somebody please show us how a Christian can possibly live under the practice of a Christless religion, under the teaching of a scheme of salvation where Christ is not needed, nor wanted and in which it is asserted that there is a possibility of salvation abundant for everyone without Jesus Christ as a Savior; how is it possible for him to live under the constant reiteration of a religion that is Devil inspired and that is antagonistic to the Word of God, and also continue in his Christian faith and hope. I verily believe that this is an impossibility according to the Word of God, which says, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel?" And you know the other contrasts which are made in that passage of Scripture. Jesus asserts, "Ye cannot serve God and mammon." "No man can serve two masters." And the Apostle Paul so strongly expresses it—"Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils." And remember when the Apostle Paul was making those assertions he was referring to just those ancient mysteries that the lodge of to-day claims to be perpetuating. Mackey, a high Masonic authority, loves to trace the connection that the symbolism of the lodge has with ancient mysteries, and these are the old pagan systems of idolatry that remain in part unto the present day; and the lodge claims to be perpetuating these things and to have put them in a present day

form, which may be seen in their lodge symbolism.

I would suggest to you that when Paul said, "Ye cannot be partakers of the Lord's table and of the table of devils," he was referring just exactly to the very things that the lodge itself again and again claims to have perpetuated. Yes, let the question be asked—God Himself asks the question: "Can two walk together except they be agreed?" and the answer must be, No. If they do not agree from the start they shall have to come to some agreement in the course of their walk, and the agreement that the Christian, who continues to be a lodge man is bound to come to, is an agreement whereby his Christian faith goes by the board.

But some one will say, well that would be true, if your Christian lodge-man was very diligent in attendance upon lodge meetings, if he were very active in the "work" of the lodge—their work, their teachings and practices that are conducted behind guarded doors.

But now suppose that your Christian lodge man is not in line; that he is not active and diligent in the nonsense of the lodge, that he very seldom, in fact, practically never attends a lodge meeting; he simply pays his dues and he does this for the purpose of securing those material advantages that he gets in this way; then you say there would not be this baneful influence over him as a lodge member and it might be very possible for him to be a good true Christian and continue in his faith and spirituality and also be a good lodge man.

No, that cannot be true. You know a person who does that way is not a good lodge man, he is simply a nominal lodge man, and there is a great difference between being merely a nominal lodge man and being a good lodge man, such as every one of them is expected to be and is sworn to be. But even then I would say that that baneful influence would not be lacking.

I fear that there are those that will find it out perhaps when it is too late. Perhaps they will find it out when they are on their dying bed, that they have been grieving the Holy Spirit by a membership in an institution that is positively antagonistic to the Christian faith and that seeks to maintain its antagonism in such a subtle way by make-believe religion and false morality. I say, FALSE MORALITY for let it be understood that the moral law that the lodge teaches and particularly the Masonic lodge, is not the Ten Commandments but the natural law described by Albert G. Mackey, Past General Grand High Priest, of the General Grand Chapter of the United States, author, etc., who says in His "Encyclopedia of Free-Masonry" under Moral Law: "'A Mason,' says the old charges of 1722, 'is obliged by his tenure to obey the moral law.' Now this Moral Law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturae,* or the law of nature. This is the Moral Law to which the old Charge already cited refers and which is declared to be 'the law of Masonry.'" Mackey says that this is a very wise interpretation of the phrase Moral Law because Masonry includes men of all religions, among them are those who reject the principles and precepts of Jesus and the Law of Moses and prefer, for example, as the followers of Zoroaster the teachings of the Zend-Avesta, or the teachings of the Koran, as the Mohammedans do.

Let There Be Light.

Oh, let there be light. Not the light that the lodge contends for and which brings people into greater darkness, but the light that comes from the opening of God's Word and that is shed on the se-

cret works of darkness and of Satan. "Let there be light" the lodge says—Masonry says it when it removes the hoodwink from the eyes of the man that kneels there having taken his solemn obligation, with one hand under, the other resting on the square and compass that is placed on the Bible. They say, let there be light and they remove the hoodwink. I say, let there be light and open your Bibles—let there be light—not the light *of* the lodge but light *on* the lodge. And I would say that having learned and recognized what the lodge stands for—if a person then wishes to continue and live with it, let him cease declaring his adherence to Christianity and the Christian faith and Christian life, for what concord hath Christ with Belial?

On the other hand, if one would stand by Christianity and love the truth of God's Word, live up to it and die with it, if he has any connection with the lodge let him get out, for it is no place for him to be. Let him stay out if he has not come in, for it is no place for him to go. Let him do what God tells us to do, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a Father unto you and you shall be my sons and daughters, saith the Lord Almighty."

Mr. Henry P. Crowell, president of the Quaker Oats Company, was re-elected president of the Moody Bible Institute of Chicago at the annual meeting of the board of trustees October 19. Former Judge McKenzie Cleland was re-elected vice-president, and Mr. Bryan Y. Craig, attorney-at-law, secretary.

The report by Dean James M. Gray on the Institute's school year ending August 31 showed a total enrolment for the year in the day and evening classes of 2,495 students, representing forty-four states, twenty-five foreign countries and twenty-two different religious denominations. Forty-three students sailed for foreign fields during the year under the various denominational and independent boards. It is announced that the Institute's Curriculum Committee is now working on advanced courses for those looking toward the pastorate and religious education leadership.

The year's work by the students in the Practical Work Course included about three-quarters of a million tracts and Gospels distributed; 46,675 visits to hospitals, jails, etc.; Sunday school classes taught, 26,542; religious meetings conducted, 61,066, and 8,273 professed conversions.

MY HIDING PLACE.

The following poem was written by Major Andre, a few days before his execution by order of Gen. Washington, at Tappan, New York, October 2, 1780.

Hail, sovereign love, which first began
The scheme to rescue fallen man!
Hail, matchless, free, eternal grace,
Which gave my soul a Hiding Place.

Against the God who built the sky,
I fought with hands uplifted high,
Despised the mention of His grace,
Too proud to seek a Hiding Place.

Enwrapt in thick Egyptian night,
And fond of darkness more than light,
Madly I ran the sinful race,
Secure, without a Hiding Place.

And thus the eternal counsel ran,
Almighty love, arrest that man!
I felt the arrows of distress,
And found I had no Hiding Place.

Indignant justice stood in view;
To Sinai's fiery mount I flew;
But justice cried, with frowning face,
"This mountain is no Hiding Place!"

Ere long a heavenly voice I heard,
And mercy's angel soon appeared;
He led me in a placid pace,
To Jesus as a Hiding Place.

On Him almighty vengeance fell;
Which must have sunk a world to hell,
He bore it for a sinful race,
And thus became their Hiding Place.

Should sevenfold storms of thunder roll,
And shake this globe from pole to pole,
No thunderbolt shall daunt my face,
For Jesus is my Hiding Place.

A few more rolling suns at most,
Shall land me on fair Canaan's coast,
When I shall sing the song of grace,
And see my glorious Hiding Place.

MY NEIGHBOR.

She loved her Saviour, and to him
  Her costliest present brought;
To crown his head, or grace his name,
  No gift too rare she thought.

So let the Saviour be adored,
  And not the poor despised,
Give to the hungry from your hoard,
  But all, give all to Christ.

Go, clothe the naked, lead the blind,
  Give to the weary rest;
For sorrow's children comfort find,
  And help for all distress'd;

But give to Christ alone thy heart,
  Thy faith, thy love supreme;
Then for his sake thine alms impart,
  And so give all to him.

"THE MANY ANTICHRISTS."

Rev. Charles A. Blanchard, D. D.

Address delivered at the National Convention of the National Christian Association, September 29, 1921, at Grand Rapids, Mich., in the Sherman Street Christian Reformed Church.

I wish what our Chairman has said about my being an authority was true, but it isn't. I am not an authority at all, just a student. I do not pose as an authority on any subject, but I can understand the English language when it is fairly spoken or written, and I have studied this subject for fifty-two years,—since I took up the lodge question as a boy in college.

Do you know what I was thinking of while our President, Rev. J. F. Heemstra was speaking? I was wondering how many of you people believed what he said. I know he was honest and he spoke plainly and clearly, but I said to myself, "Do they believe it or not?" If you believe that, ladies and gentlemen, you have some serious responsibilities resting upon you, and what I was afraid of and what I am afraid of still is that you will go away and say, "That was splendid and I believe every single word," and then go sound asleep and never wake up until another convention. Now I have in my hand a programme for this meeting. On the last page of this programme there are testimonies by Rev. E. P. Goodwin, late pastor of the First Congregational Church, Chicago; Dr. A. J. Gordon, late Pastor Clarendon Street Baptist Church, Boston; Rev. B. T. Roberts, late Editor of *The Free Methodist;* Rev. O. P. Gifford, and others. Those testimonies, or any one of them, under the blessing of God, might deliver some friend of yours from the slavery of the lodge. Here is a bundle of these programmes lying here that ought to have been in the hands of the people in this town, but they are not. They are here. If you people don't take them and use them the janitor will come along and stick them into the stove. They cost money and it might be the means of saving a life, and it is a sin for Christian people to hear what you have heard tonight and then go away indifferent. "Yes, of course," you will say, "I always believed that, but I haven't done anything about it, and I am not going to."

Now you have grave responsibilities resting upon you. I don't know how many books there are here in your book store, but I know there are a number, because Brother Phillips told me he sent a lot up on consignment, and he came up and said to somebody in that store, "If you will get those books over to that church you will sell every one," but they are not here and have not been here. And you are also told that there are books in the Church Library and you can get them and read them. But don't do that, go to that book store and clean out every book there tomorrow and then put them to work. I never heard of anyone being converted by a book sitting on a shelf. You never heard of one converted in that way, and never will. You have responsibilities. People don't like to hear about them; they would rather be praised for the good they believe they do, and they don't care to be reminded of a thing they ought to do. Now, let me tell you there are young fellows in this town that might be saved from the lodges but will not be saved unless you people get a move on you. Forgive the word, it is the language of the street, but it expresses precisely the facts in the case.

The Collapse of Slavery.

I am going to remind you of two things. When I was a boy slavery ruled this country. It ruled the churches; it ruled the courts; it ruled the state legislatures; it ruled the Congress of the United States; the President of the United States was its abject tool, when I was a

boy. There were handfuls of people all over this country, a few people here and there, who were really interested in that question, and they got together and prayed. They did that in my native town. They had regular prayer meetings, not largely attended but they were prayer meetings that got hold on the throne of God.

In 1858, I think it was, the fugitive slave law was passed. That law made every white man, every freeman in this country, a slave catcher. If he was called upon by the United States Marshal he had to go out and help hunt slaves and catch them. If the United States Marshal called on one to help hunt and catch a fugitive slave he would have to do it, or be resisting the authority of the United States. Abraham Lincoln was charged by Senator Douglas with wanting to put the slaves to work with knife and torch to damage their masters. He said, "Do you want to turn those slaves loose to burn the houses of their masters and ruin their daughters and everything else?" Lincoln said, "You talk as if this thing was going to be done in a day. It will take a hundred years to do away with American slavery." That was Lincoln who said that; that it would take a hundred years to do away with American Slavery. I suppose you all admit that Wendell Phillips was as good an abolitionist as there was in this country, and he said it would take two hundred years. I am sure you will all agree that the author of "Uncle Tom's Cabin," Harriet Beecher Stowe, was a good abolitionist. She visited Queen Victoria of England and the Queen gave her a pair of bracelets on one of which she had caused to be engraven the date on which slavery was caused to be abolished in the West Indies. The other bracelet was plain and Queen Victoria said to Harriet Beecher Stowe, "Put the date on this bracelet when slavery is abolished in your country, as it will be bye and bye, and you will then have the dates on those bracelets when the two greatest Anglo-Saxon countries in the world abolished slavery." When Harriet Beecher Stowe got over to this country and showed the people those two bracelets that the Queen had given her, she said, "I don't expect to see that bracelet engraven, and I am afraid my daughter will not see it, but I have faith to believe that my granddaughter will see that bracelet engraven." Lincoln himself signed the decree of emancipation inside of two or three years after he said it would take one hundred years, and I knew Wendell Phillips well years and years after he said it would take two hundred years, but soon after he said it there was not a slave in the country. And Harriet Beecher Stowe saw her granddaughter grow up to doubt that there ever were slaves in this country.

"The Liquor Traffic Outlawed."

You people are greatly in danger of not knowing what God can do in Grand Rapids with the lodges. Every single thing that my brother has said about the lodges is true. What I want you to believe is that it is important. And it is entirely possible, if Christian people will wake up to put this thing out. You say, here are millions and millions of members of these lodges; the orders can be numbered by hundreds and the lodges by tens of thousands; do you mean to say that whole system can be wiped out? That is precisely what I am trying to say, but that thing will never be done unless somebody wakes up. Now, there are numbers of young fellows near to you in this town that will be lodge men inside of two years if you neglect your duty, and some of them will come out of your own house and some will take money that you men earn to pay their admission fee into the lodges if you don't do your duty. On the other hand, if you will do your duty and stir up the rest

also, you will find God will work against lodges precisely as he worked against slavery and intemperance. How many of your people believed five years ago that at this time in 1921 it would be illegal to sell or make for beverage purposes intoxicating liquor in the United States? Stand up, those of you who believed five years ago that the liquor trade would be an outlaw in this country. No, none of you believed that. If anybody had stood up and said that he believed that five years ago, his neighbors would have said he was a liar ever since he was born. Five years ago I did not believe that. I knew the liquor shop was doomed; I saw the handwriting was on the wall, but I never dreamed it would come as quickly as it did.

Will You Act as if You Cared?

Now do you want me to tell you what your great danger is? It is not that you won't pay the dressmaker. I believe you will do that. It is not that you won't wash your faces and hands Sunday morning. I believe you will do that. I believe you will pay your quarterage as you ought to. I am not suspecting you of cheating the Church out of your subscription. But I am afraid you won't act as if you cared whether the young men of this town go to heaven or hell. That is what I am afraid of. And I tell you now, as the servant of my Master, I tell you that it is possible to put the lodges where slavery and the liquor shops have gone, and it is our duty to do it. And if we wake up we will do it. And if we don't wake up we will not do it. God works through men and he expects His children to do their duty. Now I guess I am through with that. But I want you people to wake up! We have about thirty-five churches in this town, half of which are on record against the lodges. Many of the others are opposed to them. What can those churches do if they, in the fear of God, move against this enemy? Nobody but God can guess, nor how long it will take. But you know and I know that when God begins to turn the wheels they move very rapidly.

The Antichrist Must Come.

I was going to talk to you a little while about antichrists. John says, you know, antichrist has got to come. Antichrist is that baleful being who in the end is to head up and rule all the non-Christian systems in the world; and then John goes on and says: Even now there are a great many of them. There are many now and there will come a time when every anti-Christian system in this world will be united hand in hand with every other anti-Christian system, and then the Antichrist, that capable, strong, terrible being, called the Antichrist, will be the ruler; and he will especially make a bargain with the Jews. Anybody that does not see the place that the Jews occupy has not studied very much. (Right here let me say it won't hurt you one bit to read what Mr. Ford is saying about the Jews.) They are the center of the line. And the Antichrist is going to make a bargain with the Jews and he is going to say to the Jews, "You give me civil power and I will let you have your religion. You give me civil power. Let me rule the world by these anti-Christian systems that have been organized and that are being organized and are to be organized, and you may have your religion. You may build your temple and reinstate your sacrifices and do what you please." And then, after that bargain has stood for three and a half years he will say to them, "I have changed my mind about that bargain. You cannot have that religion. You cannot worship your God. You've got to worship me." And he is going to sit in the temple of God and show himself that he is God, and say, "I am God, and you've got to worship me." Now the Jews all have militant blood in them. If they did not

they never would have stood four thousand years in this way, clear and unmixed as they have; and when the antichrist says to the Jews, "You have to worship me," they will say, "Not on your life. We're not going to worship you." And then will be the time of Jacob's trouble; then those Jews will cry out and say, "Oh, Lord, how long, how long!" But at the end of the three years and a half Jesus is going to appear and when He appears He is going to destroy that wicked one with the brightness of His coming.

My brother says light will kill evil. Of course it will. It will even kill germs. You take your cellar and if it has in it diphtheria germs and typhoid germs, all you have to do is to throw open the doors and windows and let the light in and it will kill the germs; and the real Light will kill the author of the germs; it will destroy the power of the Devil; and will kill his great representative in this world, the Antichrist. God's light will kill him with its brightness when He appears. Now that is the end of this age. There are other events, too, for example the rapture of the Church. There is coming a time, you know, when there will be a generation of Christians that will not die. There is coming a time when the Lord will descend from heaven with a shout, with the voice of the archangel, and the dead in Christ will rise first. My grand old father will rise, my precious mother will rise, and the dear ones that have walked by my side in my home will rise, and my babies, two of them will rise. The dead in Christ shall rise first and we that are alive and remain—that may be you and me—shall be changed, "in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead in Christ shall rise and we shall all be changed, and shall meet the Lord in the air, and so shall we ever be with the Lord." When that is going to happen I do not know. I did not know when the whiskey business was going to go, and you did not know either. And Lincoln, and Harriet Beecher Stowe and Wendell Phillips and nobody knew when slavery was going to go, except God. I do not know when all these things will happen, but I know that if Jesus Christ should descend from heaven with a shout while I am talking to you right now you would not be any more surprised than the people will be when He does come, because He says, "Be ready, for you do not know the day nor the hour when the Son of Man cometh. Therefore be ready." Do not be greedy, do not be worldly—be ready, for in such an hour as you think not the Son of Man shall come.

The End of the Gospel Age.

Now these things that I have been speaking of come in the end of the Gospel Age, and it is running out fast. I won't tell you how long it will last because I don't know, and if I did I don't know as I would tell you. But I see the signs. I see the East begin to redden. All my life I have wakened early. I have not been able to sleep very well after one or two o'clock. And always when the birds would begin to twitter I knew the sun was coming up, and so when I see the signs all about me I know this age is running out. If you are living for this world you had better quit. Live for the world to come. Live for the Savior you profess to love. The age is running out. One of the signs will be the presence of the Antichrist. He is coming. Even now there are many signs whereby we know that these are the last days. John said that 1900 years ago, so we see that these are the last days that intervene between the first and second coming of the Lord,—the days that intervene between the coming of our Lord for the redemption and the coming of our Lord for the destruction of His enemies. These are the last days. They

have already lasted about 1900 years. Nobody knows how much longer they will last. Who of you would have believed sixty days ago that the Ku-Klux Klan would have been resurrected as it has been.

The Ku Klux Klan that have dragged men out of their houses by night and covered them with tar and feathers, and burned their houses and churches and school houses,—which of you would have believed that that bloody thing could have been resurrected? You did not believe it. I did not believe it. We did not dream of it, and here it is. Why? Because we are here in the last days. Because the signs of our Lord's coming are multiplying. What is the reason that in Los Angeles the Masons baptized more than 100 Masonic babies—and they had the audacity to say that if any Christians wanted their babies baptized in Christian fashion it might be done at the same time—"bring them right along; we love everybody, we will baptize your babies, too." We are in the last days, and the days are running out and the Lord's foot is on the threshhold, while His hand is on the knob.

People Believe Everything But the Truth.

There are many antichrists. When I was a boy the common belief was that the Roman Church was antichrist, and in a certain sense it is undoubtedly true. But the antichrist is a person and not a system and the Roman Church has never denied that Jesus Christ has come in the flesh; they have always affirmed that Jesus Christ has come in the flesh. Christian Science is another antichrist. It says Jesus Christ did not come in the flesh. It says that you are not in the flesh; that flesh is an error; that you are mortal mind. You think you ate some fine steak today, but you did not, for there is no such thing as matter. Everything is spirit and the result of spirit activity. That is what Christian Science says. Friends of mine in Boston said to a friend who was a Christian Scientist, after Mrs. Eddy died, meaning to be kind —"Your great leader is gone," and the lady said, "Yes, Mrs. Eddy has been in error for more than a week." Even before her time in my own state there was a woman who stood up and preached and said she was the Christ, and some poor fools came down and prayed to her. And bye and bye she died and when she died she told her followers that the third day she would rise again. Her body was in Kansas City and her friends were bringing it back to Illinois where she had lived, and they leaned it up against the side of the railway station so she could step out of the casket when she waked up, but she did not step out. But they did not want any grave. They said, "She is not dead; she is just asleep; she is going around again directly." But bye and bye the authorities came in and said, "Take that body and put it under ground," and they were compelled to bury the body.

In this age people can believe anything except what is true. You can't say anything so stupid and foolish but that people can believe it. Take the doctrine of the Holy Spirit; that the Holy Spirit can come into the heart of a man in an instant and live in him so that he is an astonishment to his wife, children and the whole community. People cannot believe that. No, no, that has to be a process of education; that cannot be done in a minute. And yet those same people can believe that spirits haven't anything better to do than to rap on tables and tip them up and come around and appear in the dark when the lights are turned down. People can believe any fool thing.

We are in the days when the antichrists are appearing. The Roman Church is in a way one of the antichrists. I will tell you how. They never have denied that Jesus Christ was the Son of God; they never have denied his human

body, but have always affirmed that. But they have covered up the sacrifice of Jesus Christ with the sacraments of the Church and the offices of the priesthood. We receive every good gift, even eternal life, solely through the blood of the Lord Jesus Christ. And anybody who knows anything about the Roman Church knows that they say that in order to get the benefit of the blood of the Christ you need the sacraments of the Church and you need the offices of the priest. You can serve the Devil all your days and go to heaven, for the blood will be applied because you have the sacraments of the Church and the offices of the priest. I went to the funeral of a neighbor one afternoon, who was a Catholic. We went to the Church and the casket was brought in, and what do you think the priest said? He said, "That man was a good Christian. He took communion only three weeks ago; his lips were all purple with the blood of Jesus Christ." That man was a drunkard. The house in which he should have died was in the hands of the brewing company. His daughter had been on the street over and over again trying to get him back into the flat when he was drunk and making himself a public spectacle. And she stood there and heard that priest tell that lie. "This is a good Christian man; it is only three weeks since he took communion and his lips were purple with the blood of Jesus Christ."

The Roman Church does teach a great deal of truth; it contends for some truth that we Protestants ought to contend for; but it does not contend for all truth and it covers up the truth it does hold with the sacraments of the Church and the offices of the priest.

The Lodge System, the Antichrist of Our Day.

But the great antichrist of your day is beyond question this lodge system, and it is anti-christian because it proposes to substitute for salvation by faith, salvation by works; it proposes to substitute for salvation in the Lord Jesus Christ the performance of certain rites and ceremonies.

I am going to let you go now, because I know you are tired and I must not keep you too long, for if I come again I want you to come again.

I wish you would wake up. You are sound asleep, you people. Now I don't say that unkindly. I am not unkind, but you are sound asleep. Why, such an address as you have listened to tonight from Rev. Mr. Heemstra ought to wake the dead. It ought to make every man and woman in this house say, "Is that true, what that man has been saying? Is that true? If that is true we have a lot of work cut out for us and have got to be about it." If you would wake up there wouldn't be one of these printed testimonies left lying here. If you people would wake up there wouldn't be one book revealing the influence of secret societies on the shelves of your book seller. Now, I care a lot for the people in Grand Rapids and I wish that the young men in Grand Rapids could be warned and I wish that wives that have to sit down until twelve and one and two and three and four o'clock—someone says, "Are the lodge men out until four o'clock?" I was, a little while ago, visiting in a home and the husband was out until four o'clock in the morning. I was up early and I went down and met him just as he was coming home from initiating people all night long. My pastor one time had a sewing woman in the house and she found a copy of the CYNOSURE on a table. "Why," she said, "this is opposed to secret societies, isn't it? I did not know anybody was opposed to secret societies. That is what ruined my home. We lived up at Evanston, Illinois. My husband had a little drug store and we had a nice home

and two lovely children and were perfectly happy. One evening my husband came home and said, "I have been thinking of joining the Masons," and I did not know a thing about them, but I knew a great many people belonged to them and perhaps it would help my husband's business; and I said that I thought it would be a very good thing. But I was absolutely ignorant. So he went and joined, and two or three things happened right away. In the first place men came visiting who were not men of the highest type. My husband was not very much of a Christian, but he was a gentleman and always associated with gentlemen, and those fellows who came into my house to see my husband were of another type entirely and I did not like them. I was afraid. Another thing happened right away. My husband began to be out nights. Now, he never had been out nights. He worked at his business during the day and as night came he was with me and the children and we had our little family circle together. But he began to be out nights. I tried to be reconciled to it. I thought, 'If he gets on with his business, he has to be out nights,' but it hurt me. Bye and bye he got to going to dedications of lodges and installations of officers and would be out all night and I stayed with the two children at home alone. And bye and bye he would go and would not let me know beforehand; and one time he went and did not come back; I sent down to the store to find out where he was and they said, 'We have not seen him for a day or two,' and I needed a little money and went to the bank where we kept our money and found the money was all gone, and I never have seen my husband from that day to this. I went along for awhile and tried to keep the children with me, but it was too hard for me and I had to put my two children in a home."

Mass Your Guns for Attack.

Isn't it a strange thing that a thing like that can live in a town like Grand Rapids with churches on every side—and nobody to lift a warning finger? You say, we preach on it once a year. I tell you when the war broke out they did not fire a gun once a year. They massed the guns. General Howard told me there were two hundred and forty guns along Cemetery Ridge. "Along in the afternoon of the third day," he said, "we were ordered to stop firing to let the guns cool. I think that was what fooled Lee; at all events, I saw 20,000 men swing out into that open plain. It was murder to see those men coming right out there against our line, and then I got the signal to train my artillery, and directly 240 guns were sending canister through those 20,000 men and after firing fifteen minutes we stopped and when the smoke cleared away I could hardly see a man—everybody was down. That is the way men do when fighting, and that is the way you will do if you wake up. I want you to wake up. I don't want to go out of this house until everyone of those testimonies is gone. They won't do anybody any good lying here; they won't teach anybody if stuck in the stove. Read the 20th verse of the 18th Chapter of John and read the 6th Chapter of Second Thessalonians. Study the Bible with reference to the antichrists. That is what I want you to do.

God bless you, dear people. You've had long enough sleep for the present. Wake up and get to work! Save the young men of this city and nation and bye and bye when this thing goes you will have a right to be glad that you have had some small share in the work. You will say, "Well, slavery went, the liquor shop went, and I didn't do very much; the lodge has gone and God did help me not to be altogether unfaithful.

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

"Wall, ye *look* honest enough," continued the man, eyeing him with a scrutinizing glance, "but for all I know ye may be the biggest rogue in these parts."

"And for all *I* know you may be the captain of some robber gang who make your cabin their headquarters," retorted Nelson, coolly. "I am not sure as it is safe for me to stand here talking with you."

The man burst into a horse laugh, evidently delighted with this prompt payment in his own coin. And then he sobered suddenly; a fierce, vindictive glitter came into his gray eyes, and a singular look overspread his whole face.

"I say, stranger, did ye ever read the story of Naboth?"

"Yes," was Nelson's answer to this abrupt and rather startling question. "Why do you ask?"

"Because there's a right smart heap of Naboths in the world," was the laconic reply.

Nelson saw he had hold of an odd character.

"I am sorry if it is so," he said, eyeing his interlocutor rather curiously, "for that would seem to prove that there must be a good many Ahabs in the world, and I want to think better of human nature."

"Maybe you want to think better of it than the Lord does," responded the other, shortly. "You see I'm one of the Naboths."

"That's bad," said Nelson; "but it would be a great deal worse to be on the other side."

"I reckon you are about right, stranger," said the man, giving Nelson another scrutinizing look. "Now if you'll excuse me for 'quirin,' Be you a Mason?"

Nelson replied in the negative, and he went on, talking in a rapid, excited fashion.

"Then Ill tell you my story. My name is Jesse Dukes; I was born and raised in Tennessee. I come here and I bought a farm—two hundred acres of good bottom land, the best there was in the county. I paid down my money in good faith, hard cash, and then it turned out that there was something wrong about the papers. Ahab wanted my vineyard and he got it. My wife was sickly and the worry killed her. Our two boys we buried before we left Tennessee. I lost heart. I didn't care for anything. I don't now, only to come across the rascal that swindled me out of all I had in the world just once"—and he clenched his hard hand—"see if I wouldn't give him his deserts, law or no law, for he won't never get 'em any other way. I made a hard fight, and if it could only have been a fair fight—but *he* was a Mason, a high Mason, and the lawyers were Masons, and so was most of the jury and the very judge on the bench. And it was all a gone case from the start. Now you'll 'low, stranger, that must ha' come mighty hard on a man."

Nelson had heard Martin Treworthy relate such instances of Masonic justice in our courts of law, but it was another thing to stand face to face with one who had felt the iron enter into his soul, and hear him tell the tale.

"Indeed it was hard," he said. "And more than that—it was iniquitous."

Mr. Dukes went on.

"You was inquirin', stranger, if this was a no-license town. Wall, lawfully nobody kin sell a drop, but bless yer soul, what's law to a man that by jest raisin' his hands to his head and lettin' 'em drop down agin by his side *so*"—and Mr. Dukes went through a pantomimic representation of a Mason in distressed circumstances appealing to a lodge brother—"kin put every constable on the wrong scent. Now I was raised among the mountains where they manufactur'd a smart lot of moonshine whisky. Nigh every one among the farmers was in the business, or else knew consider'ble about it. They had their secret oaths and grips

and false names to call each other by; and they jest defied all guv'nment could do to break 'em up. Our nighest neighbor, Colonel Barker, was head of the gang, and he was Deputy United States Marshal; and of his two right-hand men, one was Moses Kittle, a deacon in the church, and the other was Marion Hawkins, circuit judge. When there was any arrests made, there was the jury made up of Masons and members of the gang, and Hawkins himself on the bench, and in course they'd be discharged."

Rejected truths have a curious faculty of bewildering us by their sudden reappearance in all manner of unexpected ways and places. Nelson had stubbornly shut his eyes to the fact that there could exist any such alliance offensive and defensive between Masonry and the liquor traffic. He had said with thousands of unthinking prohibitionists, "The lodge and the dramshop are separate issues," and refused to believe that they were in reality Siamese twins. But if one could so successfully protect the other in a lonely mountain region of Tennessee, why not in Jacksonville? why not anywhere else?

Jesse Dukes was a true mountaineer. He had that spirit of retaliation and vindictiveness which has made his race famous in the history of family and border feuds; he had also their gracious instincts of hospitality as shown by the way in which he pressed Nelson to come in and share his humble fare and lodgings. The latter was much too hungry to refuse the first, which he found excellent; and too weary not to be able to put up with the latter, in spite of the utter lack of all civilized appliances; and naturally he improved the opportunity to learn more about his host.

On losing his property, Dukes had taken up the trade of a trapper and built him a rude cabin by the edge of the river, and while he attended to his traps, or smoked his pipe in his low cabin door through the long, dreamy, summer afternoons, he nursed in his heart dreams of vengeance. This modern Naboth was by no means an ideal Christian, who could forgive until seventy times seven; on the contrary he was a very good specimen of an unregenerate man. For the lodge under whose protecting shield he had been swindled out of his all he cherished that feeling of sullen, helpless wrath with which wronged and outraged men regard institutions too powerful for them to combat, and on which they can only heap smothered curses.

Seated by the fire after they had eaten their homely supper, for the evening had closed in chill and frosty, Jesse Dukes entertained his guest with a series of anecdotes, showing the singular majesty of the law under Masonic rule.

"I 'member now a treasurer in a bank, a high Mason, that spekilated with the bank's money to the tune of thirty thousand dollars," he said, while the dim light played over his features and threw the corners of the cabin into deeper shadow, giving a Rembrandt-like touch to both. "Wal, they 'rested him and put him under bonds for trial. One o' the bondsmen was a high Mason, too, and doggoned ef the sneakin' varmint didn't contrive to put all his property out of his hands, so that when the treasurer took leg-bail, and run off to Canady, he didn't hev to fork over a red cent; the rest hed to pay it all. One on 'em it completely ruined—that was my old neigbbor, Ben Barksdill. Jist cleaned him out of everything he hed. Ben was a stout, strong man, but he was too far along in life to ever reckon on scrapin' enough together to git back the home and the farm all clear of incumbrance that hed to go under the hammer afore he could pay his part o' the surety. Arter that happened he sorter went inter a decline and died. The doctors called his disease by one of their larn'd names, but they needn't tell me. I watched with him the night he died, and I tell ye, stranger, that man died of a broken heart. A few years afterward the treasurer come back spick and span and smilin', and the justices let him go free—never laid a finger on him. But they took up a poor boy that never had any eddication or bringin' up whatsomever, and sent him to jail for five years jist for stealin' an old watch; and it wa'n't re'ly proved agin him, nuther.

"And I 'member a case meaner nor that of a man that was treasurer for a town, and stole a right smart lot o' the town's money. He was a Mason, and what should he do but go out to the barn,

git a rope and tie himself up, so's to make it appear as if it was all the work of robbers. He made up a good story, a re'l thrillin' one, fit to go inter a novel, and some believed it and some didn't. When the case come to trial, the sheriff, right afore judge and jury, took a piece of rope and tied his own hands in exactly the same kind o' knots, and showed the court jist how easy it could be done. Now what would a been your verdict, stranger, ef you'd been sittin' on that ar jury?"

"I don't see but one conclusion, Mr. Dukes," said Nelson "I should think no better proof could have been given that the treasurer stole the money himself and hit on this ingenious plan to evade detection. He certainly was not acquitted?"

"He sartinly was, stranger, with all that evidence right afore 'em. And I kin tell you of meaner things nor that. We hed some onpleasantness at a 'lection, and Dick Mosely, a sandy-haired chap that never happened to hev jined the lodge, got mixed up in the fracas, and was 'rested on the charge of flourishin' a revolver round a leetle too promiskus like. He swore he didn't hev one about him, others swore he did, and he was sent up for four years. And not long aterward a feller that *was* a Mason picked a quarrel with a man he hed a grudge aginst, whipped out his revolver and fired, jist barely missin' his head, and the court fined him ten dollars.

"And I kin tell you meaner things nor *that,*" continued Jesse Dukes, taking up his climacteric refrain. "I know'd a Masonic sheriff that was sent to 'rest a man on a double charge of forgery and bigamy, but he kept puttin' it off till the raskill made tracks for Mexico. Now I want to tell ye how that same sheriff did by poor Job Muzzy. Doggoned ef it don't rile me up when I git to thinkin' on't. Job was as honest a feller as ever breathed, but he'd been unfortunit—sickness in his family, and then he wa'n't re'ly one o' the forehanded sort, he nor his pap afore. But he did one thing and another—teamed some and so managed to rub along. I come across him one morning, and he seemed oncommonly chipper. 'I'm goin' off to work at lumberin',' sez he, 'for awhile. I've jist bought a wagon, and I've mortgaged my hosses as part payment on't, and I'm kalkerlatin' to make a fresh start in the spring.' And he spoke of how he hated to leave his family, and his little gal in perticler. He was jist bound up in that child, Lil her name was, and no wonder, for she was the cutest, peartest thing; and I 'member while we stood there a talkin', her a runnin' out in her white sunbunnit and her curly hair, yaller as gold, callin' 'pappy' in her putty baby way. Job went off tellin' everybody the same straight story that he told to me, and what did that Masonic sheriff do but send a special deputy arter him to bring him back on pretense that he was goin' off to evade payin' the debt, and lodge him in jail where he lay three or four weeks without the shader of proof agin him. And that wa'n't the fust on't. While he was there in jail his little Lil took sick and died, acryin' in her last minutes for her pappy. And they sed it was enough to melt a stone to hear poor Job Muzzy take on when he comes out, and found only a little grave and one of her yaller curls left him of his darlin'. I tell ye, stranger, things like them burn inter a man's heart. I ain't a Christian, nor one that's hed much schoolin,' but I kin read and I kin think, and I know that in the Book they swear on in every court room there are heaps of sich texts as this: 'Woe to them that decree unrighteous decrees to turn aside the needy from judgment, and to take away the right from the poor.' And it's better than meat and drink to me to read them ar passages and think the Lord Almighty has got a day of reckoning comin'."

And the trapper's eyes kindled with a fierce, sinister gleam, as if already his imagination saw that day dawning. This rough mountaineer, sitting in his lonely cabin and pouring forth his terrible indictments of that Secret Empire which holds in its invisible clutches the life and property of American citizens, seemed like a confirming angel who had suddenly started up to bear witness to the truth which from Martin Treworthy's lips Nelson had so often treated with the apathetic indifference which is more than half skepticism.

It was in Jesse Duke's cabin that he wrote his first letter after his flight from

Jacksonville, but through some unfortunate accident it was delayed, and Martha, in the lack of all tidings from her betrothed, began to feel an anxiety secretly shared by Martin Treworthy, to whom Nelson was as the son of his old age.

CHAPTER XIX.

THE GOOD SAMARITAN.

Tom's idea that Nelson had gone to buy the much talked-of farm proved at first very convenient. It kept him in a child's state of amused expectancy, but like a child his feeble mind soon grew impatient at the delay, and a deep-seated longing after the one human being who had loved and cared for him with a self-sacrificing devotion more motherly than fraternal took possession of his soul. Hour after hour he would sit gazing dully into vacancy, but there were other times, as we have before stated, when he took into his head the strangest and most unaccountable freaks; really periods of semi-derangement when his weak brain became the prey of some crazy fancy, the pursuit of which seemed to have the effect for the time being of wakening it into an abnormal activity.

There had been of late a very decided improvement, so that even Martin Treworthy, who knew so well the deceitful nature of his disease, could not believe that in spite of his apparent increase in strength he was actually failing. But after Nelson went away he began to pine —but so imperceptibly that the fact was not realized by his two frends and watchers. He would eat a few mouthfuls of Martha's carefully prepared jellies and broths, and then, with the caprice of the consumptive invalid, want no more, but he refused no medicine however nauseous, and his great, blue, vacant eyes kept fast the secret of that longing which was consuming his life's already flickering taper.

He liked and was even fond of Martin Treworthy, but he had something of the instinct which leads an animal to forsake new and strange quarters from which it misses the familiar hand that has always fed it. One thought he brooded over, but concealed with a cunning he only showed when one of these half-insane fits was on him; and that was to steal away and find Nelson.

There came a warm, almost summer-like afternoon when Martin Treworthy ventured to leave his charge, as he supposed, quietly sleeping. The south wind, the sunshine, and the scents of early spring stealing in through the half-closed door, combined to excite more than ever Tom's restless notion to wander off; and with many furtive glances to the right and left to make sure that he was not watched and followed, he opened the door still wider, and stole out with noiseless footfall and heart as exultant as the child's who sets out to run after the rainbow. The world was wide, but Nelson was somewhere in it, and if he walked on and on—poor Tom's fancy made no more allowance for possible obstacles than the minds of other dreamers—he should certainly find him.

The fever that was burning in his veins buoyed him up with a strange, fictitious strength. In half an hour he had left Jacksonville behind him, and guided by some dim, undefined instinct he took the road that lead due west and directly towards Fairfield. It seemed to him that the farm Nelson had gone to buy must lay somewhere within that circle of golden light, and so he pressed on—on with his face set towards those purple and amethyst splendors, those gates of pearl and opal behind which must lay the Paradise he sought.

When at length the road deviated to a more southerly direction, he quitted it and took a straight course across the fields. It was not easy traveling. His feet sank in the brown, ploughed earth. sharp pains came with every breath he drew, but the strange impulse was on him still. He stopped at a house where some children were playing, and inquired if they had seen Nelson. A woman came to the door, but she thought him only a crazy tramp, and his inquiry elicited merely a pitiful comment which he did not understand. He turned away and went on. The light grew paler, till but one long, golden bar remained. The night fell darkling with all its mystery of silence and shadow and starlight. Terribly weary and chilled to the bone he finally crept unnoticed into a barn whose doors stood hospitably open, and found warmth and shelter, like any other vagrant, in the hay.

It happened to be a barn on Mr. Deming's estate, to whose household we will pay another visit, while poor Tom sleeps on, blessedly forgetful for the time being of the wild notion that has taken possession of his weak brain, and Martin Treworthy, in a state bordering on distraction, has engaged the police in an active search after the missing boy.

Mr. Israel Deming was discoursing with Uncle Zeb on various matters: the prospect of a war in Europe, the state of the grain market, and the peculiar disadvantages under which American farmers labored. Dora was standing at the window looking dreamily out to the still faintly glowing west, and thinking —but Dora's secret dreams and visions are her own, and, though in a sense they are far more foolish than Tom's, we will not meddle therewith. Mrs. Deming, as usual, was not so far distant but that she could put in her word on occasion.

"I s'pose now," remarked Uncle Zeb, "a war in Europe would raise the price of breadstuffs and make business livelier, but then in the long run I don't know about it. War is a bad thing, look at it any way you will."

"I know it will take more than a brush among the nations on the other side of the globe to cure our hard times," said Mr. Deming, decidedly. "It is a rascally shame the way public affairs are managed. Just look at it a minute. More wheat raised last year than we knew what to do with, and here are the Indians starving on their reservations, and thousands of unemployed workmen whose families don't know where their next meal of victuals is coming from. The power is all slipping into the hands of the few. We used to send brains to Congress and no money; now we send money to Congress and no brains."

Dora was sorry for anybody who had to starve. It must be dreadful, but then it was nothing that she could help. She didn't vote nor make the laws. And as for the ballot for woman, *she* had all the rights she wanted already. Why should she concern her head about politics? Such ideas we may hear daily from the lips of charming creatures who, secure in the affection of husbands and fathers, can embroider lambrequins and crazy quilts, and read the latest society novel all day long if they choose, and never a thought for that great army of sad-eyed, patient women from whom the rum traffic is draining the life-blood drop by drop, while they stand selfishly in the way to keep from the hands of their less fortunate sisters the only weapon that can redress their wrongs. So don't be too severe on our little Dora, who could be pitiful enough to any case of individual distress brought directly under her notice, but whose sensibilities distress in the gross, represented by figures—so many starving Indians, or so many victims of the dramshop—did not greatly affect.

"Arter all, farmers have the best on't when there comes a pinch," said Uncle Zeb. "Got that machine in running order yet, Mr. Deming?"

Mr. Deming had a feeling that Uncle Zeb saw through his disappointment in the grange, and was slyly laughing at him. But he did not choose to confess that the machine had not so far paid expenses. His wife was in hearing distance, and he dreaded her keen opinion much more than he did Uncle Zeb's inward chuckle.

"There's a good deal about it that I don't see the use in," he said, cautiously. "But then it suits the young people, and if it gives them a taste for the soil and a little innocent amusement besides, why, it's a good thing so far as it goes. I don't suppose it is really time yet to pass judgment on it fairly."

"Well, when is it time, Mr. Deming?" put in his spouse. "After you've got your fingers cut? And as for the young people, it is my opinion that the grange will teach them as much of farming as the Good Templars did of temperance, and not a thimbleful of either one."

Uncle Zeb chuckled in silence while Mr. Deming laughed, it being the only answer he could make under the circumstances. He had begun to find out that the grange was a rather costly machine, and could not help inwardly acknowledging that for the agricultural classes who had so little ready money, the simple and despised farmer's club had its points of advantage. But it did not occur to his mind, strangely enough, that he was himself helping on the transfer of power from the many to the few by paying

away his money to a secret organization, to go in turn into the hands of unknown leaders, thus supplying the means for that very corruption and demagogism he inveighed against so bitterly. But Mr. Deming was perhaps as consistent as most men. The limit of our vision which forbids us to see both sides of a sphere at once has its analogy and counterpart in the moral world.

To Dora there were some things about the grange which made it more attractive than Good Templarism. She liked the mixture of flowery sentimentality in the lectures; she liked to join in the harvest dance—even her mother could not object to a pleasant, social recreation not lasting more than five minutes—and she enjoyed immensely the distinction accorded her as an acknowledged beauty, of personating one of the three heathen goddesses who are the presiding geniuses of the grange. All these were among the things in which Mr. Deming "saw no use," but a young and pretty girl intent on making conquests, and a hard-headed old farmer who is chiefly interested in the management of stock and the various kinds of fertilizers, might naturally be supposed to regard such a subject from widely different standpoints.

Dora happened to visit the barn early in the morning. She saw a supposed tramp asleep on the hay, and fled for the house with a wild scream that roused Tom and frightened him even more than his sudden apparition had alarmed his sister. He scrambled out of his hiding place, and when Dora had reached the shelter of the kitchen porch and turned to look once more she saw the object of her terror crossing the fields on a curious, staggering run. He must have been drinking. How lucky he hadn't set fire to the barn or done some other dreadful thing! Dora had a mortal and certainly a very excusable horror of a drunken man.

Tom, in his feverish sleep, had dreamed of Nelson's farm. He thought they were both there together and everything was so beautiful and bright, and he was perfectly happy. Even in the shock of his waking up there still remained a shattered remnant of the beatific vision. The sun was rising full and glorious. Royally unclosed those golden gateways of the east for the monarch's triumphal passage. But above stretched a low-lying, ominous bank of slaty-colored clouds, and as he rose higher and higher they spread over him their pall-like mantle. The wind grew chill and keen and piercing, and a few drops of rain began to fall—not many, but enough to chill poor Tom to the very marrow.

He had taken once more to the high road. A passer-by eyed him curiously, but his staggering gait was against him and wakened suspicion in other minds besides Dora's that he had been drinking.

At last, unable to go further, he sank down utterly exhausted by the roadside. He seemed to have no consciousness but of such utter weariness that it seemed like a bottomless abyss in which even pain was swallowed up.

Dennis O'Sullivan, at that particular moment, was standing in the door of his shanty and calculating the chances for a rainy day, with a thought of his unfilled demijohn. The walk to Jacksonville, the nearest point at which he could procure liquor since Peter Snyder had abandoned the business, was considerably longer than he cared to take unless the cravings of appetite grew unendurable.

By way of assisting his mental conclusions he lighted his old clay pipe, apostrophizing meanwhile an aged goat which was allowed free run of the O'Sullivan mansion, and over which he unfortunately stumbled in his efforts to find a match. The animal really looked patriarchal enough with his long beard to have a certain mythological suggestiveness as if he might be some kind of household Lares.

Dennis, in his sober moments, had sufficient sense to know and acknowledge that he and his family had been better off since the day that Peter Snyder emptied his casks of rum into the creek. But he had given place to the devil of strong drink quite too long for the mere fact that he had now to go several miles instead of a few rods after it to work a thorough reformation. If the strongest advocate of moral as opposed to legal suasion would but make a practical test of his theory on Dennis O'Sullivan as he stands at this moment.

a poor, ignorant Irishman, ready to sell soul and body for a glass—no, for a drop of the fiery poison that has nearly burned up will and conscience in its fierce flame, he might confess that there are cases in which it proves a broken reed, and the need of something stronger grows very imperative.

Dennis smoked away for a few moments. The clouds gathered thicker, the rain fell in larger drops, but that empty demijohn must be filled. He took it from the shelf and with hat slouched over his eyes started forth with a feeling that was partly shame, partly a fierce determination to have it or perish, and partly the involuntary impulse of the passion within him.

At the very same moment Peter Snyder was setting forth on a vastly different errand. From the moment he had surrendered himself to his divine Captor, one thought, one desire had possessed his soul — the thought, the desire that possessed Saul of Tarsus. Oh, to be allowed to do as much good as he had hitherto done evil! And so he had been led irresistibly to tell his experience wherever he could find anyone to hear it; and as this is just what the world of sinning, suffering men and women want, he had begun—not to preach exactly, in his humility he would have been the first one to disclaim a preacher's title—but to tell the story at temperance and revival meetings of how the Lord had met him, shown him Himself, granted him mercy, hardened wretch though he was, and how that same mercy must then be for everyone. Only the simple, ever-new story of One who calls not the righteous but sinners to repentance. But from Peter Snyder's lips it had a strange power, and as we have said he was often called upon to tell it in an uncultured but earnest, almost inspired fashion that sent many to weeping and praying who had never wept or prayed before.

They both took the same road. Peter Snyder had a few moments the precedence, and thus he came soonest on the prostrate form of Tom.

"Sleeping off a spree, most likely," was his first thought; as it appeared to be also of another man who rode by on horseback, then reined in his horse and rode back.

"He ought to be taken to the lockup, but we haven't a constable worth the name in Fairfield," and with this expression of contempt for Fairfield's rural police the man rode on, leaving Mr. Snyder to deal with the case as he best might, and also to some meditations on Masonic charity—for he knew the man to be a prominent Mason—that were not flattering to the much-vaunted benevolence of the order.

He bent over Tom, examined him carefully and saw at once the truth. He was in a fainting fit from exhaustion. The face he had certainly seen before. It was Nelson Newhall's feeble-minded brother, and rushing back on his mind came the memory of the wrong he had done or allowed to be done him, and the swift and righteous punishment which had been visited on his head. Mr. Snyder regarded that punishment now in a very different light, as all just and right, and not the thousandth part of what he deserved. He was about to try alone to bear the unconscious Tom to a place of shelter when Dennis O'Sullivan came up, but did not pass by, Levite like, as did the other; but stopped, his compassionate Irish heart prompting him to aid all he could.

Mr. Snyder's eye caught sight of the demijohn.

"The Lord didn't mean you should get that filled today, Dennis. Here is a boy that is sick; we must get him in somewhere out of the rain."

Dennis threw down his demijohn very willingly, and together they lifted up Tom and carried him to shelter. Dennis had never been quite able to get over his doubts of Mr. Snyder's sanity, but he had a feeling that he was going to do a very foolish thing which he would rue on the morrow, and it seemed even to his ignorant heart as if heaven had had pity on his weakness and stopped him from his errand to Jacksonville.

Mr. Snyder, on this subject, had no doubts whatever. He had been stopped from giving his testimony at the meeting to which he was bound. But what matter? He had now other work to do: perhaps the undoing in some measure of former evil; at least the trying to, which

in the Lord's sight might count for as much.

(To Be Continued.)

We have not to wrestle with God, but before God for things.

Loving God with all our heart is to set His will before us as our joy.

A Georgia planter, writing in *The Independent,* says that the principal activities of the revived Ku Klux Klan in his section is "to protect the white moonshiners and to stop the negroes from making whiskey for themselves or for sale." He says the state officials rarely interfere to enforce the Volstead Act and that they are often interested parties in these illicit stills.

"Can anyone retain salvation and hold communion with God, and belong to any secret society?

"You can have salvation and be a member of a secret lodge, if you do not enjoy sufficient light to convict you of sin in so doing. In case that you are convicted by the Holy Spirit, and realize that it is wrong, you will forfeit your justification, if in that case or any other you sin against light and knowledge. I preached fifteen years while a member of a Masonic Lodge, enjoying a very happy regeneration; but it was because I had no light on it, and was not convicted that it was wrong. When the Lord sanctified me, He swept away lodgery and all other worldliness. I do not think any person could retain sanctification and belong to a secret lodge."—*God's Revivalist.*

The same kind of an answer should be given as to slaveholding, habitual use of intoxicating drinks, gambling, or any other evil practice.

ROYAL LEAGUE, KNIGHTS OF LIBERTY, RED MEN AND MASONIC ORDER.

Dear Brother Phillips:

Whenever I am asked to speak or write as to the effect of the lodges upon a confessing Christian I gladly do so in all sincerity.

In answer to your question, I have left the Royal League, Knights of Liberty, Red Men and Masonic order.

Why I left them—that is a harder question to answer, but it came down to this, that I might be an out-and-out man for Christ.

Your former President of the National Christian Association, Rev. W. Stuart, was the means in God's hand of bringing the light to me—not that "light" which comes from removing the hoodwink and standing amidst the three burning candles, but that "Light" which draws men close to God and puts within them the desire to live as God-confessing believers should. You, dear friends, may not know me, but if the love of Christ is in you, you will see the lodge evil in much the same way as I have come to see it and do see it more clearly each day.

If you love Christ, and yet are a Mason, you may not use His name in prayer in the lodge room. Masonry knows no creed or sect, except that of the universal "Fatherhood of God and Brotherhood of Man." The Jew, Gentile Mohammedan, Buddhist, Confusionist, etc., all kneel at the same altar to the "Great Architect of the Universe," although none of these may call upon his own "God."

The better lodge man the worse a Christian; the better the Christian the worse a lodge man; until finally it comes to the point where he is either a Christian or lodge man.

I attach copy of my resignation sent to the Masonic order. As to the other lodges—I have just forgotten about them and let them go, but the Masonic order is different and it was not so easy to get free from it.

Friends, all of you, if the lodge interests you, get to Christ, and when He interests you really and convincingly the lodge will not attract you longer.

May God really use some of you people to stand up for your principle and then the inconsistency of trying to serve two masters will be apparent. In closing I plead with you all to be loyal to Jesus Christ, for you cannot serve two masters. No man can be off the fence and on the fence at the same time.

May God's blessing go with my testimony and may all "Christ confessors" be true and faithful in all things, and

so stand out from the world that the world shall say: There's a man for Christ who is with Christ and lives by Christ.

I praise God for the light He has given me and I pray that he may give further light to all of us. WM. J. NYDAM.
—10334 Michigan Ave., Chicago, Ill.

The following official Masonic correspondence is copied from the originals. [Editor.]

Hall of Kensington Lodge,
804 A. F. & A. M.
11037 Michigan Ave., Chicago, Ill.
Chicago, Ill., June 16, 1915.

Brother W. J. Nydam,
10508 Wabash Ave.,

Dear Sir: Your dues to December 31 is $3.00. I am directed to request you to appear at lodge hall Saturday evening, June 26th and show cause why you should not be suspended for non-payment of dues. Fraternally,
(Signed) H. A. WRAY, Secy.

Chicago, Ill., June 23, 1915.
Kensington Lodge 804, A. F. & A. M.
Mr. Wray, Secretary.

Dear Sir: Your notice requesting me to appear at Lodge hall the 26th inst. to show cause why I should not be suspended for N. P. D. at hand.

Gentlemen, after having considered this matter earnestly and prayerfully I have firmly decided that it is my desire to be suspended and no longer to be recognized as a member—a Master Mason of the Masonic fraternity for the following reasons:

That having joined of my own free will and accord and answered that I put my trust in God, I now wish to say to you all, my trust is in God and Him alone and I am conscientiously convinced that Masonic teachings are inconsistent with the Divine teachings of God as revealed in the Holy Bible, which I accept as the rule and guide of my faith.

Therefore, as no man can serve two masters, neither can I be true to two different teachings and thus must drop the secular Masonic teaching to give myself entirely to Jesus Christ and His Divine teachings.

I deem it, therefore, my duty to withdraw of my own free will and accord, enabling myself to put my whole trust in God and as a subject of King Jesus Christ, looking up to Him for all things, necessitating therefore that I loosen myself from all teachings and doctrines not in full harmony with Jesus Christ, my Lord and Savior.

Hoping you may grant my request ungrudgingly and unreservedly, I am,
Sincerely yours,
(Signed) WM. J. NYDAM.
17 E. 103d Place.

Hall of Kensington Lodge,
804, A. F. & A. M.
11037 Michigan Ave., Chicago, Ill.
Chicago, Ill., June 28, 1915.

Bro. W. J. Nydam,
17 E. 103d Place.

Dear Sir: I regret to inform you that on Saturday evening, June 26th, 1915, you were indefinitely suspended for non-payment of dues. Fraternally,
(Signed) H. A. WRAY, Secy.

"LIZZIE WOODS' LETTER."

Dear *Cynosure:*

This writing finds me at home again in Omaha, Nebraska, and I am going to tell you about my southern and eastern trips.

I left Omaha the 28th of August and stopped at Kansas City, Missouri, until September the 2nd. It was a big tent meeting. We can always reach all classes of people under a tent. That is about the only way in these times you can have an opportunity to preach the whole truth. Rich and poor, black and white, will go to a tent meeting. Some come for fun and go home mad; some get rid of their sins; some backsliders get reclaimed; some lodge men and women and children give up their lodges. More than twenty gave up their sins in that meeting. We always keep the sin of secret societies before the people. And so when they forsake their sins, the lodge membership goes, too. Many men came to hear about Masonry. It seemed to me that the Masons get mad much sooner than any other lodgemen.

I left Kansas City and stopped over at Memphis, Tennessee, for about five hours and then went on to Roanoke, Virginia, and stopped there till the 4th of

September. I made house-to-house visits, praying with the sick, distributing tracts and teaching Bible lessons. I also taught in public four evenings and had a nice congregation each night. One night I was exposing the secrets of Masonry and when the lesson was finished two, a brother and sister, came forward and put a few dollars in my hand. The pastor was taking an offering for me at the same time. Some said, "It is pretty hard on the lodge, but she is right." "The men in the lodges think more of the lodge than they do of the church."

I left Roanoke the 8th of September for Norfolk, Virginia, to attend the state meeting of the *Church of God in Christ.* I found a big tent stretched for the meeting. I taught a lesson every day in the morning to the women and at night to the whole congregation. There were three or four thousand people present every night.

One night after I was through talking I sent a young man that I had raised from a little boy, to sell some "Freemasonry at a Glance." Some of the men on the outside of the tent were buying them when one man said, "Ain't you afraid some of these Masons will kill you?" and he said, "No, I have no fear; I want them to see the sin of the lodges." The man said, "That is a good way to do it if you want to get killed." The young man said, "That is just what mother was trying to show you tonight, that Masonry makes men murderers." One man said, "The lodges just get sinners and Christians all mixed up together and then they play horse with God's word."

Some good honest men heard and received my message and I was invited to speak in two other churches in Norfolk. They were glad to hear me, and told me if I would come back they would send me my railway fare, and have me hold a ten days' meeting.

I left Norfolk the 19th of September. Stopped at Philadelphia, Pennsylvania, one night. They had a tent meeting and I had a chance to teach one lesson there. I did not forget to declare the whole council of God. The weather was rainy and cold for tent service, and so we went on to Pittsburgh on the 21st and stopped over until the 25th. We held a good meeting there. I don't think I ever saw so many men in a meeting before. We had a good chance to tell them of the sin of secret societies. A man said to me on the second evening, "We are all interested in your Bible teaching. We are nearly all of us church members, but we don't understand God's will to his people as you have taught us and we wish you would stay longer. I for my part mean to obey every word of God when I am made to understand it; and I am voicing the sentiment of all those men who heard your lessons." I was sorry I could not stay longer. So many people have honest hearts and would live Christian lives if they had some one to teach them.

I left the 25th for Detroit, Michigan. Stopped there to the Michigan state meeting. I did not have any tracts left, but I took God's Bible and showed men their sin. I know their lodge secrets by heart and I did not fail to use my knowledge so that the brothers would know that I knew something about Masonry.

Some said that "the men who belonged to the N. C. A. are religious fanatics and have no sense. Who can break up the lodges?" I said, "No one can break them up. They belong to the Devil and his angels, but God is going to take his people out of them; then the rest of you who don't want to come out can go on to hell, for that is the Devil's place for all his children. The Devil has lots of children. He is the father of all liars. (John 8:44.)

In spite of all the opposition many were saved during the ten days' meeting.

I left Detroit the 4th of October and stopped over in Chicago until the 10th. I visited Elder Roberts' church and two missions while there. I also called to see Secretary Wm. I. Phillips in our office and had a nice talk with him and Miss Johnson. Brother Phillips and Miss Johnson always seem to be glad to see "Lizzie Woods." We talked and prayed about the work and that God would raise up some more good men and women to stand up for Him in this particular work. Brother Phillips loaded me up with tracts and books, so I am able to go on to the firing line again.

I held meetings on the West Side for

five evenings. I told my people that their lodges were being exposed just like the Ku Klux Klan. God always has somebody brave enough to warn men against the greatest anti-Christ of today. When the Masons killed Capt. Wm. Morgan that let the Devil out of the wallet, and when the K. K. K. began to tar and feather their own people, the Devil pulled the cover off of himself. Now they are trying to make President Harding think that the K. K. K. is different from the Klan in reconstruction days just after the Civil War. But I hope the President will wipe them out of existence like President Grant did. I myself know that they ran colored men away from their houses and then ravished their wives and daughters.

Personal Experience.

They beat the man whom I am now married to nearly to death. He was working for a white man who told him to go to the well and get some water. When he drew the water a white woman that was washing at the well said to him, "Draw me a tub of water." He answered, "I have not time. I am hired to Mr. Johnson." She got mad because he would not draw the water and told the K. K. K. leader that she had told the nigger to draw her a tub of water and he was impudent to her. The Klan got together and went to the white man to whom my husband was hired and told him that they had come after his nigger. The white man said, "He is a good boy and he has not done anything to that woman. I am just getting over the fever and I told the boy to hurry to the well and get me a drink, and because he did not take time to draw that woman a tub of water she got mad." They said to him, "If you don't let us have him we will take you." He was scared and they took the boy away to the woods. There were about 500 white men and boys, all wrapped up like ghosts. They carried him into the woods and tied him and then ten of them hit him ten licks apiece. Then the chief Hobgoblin hit him twenty-five licks and then untied him and told him to run. He was not able to run; then some of them ran up to him and knocked him down with the butt of their guns and stamped him nearly to death and left him to die. He crawled back nearly to where his mother was working. And when the white man that he was working for was told that he was still alive he carried him home to his mother and got a doctor. He also helped her in her care of him until he got well. The present Ku Klux Klan is no different from the old one. God help us all is my prayer. Amen.

LIZZIE W. ROBERSON.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

This fifteenth day of November I am again addressing you from the Smoky City, Pittsburgh, Pennsylvania. Humanity here appears to be pushing as usual. Results in my line are as good as in other years. The past month has afforded unusual opportunities for reaching friends in many kinds of meetings. While in Boston, Massachusetts, I worshiped with the First Covenanter and First United Presbyterian congregations. At New Haven, Connecticut, I got the subscription to the *Cynosure* of all the Lutheran pastors and received requests for lectures that will D. V. be arranged. The students, nearly 200 in number, at Concordia College, Bronxville, New York, gave me a royal welcome and manifested much interest in the lecture I gave them. My lecture at Burgess Place Reformed Church, Passiac, New Jersey, was not so largely attended as some, but helpful. I discovered there at least one seceder from the lodge. The largest offering in aid of our work was made by the Young Men's Society of the Lodi, New Jersey Christian Reformed Church. They spoke of their appreciation of my efforts and requested further discussion of the subject.

When I called to secure the renewal of the *Cynosure* of a friend in Paterson, New Jersey, he told how the wife of a near neighbor had come to his wife radiant with joy because her husband was about to join the Masons. She said he tells me "they are awfully religious!" The poor woman had known his lack of religion and in her ignorance rejoiced in what she hoped would be an improvement. She will likely discover to her sorrow that the awful religion does no good. How awfully ignorant some are

who are "awfully religious" without any Savior!

I reached home in time to attend three sessions of the convention held by our National Reform friends to bring influence on the limitation of armament parley. The program included the leaders of the National Reform Association, together with a long list of noted men such as Hon. Henry Van Dyke, Hon. Sam W. Small and Hon Clinton N. Howard, Dr. Edwin C. Dinwiddie, who represented the Good Templars, and Mrs. H. H. George, the W. C. T. U. As expected, all put forth the strongest kind of arguments for the limitation of armament. The very existence of civilization was at stake, we were told. Dr. Dinwiddie said their Grand Lodge meeting in Norway had been largely broken up by the brothers called home to "fly at each other's throats." A resolution requesting the President to have the parley opened with prayer was passed and duly presented.

Coming to Scottdale, Pennsylvania, I found our Mennonite friends progressing as expected. A new building 80x110 feet, four stories high is in process of construction for the printing plant. This is larger than the original building and comes none too soon, I am told, to meet the ever-increasing need. On Sabbath morning I was privileged to speak to the largest congregation I had ever seen in their church. My address that evening was delivered to a good congregation gathered in the Mount Pleasant Church of The Brethren. Quite a number of new friends were there found. Passing through Greensburg, Jeanette, Braddock and Wilkinsburg, Pennsylvania, I found friends and helpers. In response to an invitation by the Elder I was privileged to address the pastors and delegates to the district conference of our Free Methodist friends' meeting on Mt. Washington. Their response, as always, was cheering. A very interesting program was carried out in the old Eighth street Covenanter Church, this city, last Thursday evening at the unveiling of memorial service flags. The addresses and recitations were of a patriotic nature. No church has been more loyal in its testimony opposing the lodges than the Covenanter. So far as is known there is not a lodge man in their entire membership.

Last Sabbath I served friends at Woodlawn, Pennsylvania, speaking twice in the Free Methodist Church and also participated in a conference being conducted by the Christian and Missionary Alliance in their tabernacle at that place.

While at New Brighton and Rochester, Pennsylvania, I consulted with our State President and some brethren in reference to the holding of the State Conference. I hope to announce the time and place later. By a mistake in my last month's report my address in the Sixth Holland Reformed Church was credited to New York instead of Paterson, New Jersey. I note by the papers that the Eastern Star ladies of this city are conducting a series of dances. The "Good Killers" is the name of a new lodge said to be securing members among Italians here. Surely there is need for increased investigation by Congress. Does anyone know what has become of that investigation of the Ku Klux Klan? The people who pay the taxes to provide payment for such investigations surely should know of their finding. Conditions are bad. The world cries for light. The Bible tells us "that which doth make manifest is light." Jesus was God manifest! Let us seek His light that we may walk therein.

ORDER OF HUMILITY AND PERFECTION.

The annual session of the Oriental Order of Humility and Perfection was held at Cleveland, August 11-14. This new order is to Oddfellowship what the Shrine is to Consistory Masons and the Grotto to the—er decent Masons. It is a play ground.—*The Kablgram.*

OUR VIEW OF THE LODGE.

United Brethren Church (Old Constitution).

We do not believe in the lodge because—

It has obligations that it requires its members to take which others are not supposed to know.

Many of the lodges, if not all, are un-Christian in their teachings.

The lodge shuts itself away from the public and thus secretly can do things, not necessarily wrong, but in case they

are wrong, are without the check of public opinion.

While we object decisively to the lodge on these and other grounds, we do not hold church members belonging thereto as unchristian, for we allow a good deal to ignorance.

These principles are recognized by the United Brethren Church (old constitution) and therefore it does not take members into the church who are members of secret lodges; and if any join a lodge after becoming a member, their act, without trial, automatically removes them from the church.

Under stringent regulations of this character the church has a membership of over 20,000 cut clean from all entangling lodge alliances.

The church preaches against the principles and workings of the lodge, but its main weapon is the Gospel transferred into the lives of its members. The Gospel is the panacea for all wrong; it is the glorious fulfillment of long expectations past; it is the sword of the spirit to hew and destroy the evil of this world.

When men have the spirit of the Gospel in their hearts, their lives may be brightened into such splendor that the lodge will wane and dim their view and fall off as a worn out garment. This is the Holy Spirit's doings.

We accord to all the right to follow the light of their own conscience and we joy in following the narrow way, as we see it. One thing is certain: religion cannot stand on a basis of expediency, but must be firmly set on a foundation of right. W. H. Davis.

Wheaton, Illinois.

SALVATION ARMY STRONG FOR ELKS.

At the annual convention of the Elks in Los Angeles in July representatives of the Salvation Army were given a place of honor, their banner linking with those of the Elks as pals in philanthropy.

EXPERIENCES WITH THE MASONS.

BY J. T. CULLOR, SABINAL, TEXAS.

Dear friends of the National Convention:

Greeting! I sympathize with you my brethren in your meeting and the great work before you.

My father took the Christian Cynosure in its early days—likely over fifty years ago. I say that I "sympathize." I do! I can picture looking into your faces —not those of forty years ago—pioneers in a new reform movement—but new friends and co-workers who are following in the footsteps of our forefathers.

When I recall the experiences my father had I think of Ezekial 8:8, "Dig now in the wall." When my father first began to dig into the hidden things of Masonry they—the Masons—began to show fight which of course was natural. Their weapons were such as they had—lying, backbiting and persecutions of all kinds. When our cattle died the Masons were jubilant and during their slaughtering season when the cows tongues were cut out by them, it was quietly said among the Masons that R. A. Cullor's tongue would be treated the same way.

We saw and knew the evils of the lodge, and upon learning that a Worshipful Master, S. E. Storry of Clarence, Iowa, had been converted we engaged his services. He had worked the degrees many times in the lodge of Masons, but upon his conversion God would not accept him without his making public all that he had done in secret in the lodge.

We got him to work the degrees publicly in a hall in Unionville, Missouri, which was the county seat, and in several other places. I had read Edmond Ronayne's exposure of Masonry and found it to be the same as that used by S. E. Storry when he publicly initiated me. I knew the first three degrees of Masonry perfectly and was earnestly urged by travelers to go into the lodge at Deadwood, South Dakota, while I was there, because they said that I was by far the brightest Mason of the bunch.

We should have charity for our brethren who have not the light we have on the evils of secretism. I believe no sanctified person who lives in the whole light of God's Word will retain his or her position in the lodge. God says, "It is even a shame to speak of the things that are done of them in secret." God does not call a man to work in fellowship with the Devil to accomplish His purposes. When we see a preacher

wearing his lodge pin or giving the lodge signs we think we had better be studying his Bible in place of acting as a prophet of Baal.

There are only two classes of people —the saint and the sinner, the holy people and the wicked people. As long as the devil can have it declared from the pulpit that "we cannot live without sinning" it pleases him, for that makes an easy pull for the lodge. God's people are not the worldlings but the saints, and if any of you ministers are claiming to be living in sin then you are only a cat's paw for Satan. You had better read your Bible where it says that "all unrighteousness is sin." We know that whosoever is born of God sinneth not, and again that "he that committeth sin is of the Devil, for the Devil sinneth from the beginning, but whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin because he is born of God."

Pray mightily for the sanctifying—the setting apart power of God—that you may be a light in the darkness. This is my prayer for you all.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

I have put in a very busy month since my last report. I have visited and lectured at the following places, Bunkie Baptist Academy, Bunkie, Louisiana There are more than one hundred students enrolled. I spoke to them twenty-five minutes. Professor White highly complimented the address and urged the students to take the advice given.

I next visited the Central Louisiana Baptist Academy, Alexandria, Louisiana, where three hundred students are enrolled; and I also visited the public high school. Five hundred fifty students and eight teachers were doing a very commendable work. I also visited Peabody School where I found 598 students.

I preached on Sabbath and lectured to large congregations at Pleasant Hill Baptist Church, Leesville, Louisiana, where I once was pastor. I visited the public school and lectured to students out of the Word. I next visited De Ridder, Louisiana, lectured at the Baptist Church and lectured at the school with four hundred students and eight teachers. I then visited Starlight Baptist Church where I was privileged to speak to them. I next went to Oakdale, Louisiana, where I with Rev. H. L. Davis of Bayou Goula, Louisiana, witnessed the first anniversary services of Pastor Rev. J. H. Hawkins, where I met a very large congregation of practically young people of from five to thirty years of age. I was permitted to speak ten minutes; then two young women stepped up in the pulpit and placed a "Kings Crown" on the head of Rev. Hawkins. Rev. A. L. Davis preached a powerful sermon from the text, "God will send his angel before thee." He did not fail to warn the people to cleave to the right and serve the Lord acceptably and break down false altars.

I next went to Woodworth, Louisiana, where I preached at New Pilgrim Baptist Church and to Mount Olive Baptist Church. I found secret societies strong and growing at each place but I preached the Word and secured a few CYNOSURE readers at each place and a small donation. Rev. W. C. McCraw of Leesville and Rev. S. Hurd of Woodworth, they both received me kindly and cordially invited me to preach to their people. Rev. Mr. Hurd is an ex-Mason but he became disgusted at their fearful oaths and left them more than twenty years ago. Rev. Mr. McGraw is a Mason and has not seen their folly yet but he endorsed the truth I preached to his congregation.

I find work scarce, wages falling, living high and a general complaint of hard times. Church collections are small but despite these facts new lodges are springing up and flourishing.

I find many open doors and opportunities to do good. I also visited the public school at Woodworth where were 110 students and a number of them young men and young women. I delivered an address to them on "Duty" which was enthusiastically applauded by the students and strongly endorsed by Prof. Long. If my people could be induced to see the extravagance and sinfulness of the secret lodges, the next decade would find Negroes all over the country competitors and leaders in every avenue.

I paid a visit to Lampton College. Dr. Campbell, the president, endorsed our work and ordered the CYNOSURE.

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Those desiring lectures or addresses may write to any of the speakers named below:

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

ROYAL ORDER OF FLEAS.

One of the social features in connection with the union meeting of the fifth district of the New York State Dental Society and the Jefferson County Dental Society in the Black River Valley Club Friday and Saturday is the initiation in full form of candidates for the Royal Order of Fleas. About 20 candidates will be initiated into the Order. The dentists will be entertained at the Woodruff House and in the homes of friends in Watertown, N. Y.

Knights of Alhambra, Major Degree of the Knights of Columbus.

High dignitaries of the Roman Catholic church from all parts of the United States will be in attendance at today's session of the national convention of the Order of Alhambra, of the major degree of the Knights of Columbus, in the Hotel La Salle.—*Chicago Daily Tribune,* Sept. 27, 1921.

THE SUPREME OWL CAGED.

Five Years in Leavenworth Pen.

Indianapolis, Nov. 30.—John Talbot, of South Bend, Ind., supreme president of the Order of Owls, a fraternal organization, who was found guilty in United States district court last week of violation of the Mann act, today was fined $5,000 by Judge A. B. Anderson and sentenced to Leavenworth prison for five years.

It was the maximum sentence for the offense.

CHANGES IN THE RITUAL.

We take the following from *The Modern Woodmen.* The Peoria Head Camp voted that the ritual of Modern Woodmen of America should be revised. The Head Consul appointed a Head Camp Ritual Committee for that purpose. On November 9th, 1921, the Committee presented a complete ritual here in Chicago which was exemplified on Tuesday evening by the team from Camp 11471 of Ravenswood. *The new ritual retains much of the old work,* which has been shortened and simplified. Some new scenes have been introduced. The revised ritual was approved and ordered printed by the Executive Council but it will not be ready for distribution until the first of the year.

GOMPERS THE COUNTRY'S MENACE.

Thomas L. Blanton, congressman from Texas, last night, Dec. 13th, 1921, enlivened the annual banquet of the Illinois Manufacturers' association with a spirited attack on Samuel Gompers, president of the American Federation of Labor.

"The great menace to our country is the death throttle hold that Mr. Gompers has on the throat of our government. When Mr. Mooney, the convicted bomb thrower out in California, needed help Mr. Gompers gave it to him; when the McNamara brothers, bomb throwers, needed help, Mr. Gompers stood behind them and raised their defense money, but when he saw fit to pick a man to place at the head of the great steel strike, having the whole United States to pick from, he picked William Z. Foster, writer of the "Red Book on Anarchy."—*Chicago Daily Tribune,* Dec. 14, 1921.

MYSTIC SHRINE THANKSGIVING.

We learn from *The Evening Star,* Washington, D. C., of November 29th, 1921, that President Harding's pastor, Rev. W. S. Abernathy, took the "Moslem's Vow" and in the "holy of holies" on the day that this Mystic Shrine celebrated its Thanksgiving ceremonial, November 28th, 1921. Among those present were Alonzo G. Hinkley, Associate Justice of the Supreme Court of New York; James L. Davis, U. S. Assistant

Secretary of Labor; Samuel Gompers, President of the American Federation of Labor; Gue-Tsai Chao of the Chinese legation; Te-Ching Yen, Managing Director of the Canton-Hankow Railway, and Rev. W. S. Abernathy of the Calvary Baptist Church, Washington.

What a mixture! Religiously, what a devil's broth were the ceremonies of that evening when a Baptist minister took the "Moslem's Vow"!

"Who have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosar, who *loved the wages* of unrighteousness."—2 Peter 2:15.

IMITATING WHITE BROTHERS.

The following is from *The Denver Post* of December 4th, 1921:

How powerful is example for good and evil? Members of a secret Negro lodge of Sioux City, Iowa, thought Sam Jones had revealed lodge secrets of overwhelming importance. Imitating white brethren they decided to lynch Sam, took him to a bridge, fastened a rope around his neck, threw him over.

Fortunately the hope broke, Mr. Jones landed in three feet of water, and later smilingly remarked to a friend: "Luck is what I ain't got nothing but." The report says Sam had taken from one of the lynching party ten dollars, not, it is to be hoped, from the Rev. Dudley Smith, Negro preacher, arrested and accused of helping to lynch.

THE FATHERS BOTH MASONS.

Young Man Gives Grand Hailing Sign Distress.

A feminine sprite, in the guise of a little blonde, visited Chicago last summer, and before she left, there were several easterners at her heels. One, the scion of a wealthy Chicagoan, and just out of his teens, laid his heart at her feet, together with a treasure of limousines and worldly goods he was to fall heir to when he became of age.

The lad is afflicted with asthma, superinduced by his love for pleasure, and his mother, who believed too, that the west produces some admirable girls, asked this new object of her son's devotion to use her influence in persuading him to stay at home evenings, which she did, quite innocently.

"Stay at home until Christmas time," were her parting words at the railroad station, "and if you are not better by then, come out to Denver and let the sunshine cure you."

The lad took his leave of his one and only, to pen her love sonnets, which continued to swamp the blonde until about two weeks ago when in sheer despair she sat down to shatter forever the dreams of her Chicago soldier. She told him gently that she was much older than he and that even if she were not, she did not share his feelings of affection.

At which the Chicago man showed his colors with a retort addressed to the girl's father. It began: "My Dear Sir," and declared none too tactfully that his daughter had led him on last summer, most disgracefully. He wrote that he thought it was a dirty trick for a daughter of a Mason to fool the son of a Mason, and that he thought, as a father, the Denver man should consider the fraternal obligations due his own father and should punish his daughter accordingly. He signed the letter with his first, middle and last name, after a complimentary close.—*The Denver Post,* December 4, 1921.

THE LODGE OF THE JUNIOR CONQUERORS.

On the 1st of February, 1920, I announced the organization of a Junior Society of Christian Endeavor. The night was rainy, only six were present. We proceeded to adopt our slogan "From Six to Sixty Soon." I proposed we organize after the character of a lodge. On October 31st we were "over the top," having 61 members. The Lodge of the Junior Conquerors is not a secret society, but has all the "floor work" of a lodge. There are nine degrees, each covering a definite portion of Bible history. The degrees are: Endeavorer (or Leaguer), Patriarch, Commander, Judge, Ruler, Disciple, Ambassador, Herald and Conqueror.

The first five are in the Old Testament, the last four in the New Testament. One of the Juniors delivers a lecture to the "Candidate" after he has been initiated. The lecture covers the Period of the

Patriarchs. The Candidate or Endeavorer is then given a list of questions and answers based on this lecture, which as soon as he has mastered, he is examined upon and the degree, Patriarch, is conferred upon him.

The sixth, seventh, eighth and ninth degrees have dramatic sections. The sixth being The Shepherds of Bethlehem, and The Wise Men and Herod. This is a Christmas degree and it was given at the Christmas program. The ninth degree is The Conqueror degree and is an Easter scene. If the work is begun in the summer or about September 1st, the degrees will come right with the seasons. We wait until several are ready for these degrees before giving them.

There are 39 speaking parts, but 12 boys and girls can take all the parts if necessary, as they are short. No trouble to get them to take the parts, everybody wants one. We have members from 8 to 14 years of age. Works nicely. There is none of "the dear children" stuff. We hope to secure 100 by July 1st. I believe it will work anywhere, because it calls for action. Boys attend better than girls.

W. T. Howe.

The ritual of this lodge which is to take the place of the Christian Endeavor, Epworth League, etc., gives the following as the list of officers:

1. President; 2. Vice-President; 3. Secretary; 4. Chaplain; 5. Treasurer; 6. Senior Attendant; 7. Junior Attendant; 8. Conductor; 9. Associate Conductor; 10. Conductress; 11. Doorkeeper; 12. First Shepherd; 13. Second Shepherd; 14. Third Shepherd; 15. Mary; 16. Ruth; 17. Esther; 18. Angel; 19. Herod; 20. First Wiseman; 21. Second Wiseman; 22. Third Wiseman; 23. Attendant; 24. Peter; 25. James; 26. John; 27. The Demoniac; 28. The Leper; 29. The Man with Palsy; 30. Miss Jairus; 31. Miss Canaan; 32. Woman of Samaria; 33. Elder; 34. Scribe; 35. Centurion; 36. First Soldier; 37. Second Soldier; 38. Mary Magdalene; 29. Other Mary.

There seems to be no obligation in connection with this lodge but we note that the President commands the Vice-President to "instruct the Doorkeeper to admit all members that are in possession of the *pass*, or visitors having permission from the Superintendent."

JESUS IN "MORALS AND DOGMA."

The Teaching as to Christ Jesus in Scotch Rite Masonry.

"The morals and antiquity, of the law of Moses and of Christianity, are ours. We recognize every teacher of Morality, every Reformer, as a brother in this great work."

"No one Mason has the right to measure for another, within the walls of a Masonic Temple the degree of veneration which he shall feel for any Reformer, or the Founder of any Religion. We teach a belief in no particular creed, as we teach unbelief in none." "Masonry reverences all great reformers. It sees in Moses the Law-giver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconcolast, great teachers of morality, and Eminent Reformers, if no more: and allows every brother of the Order to assign to each such higher and even divine character as his creed and truth require."

"Masonry propagates no creed except its own most simple and Sublime One: that universal religion, taught by Nature and by Reason. Its Lodges are neither Jewish, Moslem, nor Christian Temples. It reiterates the precepts of morality of all religions. It venerates the character and commends the teachings of the great and good of all ages and of all countries. It extracts the good and not the evil, the truth, and not the error, from all creeds: and acknowledges that there is much which is good and true in all."

"Jesus of Nazareth, the 'Son of Man,' is the expounder of the new law of love." "He bequeathed His teachings to man as an inestimable inheritance." "We here teach them in their purity. They are our Masonry; for to them good men of all creeds can subscribe." Jesus whether "Divine or human, inspired or only a reforming Essene, it must be agreed that His teachings are far nobler, far purer, far less alloyed with error and imperfection, far less of the earth earthly, than those of Socrates, Plato, Seneca, or Mohamet, or any other of the great moralists and Reformers of the world." "Every true Knight of the Rose Croix will revere the memory of Him who taught it,

and look indulgently even on those who assign to Him a character far above His own conceptions or belief, even to the extent of deeming Him Divine."—*Extracts from "Morals and Dogma" of the Ancient and Accepted Scottish Rite of Freemasonry, prepared for the Supreme Council of the Thirty-third degree for the Southern Jurisdiction of United States and published by its authority. Author and compiler, Albert Pike. Past Most Puissant Sovereign Grand Commander, 33°.* Edition 1874, pages 308, 110, 525, 718 and 719.

This author and compiler of "Morals and Dogma," Albert Pike, was a son of New England; joined the southern confederacy to found, in the words of A. H. Stevens, its Vice-President, an Empire whose corner-stone was to be slavery. He obtained by fraud and falsehood from the U. S. Treasury money voted to the Indians to school their children; initiated some fifty Cherokees and Choctaws in Federal Lodge, No. 1, at Washington; armed a brigade of them, and scalped the wounded Union soldiers in the battle of Pea Ridge (Civil War). This is the man who lauds the morality taught by Christ, whom he puts on a level with the founders of the false religions, which have filled the dark places of the earth with "the habitations of cruelty."—J. B.

"FRATS" ARRESTED.

Five Columbia University freshmen being initiated into Phi Kappa Psi fraternity were abandoned without money by their initiators late Wednesday night at Syosset, L. I., with injunctions to return to the university within a day. They had started to walk to Manhattan.

In trying to get to Jamaica, twelve miles away, where they could board the B. R. T. subway, they borrowed [stole] an automobile. In Jamaica, they were arrested on the steps of the elevated station by a policeman, who had been watching for a motor car reported stolen from Lieut. Burton Van Duzer of the Nassau county police.—*New York Herald*, Oct. 21, 1921.

As Jesus was in "the days of His flesh," so is the God with whom we have to do, in character and purpose.

ONE RELIGIOUS LODGE.

The Knights of Pythias Considered in the Light of Holy Scripture.

BY REV. JOHN F. HEEMSTRA, HOLLAND, MICHIGAN.

The Knights of Pythias is a secret oath-bound order organized at Washington, D. C., on February 23, 1864. Mr. J. H. Rathbone was principally instrumental in starting the order. It was he who had already, prior to the first meeting of those who favored the venture, prepared a ritual which was immediately adopted, and later some revision was made and new matter added also under his supervision. It has the earmarks of being a child of Freemasonry, as is the case with all lesser lodges. Among those distinguishing marks may be noted that it has three ranks corresponding in number to the three degrees of Blue Lodge Masonry; it has also an altar with the Bible which is called the "Book of the Law," the same term with which Masonry designates the Bible. Furthermore, it has swords placed on the Bible the same as Freemasonry covers the Bible with the square and compass.

This paper proposes to discuss the Knights of Pythias from the viewpoint of its claims, its attitude toward Christianity and its use of the oath.

Its Claims.

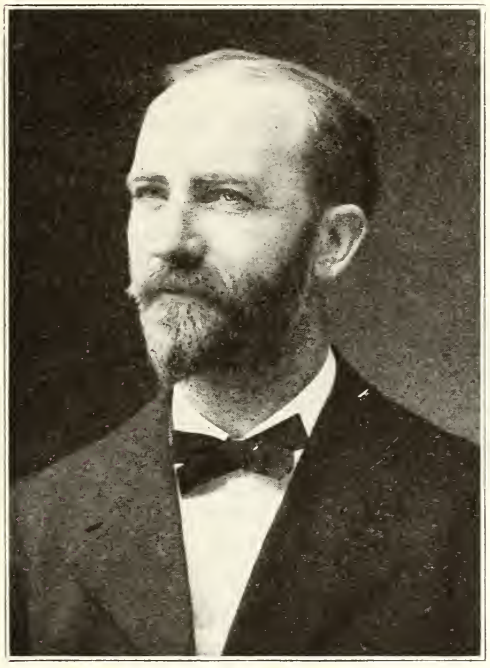
The Knights of Pythias order boasts of high ideals, as all lodges do, and which is commonly expressed by its adherents in saying that when people live up to the ideals of the lodge they are well nigh perfect. They boast first of all of their *friendship*. This is said to be "the cornerstone of the order and its members are sworn to exercise it toward each other." (Page 31*.)

Their teaching of friendship is supposed to be based on the legendary story of Damon and Pythias. The author of the ritual has made a mistake in transposing the characters, since it was not Damon who was condemned to die and for whom Pythias became surety, but just the reverse.

The second rank is supposed to teach

*References are to Ritual of the Knights of Pythias adopted by Supreme Lodge.

the virtue of *caution*. The initiating ceremonies passed through, however, clearly show that the caution which is meant is with reference to keeping inviolate the secrets that are transmitted and which are nonsensical, to say the least. How-



JOHN F. HEEMSTRA.

ever, the language used in addressing the candidate passing to this rank is even more boastful as to the wonderful virtues which the lodge is supposed to teach and practice. It is said: "Especially to young men should this order be a defense against every evil and keep them perfect in their manhood." (Page 38.) The reader is asked to compare this declaration with the following statements from the Bible: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word," (Psalm 119:9), and "I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong and the Word of God abideth in you, and ye have overcome the wicked one" (I John 2:14). On page forty of the ritual it is said that the Order gives one a grander view of life, a more extended conception of its duties and responsibilities and "you may fully realize that our Order has but one purpose, one result: the elevation, the happiness, the betterment of mankind." What presumption and what a pity that this order was born as late as 1864!

In the third rank this boasting of virtue becomes even more apparent and disgusting. This rank is supposed to teach *bravery* (this being the motto word of the rank), because the knight of old was supposed to have bravery as his highest virtue. But this bravery is supposed to be exemplified in deeds of love and bravery (of course toward lodge members), and hence this laguage is used: "The fame of our illustrious Order has been read from sea to sea, not so much by deeds of valor and high enterprise as by unobtrusive acts of love and tender sympathy" (Page 53). Indeed! It reminds one of the man who undertook to shear his pig and observed that there was much noise but little wool. Viewing this boasting in the light of Scripture we note such passages as these: "Be clothed with humility—God resisteth the proud but giveth grace to the humble" (I Peter 5:5). "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind" (Col. 3:12). "I therefore beseech you that ye walk in all lowliness of mind and meekness" (Eph. 4:1, 2). "Learn of Me for I am meek and lowly in heart" (Matt. 11:29). "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise (Ps. 51:19). "What doth the Lord require of thee but to do justly and to love mercy and walk humbly with thy God" (Micah 6:8). "Boasting then is excluded. By what law of works? Nay; but by the low of faith" (Romans 3:27). "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud" (2 Tim. 3:1, 2). Compare with this also the parable of the rich man and Lazarus and many other passages that might be cited.

A Mutual Admiration Society.

There is indeed no cause for this boasting of their virtues on the part of the Knights of Pythias. Everybody knows that they are not a whit better than the average person. And why do they make

such assertions as to teaching these great virtues? Were these virtues not taught before? They were, and much more strongly in the Bible than from the legend of Damon and Pythias. One need not become a Knight of Pythias to learn these things, neither are they thus learned. The whole thing is a camouflage. What the Knights of Pythias, as all lodges, really teach is the exercise of some supposed and highly extolled virtues toward each other. Every lodge is a mutual admiration society respecting this matter of their virtues, and they aim to do each other good turns at the expense of those who are not members. Their fraternal spirit is "organized selfishness."

Theirs a Universal Religion.

We consider next the attitude of the Knights of Pythias lodge toward the Christian religion. They claim to have no religious purpose. The candidate for the first rank is told: "As an order we do not seek to shape your creed, but we ask you to exercise your power for good." Also in the anteroom he is asked whether he is willing to take an obligation that will in no wise conflict with his creed or his conscience. But this depends on what his creed is and what is the state of his conscience. The lodge does have religious pretentions notwithstanding their disavowel. They have a prelate (chaplain), an altar, prayers, a creed (belief in a Supreme Being and a future life) and they keep a Bible in the lodge room. This order is not so decidedly religious in its ritual and in its teachings as is Masonry, yet there is enough to show that it stands for a universal religion, i. e., a religion that all are supposed to assent to regardless of creed.

Just here, however, a fatal mistake is made because those who framed its ritual were ignorant as to the position of true religion, i. e., of Christian faith. The Knights of Pythias use the Bible calling it the "Book of the Law" just like Masonry does and of which Masonry says that "It is that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the universe" (Mackey's Jurisprudence, page 33). This, of course, can be anything according to the religion of the land—for example, the Koran among the Mohammedans and The Book of Mormon among the Mormons. This is evidently the way in which the Knights of Pythias regard the Bible. It is merely a piece of furniture in the lodge room. They call it the "book of the law," but ignore what it contains altogether. Several times in their ritual reference is made to the supposedly valuable teaching of the Greek legend of Damon and Pythias, but not once is there any reference to the teaching of the Bible. It is with them of less account than the swords which are placed over it. These are said to have a symbolical meaning, but there is no reference by a single word to what the "Book of the Law" is to them—in other words, it has no meaning at all.

The Bible is there because people reverence it. If it were not for that they could easily dispense with it. The Bible is in their lodge room only for policy sake. And perhaps this is just as well, for if they did use it and refer to its teachings, they would pervert these altogether. For instance, according to the ritual, where the Monitor, supposed to be a spirit, is represented as speaking to the candidate for the third rank while he is seated in a pitch dark room—the Monitor says: "The darkness which surrounds you is symbolic of life. Man sits in gloom, and the purpose of this existence is a mystery." How dare they say that "the purpose of man's existence is a mystery" when there is a Bible in the lodge room which reveals man's purpose?

The Knights of Pythias lodge requires belief in a Supreme Being, but this of course is done to have a basis for their oath, which they do not regard as sacred but merely as a convenient and the best known way of binding people to obligations that they wish to lay on them. Christ, as might be surmised, is utterly ignored. The religion that the lodge has is Christless. This appears most strongly in the prescribed prayers that are used and in what the lodge teaches about the future life and the hope that its members may have for the hereafter.

No Sin; No Repentance.

As to the prayers, these are Christless, as is generally the case in lodges. The Knights of Pythias do not make much of prayer (not so much as do the Masons

and the Odd-Fellows) but they have them at the opening and the closing of the lodge meeting; but without Christ, and consequently without any reference to sin, repentance, faith, regeneration, grace and the new life. So also is the Holy Spirit utterly passed by. On page 43 of their ritual the three degrees of ranks are spoken of as "our glorious trinity." The prayers of the order breathe self-righteousness and self-complacency, consisted with the whole tenor of the ritual. At the close of the lodge meeting, after they have gone through the clap-trap nonsense of their initiation "work" and have been engaged in utter disregard of the will of God expressed in the Book of the Law on their altar and placed under their make believe knightly swords, they have the sacrilegious audacity to ask the blessing of the Heavenly Father on the events of the evening and that He will keep them and finally permit them to be with Him to share the blessings of eternal life. And that all in the face of what the Book of the Law teaches: "He that honoreth not the Son, honoreth not the Father which sent Him" (John 5:23). "I am the way, the truth and the life! no man cometh unto the Father but by Me" (John 14:6). "If ye believe not that I am He, ye shall die in your sins" (John 8:24). "He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

Future Hope Based on Good Lodge Standing.

Concerning the hope for the future the Knights of Pythias teach that this rests on their own good works. It should be noted that their conception of good works is chiefly concerned with being a good lodge member by keeping up the dues, maintaining the oath of secrecy inviolate, and doing good turns to fellow lodge members. We note these unequivocal statements from their ritual: "So live that when you come to the river that marks the unknown shore your hands may be filled with deeds of charity, the golden keys that opened the palace of eternity" (page 31), and

Do noble things, not dream them all day long.
And so make life, death and that vast forever
One grand sweet song. (Page 38.)

Sin is excused with these words: "What to your dim eyes may seem a stain, in God's clear vision may prove a scar, won in some hard-fought field" (page 44). The third rank candidate, after being exhorted to Knights of Pythias' virtues, is told, "And when the western hills obscure life's sun, may you sleep secure in the promise of the dawn of a never ending day" (page 71). The salvation by works which is taught may not be contrary to the creed of some who profess Christianity, but it is absolutely hostile to true faith. And this is a grave danger in lodge affiliation. It leads away from the cross of Christ and makes people secure in a false hope in which they shall perish forever.

Implicit Obedience to Arbitrary Despotism.

There remains yet to consider the use that the Knights of Pythias make of the oath. In this the Order is more sane than the Masons as their oaths do not contain the horrible penalties which are found in the oaths of Masonry and which makes these so revolting to the Christian conscience. Yet in principle their oaths are of the same import. They solemnly promise calling upon the witness and help of Deity, to keep inviolate the secrets and to perform the lodge duties laid upon them. These oaths, of course, are unscriptural. According to the Bible no such organization as the lodge has the right to require an oath. Only the magistrate of God, the regularly constituted governmental authority, which is the minister of God, has the right to do this. The use of the oath in the lodge is an abuse of the sacredness thereof. The reason why it is employed is that it presumes to make inviolate the obligation to secrecy and constancy on the part of the members.

The lodge needs the absolute obedience of its members. Obedience is the corner stone of all lodges; if it were not for this, they could not continue. It is so asserted in the Knights of Pythias ritual. The candidate for the first rank is asked what may be expected of him, and his answer is (prompted by the Master at Arms), "obedience" (page 23). Strange that men, otherwise insistent on the privilege of the free institutions under which they live and so hostile to despotism, should be willing to swear away their freedom and yield implicit obedience to arbitrary lodge

despotism. How is it to be explained? The explanation must evidently be found in that they are led to believe that great honors are bestowed on them and great advantages are to be gained from thus becoming the puppets of others.

The Oath at Conflict With Creed, Conscience, and Home Duties.

Again the taking of the lodge oath is contrary to the Bible because the person swears in advance of things that he does not know. It is false swearing—in principle it is perjury. He swears to keep things secret without knowing the nature of these secrets; and to do things without knowing what will be required of him. True, he is assured that these secrets and duties will not conflict with this creed and conscience, but that is simply asserted according to the thoughtless judgment of another. Certainly a person himself ought to be the judge of what conflicts or is in harmony with his creed or conscience *after* he has gained knowledge of matters in question. How can another assert that a thing does not conflict with my creed and conscience, unless he presumes to lord it also over my creed and conscience. It is just the purpose of the lodge to do this in such a subtle way that the person himself doesn't realize it. Creed and conscience are things of no or very trifling significance in lodgedom.

It is also asserted that the oath does not conflict with one's duty to his home and his loved ones (page 26). That carries a lie on its very face. Prudence may dictate that a husband should conceal certain things from his wife for the time being (such a thing, of course, is exceptional in marital relations that are anything like ideal), but for a husband to swear that he will forever keep secret from his wife things that he sees and hears and is required to do in the lodge room and by the lodge, and that before he even knows what these things are, is absolutely in conflict with his duty to her without whom his home would be no home.

Turning to the pages of Holy Writ we observe the clear statements which condemn the lodge oath. "It is a snare to a man rashly to utter holy words, and after vows to make inquiry" (Prov. 20: 25. R. V.). "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing" (Lev. 5:4-5).

The Knights of Pythias has four oaths, one for each rank or degree and a special oath laid on the third or Knight Rank to keep secret the semi-annual password.

Foresworn Obedience the Key.

In the first or Page Rank the oath is taken by the candidate kneeling before an open coffin containing a skeleton, with his left hand over his heart and his right hand resting on the book of the law and swords laid on the coffin. This oath, besides swearing to secrecy with respect to passwords, signs, grips and the "work" of initiation, is intended to give special emphasis to *obedience*. He is assured that the motto word of this rank is friendship, but that this friendship is to be realized through obedience. For that reason the oath is taken the way it is. The prelate or chaplain, who administers the oath, tells him that justice requires that he shall be in full possession of all his faculties in so solemn an act, and therefore the hoodwink is removed from his eyes. Every one realizes that this is not done for the sake of justice, for that has already been trodden under foot in that he is required and has consented to swear to things of which he has no knowledge; but the real purpose of removing the hoodwink is that he may take the oath while gazing upon the skeleton in the coffin, in order that he may be the more impressed with his duty to obedience. After he has taken his oath the prelate says: "Stranger, by this vow you are bound until death." And all present respond in concert, "Even until death." And so the Knights of Pythias take the same stand as do the Masons: once a Knight of Pythias always a Knight of Pythias; and even should his connection with the lodge outwardly be severed, his oath he is still to consider as binding.

The oath of the second rank of Esquire is not attended with anything so gruesome as a skeleton in a coffin. It is taken in a standing position, with the left hand over the heart, and the right hand raised with fist clinched as if to strike a blow. In addition to the obligation to secrecy in

other matters as in the first rank the candidate specially promises that he will not commit to writing any secret work, nor permit others to do so if he can prevent it.

After he has taken the oath he is told that the motto word for this rank is *caution*. This caution has reference, of course, to the wonderful (!) secrets of the Order, and having been lectured on this matter of caution, he is unwittingly put to the test. The Keeper of Records and Seal leads him to his desk and asks him to fill in a blank calling for name, age, place of residence, occupation, and lastly the motto word. If he refuses to write the motto word he is praised very highly for his exhibition of caution; but if he undertakes to write the motto word (which happens, of course, in most cases) he is severely taken to task and threatened with expulsion. Finally after some cavilling the matter is adjusted. This is supposed to teach him a lesson. The principal lesson that he *should* learn from it is the trickery that he may expect from his fellow lodge members.

Seceders Defamed.

Another peculiarity about the oath of this rank is that it indirectly, in a covered way, obligates him to defame seceders from the lodge. He swears that he will "guard the good name of a member of this or any other rank and that he will not speak ill of him until he is satisfied by careful investigation that he has disregarded his obligation." This indicates what such may expect who withdraw from the order after they have discovered that their creed and conscience were indeed abused. The good name of such a person need no longer be regarded and it is by inference the duty of a Knight of Pythias to speak ill of him. In order to make this a little less glaring it is added that the same may be done with respect to those who violate the laws of the land or become guilty of conduct unbecoming a gentleman. Let it be observed, however, that if it were done in the case of the two last named classes, these Knights of Pythias would be very busy with defaming others and would continually be respondents in libel suits.

Horseplay "Bravery."

The oath of the third rank, of Knight, the highest rank in the Order, is also taken in a standing position, with the left hand over the heart and the right hand grasping a sword lying on the Book of the Law on the altar. It is also attended with a test of bravery. Bravery is the motto word of the third rank. Before taking the oath the candidate is asked if he is ready to submit to a test such as they may see fit to impose. Ten men, called senators, make a pretense of deciding what the test shall be. After some discussion the vote is taken and the decision is seen to be for the test of steel. The candidate must jump from the top of a stepladder of three treads representing the three ranks of the Order upon a bed of spikes set firmly in an oak. This slab with spikes is brought in and he is made to examine them and finds that they are real spikes. Without his knowledge this is removed and a fictitious bed of spikes is substituted. He is then ordered to mount the stepladder and jump down on the spikes. This is to test his bravery—it seems more like a test of dare-devilism. But especially is this to test his willingness to *implicit obedience*. Obedience is the corner stone of the lodge. He is then after a lecture as to the meaning of this test required to take the oath.

Aid to Lawless Implied.

In addition to the repetition of the former promise of secrecy, the Knight swears that he will always to the extent of his ability relieve a worthy Knight in distress, warn him of threatening danger, and aid him whenever and wherever he may be in need. A circumscribed course of duty therefore of relief, friendship and aid to the favored few—and that without any reservations, provided they the worthy Knights, having paid their dues and being in good and regular standing in the Lodge.

There is here no pretense of a patriotic or Christian spirit. It savors of the promise made in Masonic oaths, as for example, in the oath of the Master Mason's degree where the promise is made to hold inviolable the secrets of a brother Master Mason, murder and treason excepted; but in the seventh degree, Royal Arch Masonry, this exception is removed. There is no such exception made in the Knights of Pythias oath. To remedy this it is said in the instructions which follow:

"You must remember that you are positively forbidden to use any of the signs, pass-words or other instructions which have been or may hereafter be given you in this order as a means to violate the law of the land, or transgress the established rules of society." Let it be observed that this caution implies that these things may be so used and are liable to be put to such use. Quite an admission for the lodge to make in an official way! Experience has shown that this is all too true. The candidate is thus forbidden to use his lodge connections in this way. The Order does not stand *openly* for lawlessness—that would be folly. Why does it require an oath that has, according to their own official admission, a lawless tendency? Why place a man under oath at the beginning of a course having a lawless tendency and then plaster this thing over by saying that he may not walk in it? The lecture proceeds: "Nor are you bound to recognize any of them [signs, pass-words, etc.] when they are made use of by any one guilty of these offenses. The secret work of this Order is for the protection and assistance of its members only when they are doing right."

Let us examine this statement. In the first place, here is again the acknowledgment that those things may be readily used for wrong purposes. That alone should condemn them for they are self-assumed and arbitrarily imposed. Again it is implied that people may need secret work when they are doing right—as if light needs darkness to protect it!!! And then, if they are really concerned lest their secret work be employed in a way of lawlessness, why do they not incorporate the prohibition in the oath. That would be the place for it; then it might have some force by reason of the oath-bound obligation. This is not done. No prohibition is ever *implied* in the oath, but the contrary is clearly stated: *Whenever* and *wherever* the worthy Knight may be in need, and his worthiness is not determined by his moral character, but by his relation to the Lodge.

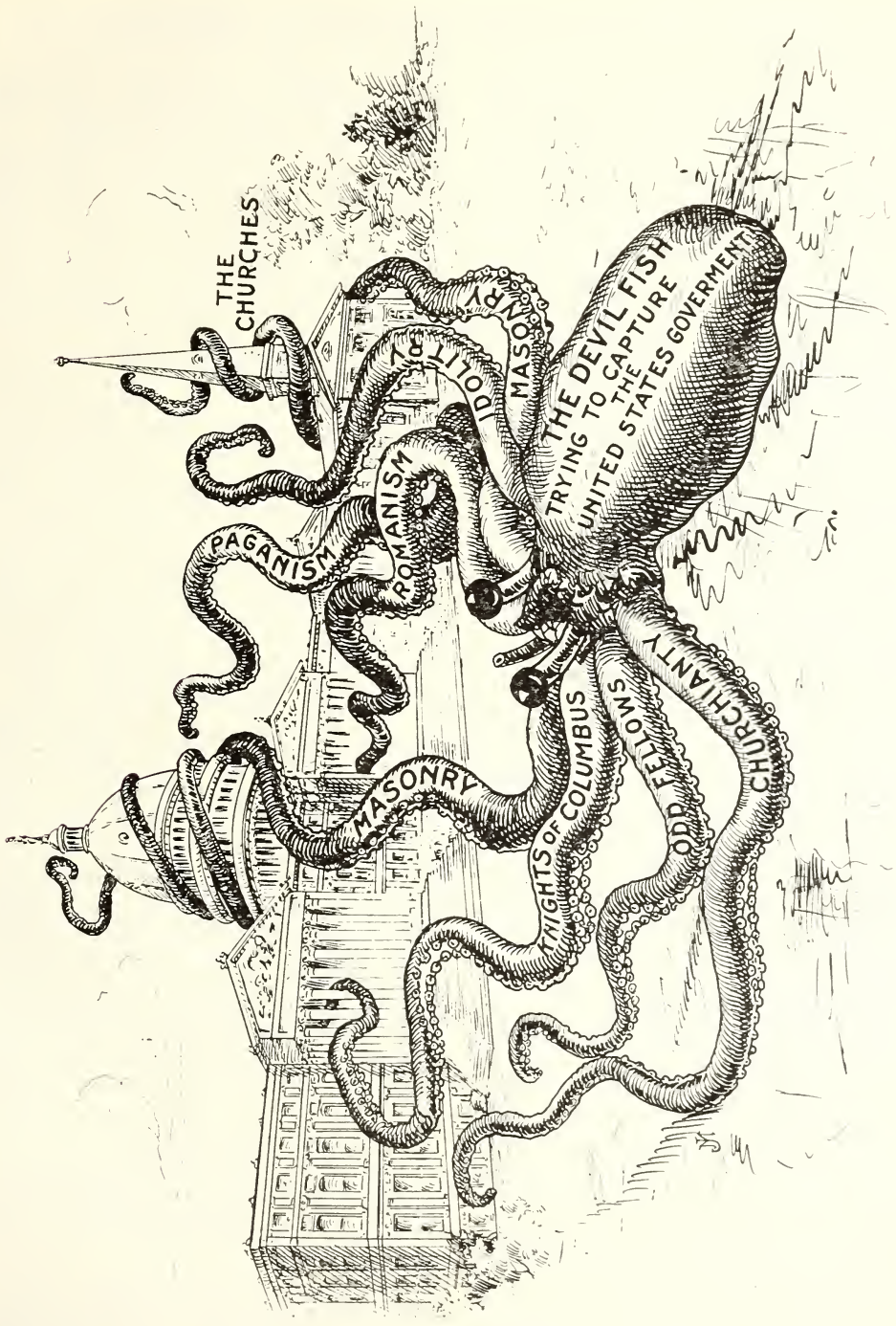
Morality, With Reservations.

A further peculiarity of this oath is its morality with implied reservations. In words almost copied from the Masonic oath (the imitation is clearly noticeable) the promise is that he will never by any act of his voluntarily disturb the domestic relations of a brother Knight, but that, so far as possible he will protect the peace and purity of his household. The language used reveals but little more sense of decency than that employed by the Masons. The Master Mason swears: "That I will not cheat, wrong or defraud a Master Mason's lodge, or a brother of this degree, nor supplant him in any of his laudable undertakings. * * * That I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister or daughter, I knowing them to be such." In the Knight of Pythias oath we are left to infer that the Knight may wreck the domestic relations, peace and purity of the homes of those who are not fellow Knights. Of course, it is not openly said that he may do this in a manner as the Masons express it. To openly allow and approve of such a thing would look too shameful; but every one knows that every negative implies a positive, and there would be no sense in these reservations if there were no implication with regard to what lies outside of these reservations.

The oath concludes with the solemn promise of meeting his financial dues and rendering obedience to the lodge.

The writer believes the above to be a faithful and fair criticism of the Knights of Pythias lodge, viewed in the light of Holy Scripture. There is only this conclusion that we can reach—that the Knights of Pythias order belongs distinctly to that family of lodges of which Masonry is the mother, and all of which together constitute a great part in the modern development of that system opposed to the truth of God and His Christ, and with respect to which Scripture exhorts: "Come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18).

Another thought for tomorrow: Some of us have more ups and downs in this world than others, but in the cemetery all are on the dead level.



"Every secret society, so far as it is widespread and influential, threatens the purity and existence of democratic institutions, and warps them to private ends and class supremacy. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

—WENDELL PHILLIPS, *in a letter to Rev. James P. Stoddard, March* 18, 1880.

CHRIST JESUS IN THE BIBLE AND IN MASONRY.

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Christ Jesus as Represented in Scripture.

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

The blood of Jesus Christ, His Son, cleanseth us from all sin (I John 1:7).

Without the shedding of blood there is no remission of sin (Heb. 9:22).

Behold the Lamb of God, which taketh away the sin of the world (John 1:29).

Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed (Isaiah 53:4-5).

There is none other name under heaven given among men whereby we must be saved (Acts 4:12).

The Recognition of Christ Jesus Which the Scriptures Demand.

All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him (John 5:23).

He who was ordained of God to be the Judge of the living and the dead (Acts 10:42 R. V.).

God hath appointed a day in which He will judge the world in righteousness by that man (Jesus Christ) whom He hath ordained (Acts 17:31).

Wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:9-11).

He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:16).

Christ Jesus as Represented in Masonry.

Masonry boasts that the Bible lies open on her altars and that no atheist can become a Mason. Many Masons put their lodge above the church just as they put the square and compass above the Bible. The following quotations, largely from Grand Lodge Proceedings and letters from officials speak for themselves:

"We do not require any member seeking admission to the Order to make any declaration except a belief in one God. There is no rejection of Jesus Christ, neither is there any requirement of acceptance of Jesus Christ."—W. L. Stockwell, Executive Member Masonic Service Association United States, Official Document January 18, 1921.

Is it true that "there is no rejection of Jesus Christ"? The definition of "rejection" in Webster's Dictionary is: "refusing to acknowledge." Read the paragraph just preceding this again. Does the Order *acknowledge* Jesus Christ?

"We are in Lent, the hurrahs and hosannas, the palms and the festivities remind us of the triumphs of new ideas even more than of the martyrdom of the Nazarene."—F. de P. Rodriguez, Foreign Correspondent, Grand Lodge, Cuba, in *The Builder,* page 217, August, 1920.

"It is true that a Jew may be a good Mason and reject the teachings of Christ. With that Masonry has nothing to do."—G. E. Knepper, Secretary, Grand Lodge, Idaho, Official Document, January 8th, 1921.

"The Grand Orator (Grand Lodge, Arkansas, 1918), Brother J. C. Pinnex, delivered a beautifully worded address, full of noble thoughts, which must have charmed his audience. It is a pity that he forgot that Masonry is nonsectarian. Some of his utterances must have offended our Jewish brethren, if any were present."—J. L. Michie, Fraternal Correspondent, Grand Lodge, South Carolina, Proceedings, 1919, page 15.

Hon. C. C. Hunt, Deputy Grand Secretary, Iowa, says the use of the name of Christ Jesus in Masonic prayers is "not good."—Official Document, December 18, 1921.

"Hundreds of churches over the land today are anti-Christ, not only the Jews, but hundreds of others; yet they believe that God rules and reigns over the universe; and by such belief they are eligible to become members of our Order."—Dave Jackson, Secretary, Grand Lodge, Kentucky, Official Document, February

2nd, 1921.

"The Prayer beginning, 'Our Father which art in heaven,' is very, very erroneously called the 'Lord's Prayer,' meaning thereby the prayer of Jesus Christ. The real 'Lord's Prayer,' that is, the prayer of Jesus Christ, is to be found in the 17th Chapter of St. John. The prayer referred to is one of the oldest prayers of Our Father we know of, and has been in constant use by the Jewish people, almost word for word, from their earliest known history. * * * Thus the Mason, be he Jew or Gentile, Mohammedan or Parsee, Buddhist or Brahmin, can pray to 'Our Father' which art in heaven, without offense in the hearing of his Brethren of whatever creed. One of the finest sermons we ever heard was delivered by a Jewish Rabbi in the First Methodist Church here. His text was 'Have we not all one Father; hath not one God created us?' "—Past Grand Master, J. L. Michie, South Carolina, Op. cit. page 47.

And so the Lord's Prayer has been purged (Masonically) of all Christian significance so that even a Masonic Jew will respect it! But when Christ says "Our Father," He means "my Father and your Father" (John 20:17).

In 1907, St. John's Lodge No. 53, A. F. & A. M., of Tyler, Texas, asked the Grand Master, John P. Bell: "Is it unmasonic for a brother while praying either in the lodge, or at a burial, to close the prayer with the phrase, 'for the sake of Jesus Christ'?"

The Grand Master answered: "No." But when the Grand Lodge of Texas met later, the Committee on Jurisprudence rejected the action of the Master in these words:

"It is unfortunate that any question bearing even remotely upon disputed matters of religion should have arisen in any subordinate lodge, and it is to be regretted that any such matter should be agitated by being forced upon the consideration of any committee of this Grand Lodge. However much it may be regretted, such a question arises in the thirtieth decision of the Grand Master as to the proper conclusion of prayers at burials and in lodges, and while the Grand Master may be right in deciding that it is not unmasonic in the sense that charges could not be sustained for such action, in concluding Masonic prayers according to the formula of any religion, still we think that it is contrary to the spirit of Freemasonry, and is in derogation of its universality, which would demand that no phrases or terms should be used in a Masonic service that would arouse sectarian feelings or wound the religious sensibilities of any Freemason." (This decision is upheld by the Secretary of the Texas Grand Lodge to this day!) The above named Committee was composed of five Past Grand Masters, who were Grand Representatives to the Texas Grand Lodge, from the following states: Anson Rainey, Nova Scotia; W. S. Fly, Wisconsin and North Carolina; George W. Tyler, Mexico and New York; John L. Terrell, Connecticut; A. W. Campbell, North Dakota.—Proceedings, Texas, 1907, pages 3, 4, 22, 84, 85, 167.

The explanation which Masonry offers for the wilful omission of Christ's name from Masonic prayers, is this: "We have, as you know, a great many brethren of the Jewish faith, who have been attracted to the fraternity because of the supposition that it was founded upon the ancient rites rather than upon the more modern."—Charles C. Clark, Grand Generalissimo, Knights Templar, Iowa, Official Document, March 11, 1921.

"I do not know why the name of Christ is left out of our Masonic proceedings, unless it is in view of the fact that Masonry is supposed to be an ancient order, and is not necessarily a Christian institution."—W. M. Sexson, Secretary A. A. S. R., 33° Hon., Oklahoma, Official Document, March 14, 1921.

The extreme care that Masonry exercises in keeping the name of Christ out of Masonic proceedings is also noted in a quotation from the Proceedings, Grand Lodge, Indiana, by Past Grand Master G. W. Bard, Washington, D. C., from one Mr. Funkhouser: "The Masonic conception of God is not the early Hebraic God of vengeance and cruelty, whose chief care was for a 'chosen people.' Our God is the merciful Father of all men, who so loved the world * * *." Note the omission as to Christ.—Proceedings of District of Columbia, 1918, page 336.

Not only does Masonry reject our crucified and risen Saviour, but it de-

clares: "The principles we teach are the only influence that can save and redeem the world."—A. G. Burnett, Grand Master, California, Proceedings, Oklahoma, 1918, page 225.

Furthermore, Masonry blasphemes the name of God—Christ Jesus. The "ancient landmarks" forbid the initiation of any man physically imperfect. To drive this "law" home real "forcefully," Grand Master J. W. Barry, Iowa, says:

"If Christ Himself were on earth again and had the misfortune to lose a hand and should then come to us recommended by the other members of the Holy Trinity, He would be turned away as unfit to be made a Mason in Iowa."—Proceedings, D. C. Idem. Cit. Page 339.

Could a more complete denial be made of Christ and all things that pertain to his work of Redemption than the following:

"Immortal life is something to be earned, by slow self-conquest and comradeship with pain and patient seeking after high truths. We cannot follow our own wayward wills, and feed our baser appetites, and give loose reign to foolish tempters year by year, and then cry: 'Lord, forgive me; I believe,' and straightaway bathe in glory. Man must learn God's system is too grand a thing for that. The spark divine dwells in our soul and we can fan it to a steady flame of light, whose lustre gilds the pathway to the tomb and shines on through eternity, or else neglect it until it glimmers down to death and leaves us but the darkness of the grave; each conquered passion feeds the living flame; each well-borne sorrow is a step toward God. Faith can not rescue and no blood redeem the soul that will not reason and resolve."—Committee on Necrology, Grand Lodge, Oregon, Proceedings, Iowa, 1920, page 175.

Ashamed of Thee.

Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days?

* * *

Ashamed of Jesus! yes, I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fear to quell, no soul to save.

Till then, nor is my boasting vain,
Till then I boast a Savior slain;
And O may this my glory be,
That Christ is not ashamed of me!

ELKDOM GRAND LODGE.

We take from the *California Missionary,* of Los Angeles, California, November, 1921, an extract on the meeting in Los Angeles of the Grand Lodge of the Benevolent and Protective Order of Elks, which was copied from the *Los Angeles Examiner.*

"The new Grand Exalted Ruler of the Order, Wm. W. Mountain, in his official address which was characterized in the *Los Angeles Examiner* as 'remarkable and a topic of constant conversation by the members of the Grand Lodge,' had something to say about the religious side of Elkdom. Here is one paragraph:

"'We do not care whether he is a Jew or Gentile, we do not care whether he is Protestant or Catholic, so long as he believes in our God, the Supreme Ruler of the universe, so long as he belongs to and believes in our country—America—our Flag, Old Glory—and he has no other God, no other country, no other flag, and so long as his life proves his faith.'

"So these Elks had a 'God,' and his name is 'The Supreme Ruler of the universe.' If there is anything in a name, and we believe there is, then this 'God' must be a different one from the one we Christians worship, for our God's name is 'Father, Son and Holy Ghost.' We grow quite skeptical when he says that a Jew, a Gentile and a Christian can alike believe in their 'God.' But hasn't our God given us strictly to understand that unless we become regenerated Christians we cannot believe in Him—'Except a man be born again he cannot see the kingdom of God,' John 3, 3. Indeed, it makes a big difference with our God. If their 'God' is our God, why was it that at the Elks' Memorial Service in Ft. Wayne, Ind., several years ago they sang the Doxology thus:

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above for all that's good,
Praise God for our true Brotherhood.

Instead of 'Praise Father, Son and Holy Ghost,' as we Christians do? Was it not because their 'God' is different from ours and had they sung it as we Christians do some of their Jewish and Gentile brethren would have been offended?

"But Mr. Mountain, the Elks' Grand

Exalted Ruler, has another paragraph. Note we are giving whole paragraphs and not only disjointed sentences and expressions. This one must sting every Christian ear to the quick—if there is any quick left in it:

" 'We don't want to make a church out of it, we don't want to preach sermons, but, my brothers and friends, the only thing God ever asked us to do was, not to pray, to join a church, or give our money, but to give ourselves to every fellow who needs us, and to the one who needs us most, to him we owe the most and it is only inasmuch as we obey this injunction that we can square our own account with the Real Boss.'

"Here Mr. Mountain calls the Elks' 'God' the 'Real Boss.' Is that the name of the Lord of hosts of whom the angels in reverential adoration sang 'the whole earth is full of thy glory.' But, dear Christian reader, is that a fact that our God does not ask us to pray, to join a church, to support the church with our means, but first and foremost to help our needy fellow man; and has He ever given us the promise that if we do this last He will call things square and open the door of heaven for us? Alas, now there is no doubt about it and the Elks' 'God' and religion is a different one from ours. Our God says expressly, 'Pray without ceasing,' (I Thess. 3:17). 'Not forsaking the assembling of ourselves together as the manner of some is,' (Heb. 10, 25). 'Even so did the Lord ordain that they that preach the Gospel should live of the Gospel,' (I Cor. 9:14), and 'He that believeth (on the Lord Jesus Christ) and is baptized shall be saved; but he that believeth not shall be damned,' (Mark 16, 16).

"The religion of Elkdom, therefore, like that of practically all other fraternal orders, is in a nutshell this: Be a good fellow to everybody else, especially to your own lodge brother, and you are sure to get into the Grand Lodge above. But mark you well, dear reader, that 'Grand Lodge above' is not the heaven of which Jesus Christ said 'I go to prepare a place for you,' for Jesus Christ has never been allowed there. It is a 'heaven' which every faithful Elk, Mason, Odd Fellow, etc., prepares for himself. It is a man-made heaven which, you may rest assured, passes away with the maker thereof.

"How unspeakably sad that thousands and millions in our land are risking their soul's salvation on this religion of the lodge! And how clearly does not the above again disprove that oft-made statement, 'There is no conflict between the Church and the lodge.' "

About 750,000 of the 3,900,000 members of the American Federation of Labor have been dropped from the membership roll, announces President Samuel Gompers, because of non-payment of dues.

THE NATIONAL CHRISTIAN ASSOCIATION

is the title of an incorporated association which was organized in the city of Pittsburgh, Pa., in 1868, by representatives of seventeen orthodox denominations. It holds that faith in Christ is the sole ground of acceptance with God; and that grace received by faith is the sole power of regeneration. It believes, moreover, that Satan is the god of this world and the god of all false religions, and that the lodge system denies Christ and worships Satan.

Its object is to keep the membership of the churches out of secret organizations for these among other reasons: 1. Because they are declared to be organized on a basis so necessarily broad as to exclude the idea of Christ as the world's only Redeemer. 2. Because they substitute in their claims and in the minds of many of their membership, the secret society for the Christian church. 3. Because of the relation of the obligation of these secret orders to the oaths and decisions of courts.

I give, devise and bequeath unto the NATIONAL CHRISTIAN ASSOCIATION, a corporation created and existing under and by virtue of the laws of the State of Illinois, and having its principal office at 850 West Madison street, Chicago, Ill.,

..... *Dollars, (or if lands, describe the same) to be applied to the uses and purposes of said Association, and under its direction.*

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

CHAPTER XX.

TOM'S DREAM COMES TRUE.

It was some time before Tom recovered animation, and then he developed symptoms so serious that Dennis O'Sullivan was dispatched for a physician. This was not simply for the reason that he was close at hand; but Peter Snyder was now as earnest to be his brother's keeper as hitherto to be his destroyer, and it was with a determination to help Providence keep the demijohn empty for one day at least that he sent him on the errand, having first fortified him against his alcoholic cravings with a cup of strong coffee.

"An' shure, Mr. Snyder," said Dennis, when he was told to go for one who lived four miles away, "I moight foind ye a doctor nigher'n the Forks."

Mr. Snyder (for it is a singular proof of the power of Christianity to uplift a man socially as well as morally that even his old cronies no longer addressed him in their old, familiar fashion) glanced up from the helpless form over which he was working, chafing the cold hands and feet and applying restoratives, and hesitated an instant, but only an instant. Then he answered decidedly:

"I know you could, but I've got my reasons. If it was a dozen miles instead of four I wouldn't have the other one."

The doctor "nigher than the Forks" happened to be one of those medical practitioners with whom a free prescription of whisky seems to be the one resource when, as not infrequently happens, their knowledge is at fault and their *materia medica* exhausted. Peter knew that the first thing he would be likely to do would be to order alcoholic stimulants in some form, and this repentant rumseller was determined by the grace of God that he would never again be even an accessory to putting the bottle to his neighbor's lips. That the doctor in question was also a Freemason may have somewhat affected his decision, but before the reader accuses Peter Snyder of unfairness and bigotry, let us present the case.

The bright and shining example of Masonic charity to which he had just been a witness was in itself an argument strong enough to appeal to obtuser minds than his. He had read the story of the Good Samaritan, or rather had managed to spell it out with much difficulty, but his narrow range of literary attainments did not incapacitate him from judging for himself which carried out most fully both the letter and spirit of the parable: he and Dennis O'Sullivan who had never enjoyed the benefit of lodge instructions on the subject; or the man of the square and compass who could coolly turn away and leave a fellow-being lying by the roadside, exposed to the pitiless storm, with the hasty surmise that it was all that fellow-being's fault! Supposing he had been right. Were the thieves who lay in wait between Jericho and Jerusalem, and who only took a man's purse and bodily ill-treated him, half as bad as the modern thieves who lay in wait to rob and murder him soul and body, and then shield their crime under a government license? Peter Snyder thought not, and it must be acknowledged that he had both logic and Scripture truth on his side. Furthermore, the chances were ten to one that the Masonic doctor would forget to come. He had this convenient habit of forgetfulness when his patients were from a lower strata in society than he cared to attend: and sometimes—for he disproved the assertion that doctors never take their own drugs by a free use of his own alcoholic prescriptions—he was not in a condition to remember anything.

Martin Treworthy, when he heard that Tom had been found and where he was, may be pardoned if he entertained at first some disagreeable suspicions. He had not heard anything of Peter Snyder since he left Jacksonville, and the name sug-

gested only a human spider whose custom was to catch and devour all the foolish human flies he could inveigle into his trap; though, of course, had the question been fairly put to him, "Can there be saving grace with the Eternal for such a wretch?" Martin, who held firmly to all the cardinal points of evangelical doctrine, would have answered, "Yes," most emphatically. Still, as I said before, let us forgive him if such a thing as Peter Snyder's conversion had not yet occurred to him as among the possibilities. But upon his arrival he looked in upon a scene very different from what he had imagined.

Tom lay very quiet. All his vital powers exhausted, his feeble mind, still more enfeebled by disease, was only conscious of having been terribly tired and terribly cold, and being suddenly lifted into an atmosphere of warmth and rest. There were bright, red drops on the coarse napkin with which Mr. Snyder at intervals tenderly wiped his mouth and lips, but his eyes were closed and he breathed as softly and evenly as a sleeping child. The vision of Nelson and the farm no longer danced before his bewildered brain, but in place of it had come a feeling of delicious assurance that it was all coming true by and by, only he would have to wait a little while longer.

Some have advanced the theory that in the resurrection state, a certain subtle atmosphere emanating from and enveloping us with a mantle of personal individuality as strong and unmistakable as the physical habits or the bodily features which belong to us in our mortal existence, may form the basis of spiritual recognition. And Martin Treworthy had now an experience slightly similar. This was Peter Snyder, but over him had passed a change—that miraculous making over of the entire man when a new heart and a new spirit is put within him, and a new song in his mouth, even praise to Him who hath redeemed him to God by His blood and made him in the glory and mystery of salvation a king and priest forever. Such a wonderful thing to happen to him!

There were moments when Peter Snyder stood dazed with the strangeness of it—that it should really be given to *him*—the new name and the white stone, and the ineffable blessedness of pardon, and most wonderful thing of all that he could actually begin his life over again and live an existence as different and as utterly separate from his former one as an angel's from a fiend's.

He rose hesitatingly when Martin Treworthy entered. Something of the shame of his old misdeeds clung about this new life still, like a kind of husk which would never quite drop away; and perhaps it was best that it should not, for it was a healthy shame and had its own mission to perform in making him a better man.

"I s'pose you remember me for a poor, miserable, God-forsaken critter, Mr. Treworthy," he said humbly; "but you won't see any rum bar'ls round here, nor smell any tobaccy, nor hear any swearing. I've knocked clean off from them things and I want folks to know it, and that Jesus Christ has stood by and helped me all along, and if I ain't what I was once all the praise and glory is His. I want *you* to know it special"—Peter paused an instant, and then he went on in a tone that, while still humble and even appealing, had a certain manly dignity: "Maybe you'd prefer to find this sick boy of yourn in other hands, and I can't say I blame ye for the feeling, but I found him layin' by the roadside in a dead faint, and I've done all for him I know'd how. And if you are a Christian, and somehow I take it you are, you'll feel as the Lord does—glad to give me a chance even if I don't deserve it."

Perhaps there was a little touch of—what shall we call it?—not defiance, not resentment, but the natural feeling of a converted publican who is conscious that his former life has given his fellow-men great reason to mistrust him, and yet in whom the unspeakable "kindness and love of God our Saviour" has wakened a strange longing to be trusted.

Martin Treworthy's spiritual intuitions were quick. He had come with the feeling that he could not even bear the idea of Tom's being touched by the man to whom his present condition was in so large a degree owing, but when he realized the truth, Peter Snyder's speech did not seem a strange or impertinent one. Why should not this poor publican, if he had truly repented, be allowed to bring forth fruits meet for repentence? Why

should he, as he himself put it, be grudged the chance to undo some of the evil work.

Martin Treworthy held out his hand, and the bright drops stood in his eyes.

"The Lord bless you, brother; and may he forgive me for an old Pharisee that I am."

"But," answered Peter Snyder, his coarse, uncomely features half covered with a straggling, red beard, not very dissimilar to that bestowed by old Venetian painters on his apostolic namesake, irradiated with a smile both humble and sweet, "I said nothing of the kind. I said I didn't blame ye for any feelin' ye might have, and no more I don't. It's only nateral ye should feel so."

"That don't make any difference," said Martin, "I've found that the best thing to do when the coat fits is not to get mad about it, or to make believe it don't fit, but to pray the Lord to fill us so full of grace that our souls will grow too big for wearin' on't comfortable. And now about this poor fellow here; I must take him home as soon as I can."

"But I ought to tell ye"—Peter Snyder stopped for an instant as if it was a little difficult to go on—"I've had the doctor to him. I thought it wouldn't do no hurt, and he says—but then doctors don't allus tell right—that his wandering off so, and the fatigue and exposure and everything has only brought the end nearer that wa'n't a great way off anyhow. We've done all we could, but if there's anybody that ought to be telegraphed to it had better be done right away."

By "we" Peter Snyder meant to include his wife. She was a small, pale, broken-down, slatternly woman, with little education, but womanly enough to have known times when she was thankful for the three short graves that covered all her maternal hopes. Her husband had not always been kind to her—quite the reverse—but she had adapted herself to her lot with a resignation as complete as it was hopeless; so very complete, in fact, that she did not respond readily to the most earnest and well-directed efforts on his part to lift her up to the same moral and spiritual elevation he had himself reached.

Theoretically this should not have been. She ought to have risen at once to the height of her new opportunity, but theories and facts are not always reconcilable. Will a flower, beaten to the ground by a week of hard rain, lift itself immediately on its stalk when the rain is over, and the sun comes forth to create a new world out of twinkling grassblades and shimmering leaves, and all the myriad of dimpling, flashing, wayside pools? Then why expect it of a miserable, degraded womanhood, made miserable and degraded by circumstances and associations not of her choosing? It is a bitter cup many of these women drink. God only knows how bitter.

Martin Treworthy felt his brain reel. Mechanically he went to Tom's side and sat down. If he was only sure where Nelson was and could dispatch a telegram! But he did not think of a more subtle telegraphy, an electric wire hidden deep in the mysteries of being, over which messages are sometimes strangely flashed to the soul, though philosophy as yet can only class it with the long list of mental and spiritual phenomena about which we may only presume to conjecture.

Tom knew him, for he smiled, stroked his hand, and said something rambling and but half coherent, of which the only intelligible words were "Nelson" and "the farm."

They watched beside him, one as tenderly as the other, all that day and the next, Martin Treworthy almost feeling his whole being dissolve as it were in the intensity of his one constant petition that Nelson might return before the flickering lamp of Tom's life went out.

* * *

The sun was going down in a glorious sweep of golden light that reflected itself in the tranquil waters of the creek like some dual existence, half dreams and half reality, but one so like the other that the dream seems a reality and the reality seems a dream.

Tom had been restless much of the time, and now he wanted to be lifted up and look out. The window stood wide open to give more air to his exhausted lungs, but the day had been one of those unusually mild ones which have such a singular charm, as if the spring, in a fit of coquetry, was trying on some of the

matronly airs of summer. The thermometer had registered 75 in the shade. A slight haze from the smoke of far-distant burning prairies gave a dreamy softness to the horizon like a thin veil drawn over glories too bright for mortal view.

What was passing through his mind, which had seemed too dull and imbecile almost to have thoughts? I think nothing beyond a general sense of calm contentment. The state of partial delirium was over, and he only remembered his strange escapade like a bad dream from which it is pleasant to wake. But suddenly his eyes brightened. He seemed to hear something unnoted by either of the watchers at his bedside. It is a sound of horse's hoofs. They are coming nearer and nearer, and he knows by some strange intuition that they will stop at the door, that the rider will fling himself off in hot haste, and that rider will be—Nelson.

It is even so. Tom is again folded in those strong arms, and the scalding tears are falling on his face, and he wonders why when he is so happy. Does there come before his weak brain the image of a Love mightier than a brother's?—of sunshine falling on green fields in some far-off blissful clime brighter than all his dreamings, where that love shall enfold him forever and all his miserable heritage of weakness, mental, moral, and physical, drop away and leave him what God and nature meant he should be; restoring to him the heritage of which he had been despoiled without hope of redress? Though our Christian faith bids us believe that to such unfortunates the deficiencies of their earthly lot will be balanced in another world, can any such consideration diminish aught of the sin and crime of depriving them of their birthright here? Do not the highest scientific authorities unite in telling us that the great majority of the feeble-minded children who fill our various asylums are made such by the intemperate habits of parents?

The mysterious change came over Tom's face. Nelson saw it, and it checked his sobs with an impulse of foreshadowing awe. He lay back on the pillow panting for breath, his eyes wide open and fixed on a warm, golden gleam that shot across the roughly plastered wall opposite.

"Sing," he said, wearily.

And Nelson sung the hymn which for some unexplained reason Tom had always seemed to like the best:

"On Jordan's stormy banks I stand
And cast a wishful eye,
To Canaan's fair and happy land
Where my possessions lie."

Nelson had always wondered why Tom should fancy it, being perfectly certain that his understanding was not equal to any real grasping of the sentiment of the hymn; but it suddenly flashed on his mind that he had perhaps connected the words in some dim fashion with their old air castle destined to have no earthly realization.

The thought made it hard for Nelson to go on, but he would not let himself falter.

And even as his voice rang out sweet and true in the closing lines, Tom fell asleep.

* * *

"It was that night in Jesse Dukes' cabin. I had just laid down when I seemed to hear Tom's voice and started up broad awake, but everything was still, and there was nothing to be seen only the stars shining down through a chink in the logs; and I fell asleep again after awhile for I was tired. But I couldn't get it out of my head that Tom wanted me, and the impression on my mind kept growing stronger every day, for I stayed round in the neighborhood thinking I should get a letter right off, and when none came I made up my mind to go back to Tom, and never leave him again."

This was in substance the explanation which Nelson gave of his startling reappearance to Martin Treworthy, who was blaming himself for a miserable counsellor and heaping on himself many undeserved reproaches for having urged him to leave Jacksonville at all.

"My dear old friend," said Nelson, affectionately taking his hand, "this won't do. You counselled according to your light. It seemed best at the time that I should go away and seek another home for both of us. And who shall say it was not best so long as God ordered it.

I thought if I could only put Tom where he would be *safe,* where not the shadow of temptation could touch him! And the Lord has done just that thing—so much better than I could do it."

And Nelson once more bowed himself over the unconscious dead, dimly wondering if Tom had met their mother, and what they would say to each other as the golden doors of the new life closed behind them. As he stood there he was conscious of a hand touching his arm, and a voice that said brokenly:

"If I could give my own life in his place, and ye could have him back again, I'd do it in a minit, but when a man has been weaving the devil's web most all his life, undoing the threads comes hard. If ye can only forgive me for the Lord's sake for my share in bringin' this trouble on ye."

Nelson's feelings towards Peter Snyder, so far as he thought of him at all, had not been unlike Martin Treworthy's. Still, his anger against the system itself on which he felt his brother's death to be directly chargeable burned with too fierce a flame to leave much to spare in any merely personal direction. The moments in which he stood there were not simply moments of communion with his beloved dead, still less of mere indulging in his grief. He was passing through a mighty baptism in great waters, and while he shivered in their chill embrace he felt not only the divine strength that is born of sorrow but that tenderness which comes to the heart when a great grief has smitten it. So he did what six months before he could hardly have imagined himself as doing—took Peter Snyder's hand in a friendly grasp and said solemnly:

"If the Lord has granted you forgiveness, what am I, a mortal man, that I should withhold mine."

But though Nelson forgave Peter Snyder from his heart, and himself turned comforter to Martin Treworthy, he did not choose to send any word to Dora of her brother's death. He believed, and we must acknowledge he was not far out of the way, that Dora in her new relations had so far forgotten the old as not to care to be reminded of them, and furthermore would be far more likely to be ashamed of the fact that she had an imbecile brother, than to feel any special affliction at his loss. I am afraid he felt a little hard to Dora, perhaps harder than the real facts warranted. But among other indictments of the drink system, which standing by Tom's dead form he had vowed to battle heart and soul all his life through, he might have very truthfully brought this—that it had robbed him of a sister.

Uncle Zeb, who was, as we have before said, the general news-carrier, casually mentioned the next day "that the poor crazy chap he had hearn was dead, that had been picked up over to the east part."

"It's wonderful now how that Peter Snyder is changed," he continued. "They say he took him in and sent for a doctor and cared for him like a brother o' mercy. And I wouldn't wonder if it was him that Dora saw tother morning asleep on the hay in the barn."

Dora thought very likely it was, and she wished she had not been such a goose as to be frightened at the poor fellow. But beyond vague regrets Dora's reflections on the matter did not go.

(To be continued.)

ARE THESE SECRET SOCIETIES?

Families, Churches, Senates, Juries and Camps.

Let us examine the apologies for the secret lodge system, of which Masonry is the mother and type.

Its defenders are wont to say families, churches, senates, juries and camps have their secrets; and these justify the lodge.

The answer is: Secret societies are not families or churches. The lodge is human; the family and church, creations of God. They rest on the words of Christ, "What God hath joined let no man put asunder"; and "This do in remembrance of me." On the contrary, secret societies rest on art, and only appeal to God to enforce the contrivance and fealty to the clan. The first family was a church, and worshipped; and the proper principle of both is love. The artificial motive of the lodge is terror. The family swears one man and one woman to love and keep to each other: the lodge binds a promiscuous body of men together by penalties and pains to

be enforced or inflicted by unknown hands. Wedlock begins and is perfected in love. The lodge commences, like prostitution, in a joke, is sanctioned by blasphemy, and ends in swindling and secret advantages. Therefore, to call a family a secret society, as many do, is to put the veiled sanctities and pure blandishments of a home on a level with the rollickings of a brothel, and confound the mercenary grimaces of a hunger-pinched harlot with the pure blushes of a bride. This is to mock God who made the family.

Nor are lodges senates. True, to avoid peril, senates close their doors, as men lock their trunks when thieves are looking on. But the injunction of secrecy is taken off when the peril is passed; while the lodge demands concealment till death, seals the Mason's lips, and makes his silence perpetual.

Again, secret societies are not juries. A jury is a band of independent men, sworn by their "verdict," or true word, to do justice to their equals and the equals of each other before the law; being amenable to the independent God, who cannot be bribed, and, who will not bribe. The lodge is a body of superiors and inferiors, sworn to concealment, the upper from the lower, and all from the outside world; not to do justice, but to get and give secret advantages. And they are amenable to a "Master," who is amenable to a "Grand Master," who is amenable to a "Sovereign Grand Commander," each of whom is a frail, needy, and selfish man like themselves.

True, the juryman during the trial must be shut from those whose silver might turn him into a Judas Iscariot. But the seclusion of the jury is not the secrecy of the lodge. If Barabbas is a Mason the lodge requires the jury to find for Barabbas and condemn Christ.

Nor again, are lodges camps. "The Cincinnati" and the "Grand Army" were contrived after the fighting was done. Battles, it is true, must have their concealments. But the private exploits of the veteran become the stories of his children, while the secrecy imposed by lodges, brigands and banditti, are perpetual.

Thus the lodge is neither family, church, senate, jury nor camp. It is a civil and religious fungus; no more like the church or state than a wen or cancer is like the human body, which it disfigures and destroys. And to justify the sinister secrecy of Freemasonry from its semblance to the wholesome privacies of the household, church or state, is as illogical and irrational as to reason from the semblance of "proud flesh" to flesh in a healthy man, in order to prove that cancer is health.

THE LODGE; AN ESTIMATE.

REV. JAMES W. FIFIELD, D. D.

I wish to set forth in a few words what may be the working creed of the average person on this matter of the lodge. I take it that there are a countless number wishing to be sincere and know the truth. It is a sin to be a coward and not come up to the truth, to loiter along the road of the right, because it will cost something to press into the real matter.

Yet I believe that most people wish to be right. I believe that most people are brave. When a true position is seen they will take it and pay the cost of a noble conviction. I know that many good people belong to lodges and believe in them.

My Ideal for Children.

Yet I belong to none, will unite with none, and have taken the care to place before my children the ideal of a life free from all lodge membership and association. I do not wish one of them to belong to any lodge of any kind. I love them and wish for them the best in every way. I am persuaded that the lodge is not the best. I admit that the lodge does some good, but I do not wish my children to join one. I often say to young men, "Do not enter the lodge, keep your life free and use your time in another way."

And why this? Why keep aloof from institutions so strong and which have gathered so many into their membership? Do not ministers belong to them and do ministers ever do anything which is not very helpful? I wish that they were always helpful. Long ago I concluded not to do a thing just because some preacher did it. Preachers are usually good and helpful. Many preachers do not belong

to lodges. Why not follow them? They have reasons. And certainly the man who stays out has no selfish reason for doing so. He does it because there are reasons why he does not wish to go in.

A Position I Deem Reasonable and Right.

Now I will give some of mine. I can not in a few words argue them. I can only state them. They appeal to me, seem reasonable and right. I act upon them.

The lodge wastes time. I have no time for its meetings. I have my life work to do. I want to be in my home. I wish to read and enter into the best that life offers.

The lodge compromises one. There you are bound up with people who do not have your ideals. They can outvote you and the lodge often does things which one seeking to be a Christian can not sanction.

The lodge values are overestimated. Few tell me that the lodge is a real help to them. Men who have joined some lodge to gain business and build up a career (and I have the suspicion that not a few have such thoughts, possibly even a preacher now and then) find that they have overestimated what the lodge will do for them. And then there is always that feeling that it is not a very strong and noble way to do. It is an acknowledgment that one can not of himself make his way, lacks the ability or application and must resort to some scheme where "brotherhood" takes the place of worth and one has an unfair advantage over his fellow men. The motive of joining any lodge to gain the help of its members seems to be very low and unworthy.

The lodge does not furnish the best. I am convinced that is true in every regard. It does not furnish the ideals, the stirrings of conscience, the way to a new life as does the church. The church is a better institution in every way, more worthy of time and money and personal effort. Even the lodges which have for their warrant the granting of life insurance, and for these I naturally feel kindly, yet here again I feel that one does not get the best. I believe in life insurance. I carry an insurance. I have looked it up and have sought cheap, safe insurance. I have found the cheapest and best outside the lodge. The lodge is not the best for the use of time or money or effort.

The lodge lacks adaptation. This is noticeable in many ways. It has a fixed ritual. That of itself is bad. You must do it one way. One sees the danger in funerals. I am a preacher and have attended many lodge funerals. If a lodge is to have a burial service there should be at least fifty varieties of it. I have listened to a beautiful service read over a drunken libertine, an open shame and a public disgrace. I do not remember one lodge funeral when I wished that I was a member of the lodge.

The lodge sears the conscience. I think that this is true of many. There should be no religious services in any lodge more than an opening prayer. The atmosphere is not right for religion. It is foreign to its genius and plan. It sears the conscience and blurs the moral sight. I can not recall one person in all my acquaintance who ever said that his lodge ever helped him to hate sin or told him the way to free his mind and spirit from the touch and stain of guilt. No, lodge religion confuses. It surfeits the nature with a substitute that is full of danger. It may help to a larger position in business or profession, afford many congenial gatherings, but it does not take the place of the church with the gospel of Christ. A man has grown blind to reality who permits the religion of any lodge to be the religion of his soul.

The secret of being loved is being lovely, and the secret of being lovely is having the Christ spirit.

To live, laugh, love one's friends and be loved by them is to bask in the real sunshine of life. Other things are incidental; these are important.

The life of the Christian is called in the Word of God the "Hidden Life." Their Redeemer is said to give them to eat of the "Hidden Manna."

None can accomplish anything great in this world who is contented with little —who is confident that he was made for little things.

THE LORD'S PRAYER

Thou to the mercy seat our souls doth gather
To do our duty unto Thee..... **Our Father;**

To whom all praise, all honor should be given;
For thou art the great God..... **Who art in Heaven,**

Thou by Thy wisdom rul'st the world's whole frame;
Forever, therefore ..... **Hallowed be Thy name,**

Let nevermore delay divide us from
Thy glorious grace, but let..... **Thy Kingdom come,**

Let Thy commands opposed be by none;
But Thy good pleasure and..... **Thy will be done.**

And let our promptness to obey be even
The very same..... **On earth as 'tis in Heaven;**

Then for our souls, O Lord, we also pray,
Thou would'st be pleased to..... **Give us this day**

The food of life, wherewith our souls are fed
Sufficient rament and..... **Our daily bread,**

With every needful thing do Thou relieve us,
And of Thy mercy, pity..... **And forgive us**

All our misdeeds for Him whom thou did'st please
To make an offering for..... **Our trespasses,**

And for as much, O Lord, as we believe
That Thou will pardon us..... **As we forgive,**

Let that love teach, wherein thou dost acquaint us,
To pardon all..... **Those who trespass against us,**

And though sometimes Thou find'st we have forgot
This love for Thee, yet help..... **And lead us not,**

Through soul or body's want to desperation,
Nor let earth's gain drive us..... **Into temptation.**

Let not the soul of any true believer
Fall in the time of trial..... **But deliver,**

Yea, save them, from the malice of the devil,
And both in life and death, keep..... **Us from evil.**

Thus pray we, Lord, for that of Thee, from whom
This may be had..... **For Thine is the Kingdom**

This world is of Thy work its wondrous story,
To these belongs..... **The Power and the glory,**

And all thy wondrous works have ended never,
But will remain forever and..... **Forever,**

Thus we poor creatures would confess again,
And thus would say eternally..... **Amen.**

(The above beautiful composition was printed on heavy satin, July 4th, 1822. It was picked up at Corinth, Miss., the morning the Confederate forces evacuated it, May 30th, 1862.)

"CONQUEST OF THE GREEK CROSS."

A minister of Huntington, Indiana, addressed the Knight Templar Masons who assembled in his church, and strangely accounted for their origin.

His subject was "The Conquest of the Cross."

The Herald reports his sermon as follows:

"In his discourse he reviewed the history of the early organization and purposes of the order of Knights Templar.

"The first knights were the 'poor soldiers of Solomon's temple' and originated for the defense of the helpless and particularly to defend the pilgrims to Jerusalem, which had become a shrine for all Christians.

"The knights took a vow of poverty, chastity, and great religious service. While the order originated to help the crusades, its subsequent object became the defense of the Christian faith and of the holy sepulchre against the Saracens. The last stand of the Crusaders was made on the island of Cyprus. A cross was cut on the wall of a small church. The speaker vividly portrayed the situations of the great battles of the Crusaders because of his personal visit to the scenes of these great struggles."

Editorial Comment of the Christian Conservator.

1. There were no Knight Templars while Solomon's temple stood, and no poor soldiers to protect or guard this temple, nor to defend the helpers. This is purely imaginary, and far from the fact. The temple of Solomon was destroyed hundreds of years before the Christian era, the temple of Zerubabel was built and destroyed and the temple of Herod was built and destroyed in A. D. 70. The Mosque of Omar was finished in A. D. 838; still there were no Knight Templars known on the earth.

2. Jerusalem and the Holy Land was taken from the Turks in A. D. 1099. The crusaders got up the society of Knight Templars early in the twelfth century to protect against the Saracenes. But this order had not the least kinship to the degree of Knight Templar Masons. Mackey in his lexicon of Masonry says of this original order: "In the beginning of the 14th century the avarice of Philip C. Bel and the weakness and perfidy of Pope Clement the V. conspired to give a blow to their order from which it never recovered." And the same author says that Philip the Fair of France secretly concerted with Pope Clement V. a plan for the destruction of this order." So it had no connection with modern Knight Templarism.

3. It seems strange that soldiers of Solomon's temple protected Christian pilgrims long centuries before there were any Christians.

Such men [as the Huntington minister] make history like a spider spins its web—out of its own being regardless of the facts.

In opening the festivities of the Grand Lodge of Massachusetts (1918), Grand Master L. M. Abbott, referred to the "two medical Brethren who had served in the West and South during the past year" saying:

"I stand here as a living example of the efficiency of their professional skill. Coming from different schools of medicine, the prescription that was given me by the one was promptly followed by the antidotes furnished by the other. (Laughter).—*Proceedings Grand Lodge Iowa*, 1920, page 108.

News from Workers

REV. DR. OSTHOFF CLAIMS PROTECTION FROM UNCLE SAM.

Not long ago I received notice from Rev. E. C. Osthoff, of Oswego, New York, announcing that Rev. V. A. M. Mortensen, of Brooklyn, and himself were engaged in an effort to have me denied the use of the United States mails. The reason given being my anti-Masonic propaganda. Rev. Dr. Osthoff, evidently expects to continue his efforts so I take this opportunity to present to you his last letter. I have two or three others equally courteous and scholarly. This last letter came to me not in reply to a letter from me, but as a response to a few samples that I sent him of my last tract, "Masonry Versus Parochial Schools," which he scratched over and

tore to pieces and returned with the letter a copy of which follows:

St. Paul's Lutheran Church,
Rev. Dr. E. C. Osthoff, pastor,
203 East 6th Street,
Oswego, New York.

December 5th, 1921.

B. M. Holt,
Fargo, North Dakota.

In the future your dirty anti-Mason stuff shall be refused, as all letters, which have shown you in your true figure. Your expressions, your entire language is so low, so terribly uneducated, so unchristian and "un-American" that a decent thinking man cannot tolerate it.

I believe you are an ousted Mason trying to get even. I am sure your so-called religion is the lowest kind of "hypocrisy," etc., etc.

A man who accepts from a farmer (like Mr. Todd), who thinks to help the kingdom of God, money, what is he??

Why don't you work as every decent man should?

I hope not to hear or see any more of your trash and I know the postal laws of this U. S. will protect me.

(Signed) E. C. OSTHOFF.

Mr. Chas. L. Todd, the gentleman mentioned by Rev. Mr. Osthoff is a fruit grower and a member of the same Synod in which Rev. Dr. Osthoff claims membership. He is well known to many CYNOSURE readers and has done much to expose the lodge faction in his own Synod and has contributed towards the publishing of various tracts setting forth the unchristian character of lodge religion. The fact that Mr. Todd is a "farmer" should not discourage him, nor anyone else, in doing what he believes is right; and we believe that Mr. Todd has a right to spend his money in the manner in which he chooses without "priestly" dictation.

One thought concludes the matter and that is, how can a man that abuses the U. S. Mails by sending through it such a letter as this one by Rev. Mr. Osthoff, plead "protection" under the U. S. "postal laws"?

B. M. HOLT.

WHEN FATHER RODE THE GOAT

The house is full of arnica,
  And mystery profound.
We do not dare to run about,
  Or make the slightest sound.
We leave the big piano shut
  And do not strike a note—
The doctor's been here seven times
  Since father rode the goat.

He joined the lodge a week ago,
  Got in at four a. m.
And sixteen brethren brought him home,
  Though he says he brought them.
His wrist was sprained and one big rip
  Had rent his Sunday coat.
There must have been a lively time
  When father rode the goat.

He's resting on the couch today
  And practicing his signs,
The hailing signal, working grip,
  And other monkey shines.
He mutters passwords 'neath his breath,
  And other things he'll quote.
They surely had an evening's work
  When father rode the goat.

He has a gorgeous uniform
  All gold and red and blue.
A hat with plumes and yellow braid
  And golden badges, too.
But somehow when we mention it
  He wears a look so grim.
We wonder if he rode the goat
  Or if the goat rode him.

—*Selected*

THE TWO WAYS CONTRASTED.

By John S. White.

This great event behind the screen
Is borrowed from Levi. Sixteen,
When Aaron, as the Scripture saith,
Lay both his hands on the goat's head.
Iniquities and sins confessed,
Then chased it to the wilderness
To bear their sins to parts unknown,
With thorns and thistles overgrown.

Yet now the Lamb for sinners slain
Is preached from mountain and from plain,
Who bore our sins upon the tree
And longs to set the sinner free.
But substitute initiation
For full, free regeneration
Is walking a deceitful path
Inviting God's eternal wrath.

For further light we now arrive
And look at Matthew Twenty-five,
Where goats and wicked represent
Who will not believe, nor repent.
On the left hand the king has set
To hear their doom of endless night
Too late their course now to regret
Who played and trifled with the light.

Oh God, from such deception keep
Thy humble earnest sincere sheep,
The devil's tricks and traps uncover
And give us all discerning power
To shun the secret empire's snare
(Who capture souls, for dark despair),
The word of God daily attend,
Darkness will flee and light descend.

Highspire, Penn.

Of all the little and contemptible things in this little and contemptible world, a little religion is the most contemptible.

AN APPRECIATION.

BY REV. A. H. LEAMAN, ASSISTANT DIRECTOR OF THE PRACTICAL WORK COURSE, THE MOODY BIBLE INSTITUTE.

I have been acquainted with the work of the National Christian Association for some time. I first heard of its work when I was a boy. Later when I took up the work of a minister and City Missionary here in Chicago, I learned still more about it in a general way.

My first indistinct or vague notion was that the Association occupied large office space in one of our large buildings in the center of Chicago. In my vision I saw many clerks at work and a large amount of literature pouring into the mails daily. Finally I visited the headquarters at 850 West Madison Street and was a little disappointed at first. I saw a small office adjoining a larger one and a large stock and shipping room. The whole covering one-half of the first floor. I noticed a good library, well used and some very valuable books giving light on the subjects relative to the lodge question.

I became much interested in the organ of the Association known as the CHRISTIAN CYNOSURE, and became a regular reader of the same. I studied the articles as to their truthfulness and also studied the personnel of the writers.

I attended the Annual Meetings and Conventions for several years and heard splendid addresses and also learned of the wide scope of the work.

On several occasions I was invited to assist Mr. Phillips in getting out the CYNOSURE. Here I learned more fully the breath of the activities of the Association and that the work is not measured by the size of the offices at headquarters nor by the number of workers employed.

The Association is doing a foundational work. It gives out Bible truth along practical lines and directs thousands in the right way. It assists many pastors all over the world in the maintaining of the spiritual life of the young people by saving them from the lodges. It encourages men, who are standing for the truth where the Devil rages. It stands for the helping of men, who through the knowledge obtained from the teaching of the Word have left the Lodge and desire knowledge to help them in the fight.

The CHRISTIAN CYNOSURE has a place in the religious world equally with other religious magazines and deserves to be supported by all of the Christian denominations. It stands alone in the extent of its clear gospel messages that gives light on the lodge questions. Pastors ought to try to get it going into the homes of the whole parish and into every public reading room that people may have a chance to read it. Fathers ought to place it on the table to be read by every member of the household. College professors ought to place it before the young men in the College and Seminary. It has an important place among church literature.

The work of the Association needs the prayers and help of all Christian people, as well as on the other hand Christian people need the help of the Association. Forth from its offices go tracts, booklets and books of no small value and for which the Association must pay. It is sending free tracts to thousands of ministers and is seeking to bear its testimony for Christ Jesus, who "in secret said nothing" to every minister of every denomination in this country. Let us lend a hand and make an offering this year for the Tract Fund and for the support of the Agents of the Association.

I am heartily in sympathy with this work. It is a work that ought to receive a more liberal support. My own denomination, Mennonites, stands for the truth on the lodge question and should learn more fully how the Association can help them.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

My report this time is sent from Allentown, Pennsylvania, on the Philadelphia district. As usual I find much to encourage. To be sure the Owls are holding dances in their "nests" and hooting as at other times. Since their "Supreme" hooter has been convicted under the Mann Act and caged in the penitentiary at Leavenworth, Kansas, (sentenced for five years) one might think they would be a little modest in their claim to "protect" women and children. I note their nests appear as heretofore.

Judging from reports taking many columns in the *Philadelphia Ledger* and

other papers the Ku-Klux Klan still has the center of the stage in lodgedom. Their troubles appear to be multiplied, and multiplying. Their "Goblins" are acting as would be expected, and the Chief "Wizard" has gone to the mountains in search of health. Edicts "firing" some of the Goblins are issued with promise that lawsuits will follow. F. W. Atkin, "Grand Goblin" for the Philadelphia district, reports his intention to leave the old lodge and start a new one. The paper reports him as saying there will be lots of money contributed for this purpose. The holiday season is conducive of hilarity. The Elks, Moose and others of the animal lodges are always found acting in accord with their nature at such times.

I find revival meetings in progress in many of the friendly churches, and their expressions of goodwill toward the National Christian Association work are not few. When the love of the Lord Christ warms the heart the love of lodge doings naturally departs. "There's a difference" as the sign reads.

Following my last report from the Pittsburgh, Pennsylvania, district I spent a very pleasant Sabbath at Vandergrift, Pennsylvania, ministering to the Free Methodist congregation of that city. A Conference of Ohio Synod Lutheran pastors at Knoxville, Pittsburgh, gave opportunity for anti-lodge discussion and securing of CYNOSURE subscriptions.

After the brief visit with the loved at home I spent a week in the "brotherly love" city and found opportunity to minister on Sabbath to the young people's society of the First Church of the Brethren, Carlisle and Dauphine Streets, also the First Free Methodist church. There were the usual Bible study and prayer meeting opportunities during the week. I was at the prayer meeting in the Third Church of the Covenanters and hope to respond to an invitation to address their young people's society next Sabbath afternoon. There is an invitation to supply the pulpit for the Brethren Church, 10th and Duphin Streets, Philadelphia, morning and evening, next Sabbath. A Missouri Lutheran church on Richmond Street, that city, invites my chart talk for their young people on Tuesday evening next. My service last Sabbath was divided between the Mennonite Church of Spring City, Pennsylvania, and what is known as the East Coventry Church of the Brethren, near Pottstown, Pennsylvania. Meetings were well attended. Since reaching this city I have spoken in meetings connected with the International Holiness Association and the Free Methodist Church.

It was my good privilege to be present at an address given by Dr. J. A. W. Haas, President of Muhlenberg College, before a meeting of business men of this city who paid seventy-five cents each for their lunch at the Y. M. C. A. that they might hear the Doctor. He is delivering a series of lectures on important things pertaining to Democracy. His theme for this occasion being the democracy of love. That the subject was ably discussed goes without saying. Love is the cement that binds, if we hold together. The competition in business naturally leads to strife. Those continually standing for what they term "their rights" will have strife. A kindly feeling is needed toward all. The problems of the black, yellow, Italian and other races having homes with the caucasians naturally came in for consideration. The law of love as set forth in First Corinthians, thirteenth chapter, was applied. It is scarcely necessary to add that a man having the breadth of vision manifest in the Doctor's address would be opposed to the lodges having the narrow idea of helping only those able to do for themselves. "Love suffereth long, and is kind." The lodge contracts and is selfish.

I was glad to get the report made before the Joint Synod of Ohio Lutherans by our good standby, Rev. E. Cronewett of Butler, Pennsylvania, who has ministered to that church for fifty-three years and is still greatly loved by those to whom he has ministered. His uncompromising attitude in opposition to the lodges is well known. His service to his church has been very great as shown by his condenced report. May God bless him and all the faithful.

I am now starting for Souderton, where I found unusual opportunities for service with our Mennonite friends last year. My visit must be brief as I hasten to the Philadelphia appointments and re-

turn home for the holiday season.

Let us be faithful in sowing the gospel seed. The great harvest is not far distant. We are crying "Peace, Peace," but as long as sin rules there can be no peace. The democracy of love would remove all the brood of darkness-loving institutions that prey upon the human race. Yours for the light and Peace that is to come.

LODGE MEMBERS NOT RECEIVED.

One Pastorate of Forty-three Years.

Butler, Pa., Dec. 9.—The Rev. E. Cronewett, pastor of St. Mark's German Lutheran Church here for more than forty-three years, has completed what his associates in the Joint Synod of Ohio, of which he has been a member for fifty-eight years, consider a remarkable record. Since his ordination in 1863 the Rev. Cronewett has delivered 8,762 sermons, baptized 2,106 persons, confirmed 1,420, officiated at 694 marriages and been the minister at 690 burial services.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

I am in the smoky city of Memphis at the annual meeting of the Church of God in Christ. We come together for twenty days every year to thank God for His goodness to us; to pray for all men in authority; to transact business for the church; to teach our people how to have peace on earth; to teach them to fear God; to keep out of the unions and lodges of all kinds; to keep out of race riots; to live in peace—that is to let Jesus into their hearts. We are having a great soul feast here. Many able men are visiting this meeting and teaching and exhorting us to live this present life for Jesus. We have preachers and teachers of various denominations, white and colored, to show us how we ourselves are to have peace, while the great peace conference is going on in Washington. I will tell about this meeting at Memphis in my next, after it closes, and also of my experience here with lodge men.

I left Chicago the tenth of October and went home to Omaha, Nebraska, to hold a meeting at the Morning Star Baptist Church. I taught Bible lessons for ten days or more. The pastor said to me one night, "Sister Roberson, your lessons are weighing all of us Christian folks in the balance and finding us wanting." Then he said, "I thought you were going to get after the sinners." I answered, "You are right, that is just what God's Word is doing. The man that is in the church and sinning is the leading sinner. If we cannot stop the leading sinner, how is the poor sinner that never knew Jesus going to get to Him? If Christian stands in the gate and will not enter but keeps the poor worldly sinner out so that he cannot see Jesus—why of course we must preach to the church sinner and get him out of the way. If church members are in the lodges and drinking booze, chewing tobacco, dipping snuff and not paying their debts what more could a worldly sinner do than that?" I said, "Brother, the old church has got to come back to the old landmarks before we can do the world any good."

This poor minister was in the lodge and so were most of his members. Two women went to the altar and confessed their sins and gave up their lodges. They said, "Sister Roberson, we have given up all. We have put all our sins on Jesus. We have given up the lodge also." Well, we wept and cried for joy to see how the Word of the Lord took hold of these honest hearts. Some of them said in their testimony, "We would have lived better had we known better."

We left many desiring better things in that little church. God bless all the readers of the CYNOSURE.

LIZZIE W. ROBERSON.

SOUTHERN AGENT'S REPORT.

BY REV. F. J. DAVIDSON.

I have not been able to do very much since my last letter. I have not been well, yet I have preached ten sermons and delivered eight lectures. I have attended three ministers' meetings. I have been unable to meet several engagements on account of not being well. Mrs. Elizabeth Hunter desires to write some of her experiences to the CYNOSURE as an independent missionary. She also desires to hear personally from some of the CYNOSURE family. She is a young convert to N. C. A. principles. Write her in my care, 624 Delery Street, New Orleans, Louisiana. I am striving hard with my little flock to erect a small house on

the church property for a parsonage. The secret lodge element is still bitterly opposing my every effort to build an anti-lodge church here. Pray for me.

Mr. J. W. Elliott of Shelby, Ohio, writes: "As for secret or oath-bound organizations Masonry is the chief evil. May the day soon come when some society or organization will smite the evil so that it will never recover. The whole secret society system is a deception—a bribe."

Ira L. Deal, singing evangelist, Waterloo, Iowa, writes: "May God bless you in your work. I am doing what I can to warn men and women about the menace of the lodge. For the life of me I cannot understand how a pastor or any Christian, well versed in the Word of God, could join one of them. Pray for me. I have spoken about it here and a few have already come out from among them. Praise the Lord."

The Moody Bible Institute of Chicago announces its Annual Founder's Week Conference to be held February 1 to 5 inclusive, with a strong program of Bible teaching, inspirational addresses and group meetings for prayer and consideration of present day problems.

REMINISCENCES.

"That which ye have spoken in the ear in closets shall be proclaimed upon the housetops" (Luke 12:3).

Freemasonry lays claims to great secrets. Its votaries are sworn to keep inviolate all that shall be made known to them and many believe this is true that none can know their secrets (?) but those who have become members.

Jesus told us that there is nothing hid that shall not be made known.

Edmond Ronayne gave an exposition of the Third or Master Mason's degree initiating a candidate on the stage in the new Opera House of Waverly, Iowa, in 1878 or 79—just as he had often done in the lodge (Keystone 639, Chicago) as their Worshipful Master. The house was packed to its capacity, largely filled with Masons.

From Waverly he went to Marshalltown where he exemplified the three degrees to a crowded house in a large hall. While giving the Third Degree some miscreant opened a gas fixture or pipe and filled the basement with gas which endangered the safety of the hall and the audience. Then came true the words of Jesus—boys on the streets shouted in the street the secret word, "Mah-hah-bone" —that can "only be given on the five points of fellowship—foot to foot, knee to knee, breast to breast, hand to back, mouth to ear" and only in a whisper by a Mason.

What better is the Masonic order than the Ku-Klux Klan, the Blackhand or the Mafia when they murder men and endanger whole audiences simply because their work and character is in danger of being exposed? And why is Freemasonry a secret society? If it is as good as some claim—why is it secret? I think I can tell you why, but our Lord can tell it better and he has said, "And this is the condemnation that light is come into the work, and men *loved darkness* rather than light *because* their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved" (John 3:19-20).

There is no oath-bound secret society that I ever heard of that will place their oath before the candidate and let him read it and decide whether he can conscientiously subscribe to it and obey it.

Then again Masonry is blood-stained. Out of the many alleged murders said to be theirs that of William Morgan stands out against Freemasonry clear as the day. William Morgan's body was recovered from the Niagara River and identified. Consider the fact that forty-five thousand of the then fifty thousand Masons north of the "Mason and Dixon Line" left the Order following Morgan's abduction and murder which was good evidence of the fact that they believed that William Morgan was executed by the order of the lodge according to the law of Freemasonry.

Today you can buy in open market the secret rituals and all information that any man needs to know to decide whether he is justified in God's sight to enter or hold fellowship in secret societies.

P. WOODRING.

Waterloo, Iowa.

Five Things That God Wants You to Know

FIRST—That *You Need* to Be Saved

Except a man he **born again,** he **cannot** see the kingdom of God.—John 3:3.

For **all have sinned,** and come short of the glory of God.—Romans 3:23.

There is **not a just man upon earth** that doeth good, and sinneth not.—Eccles. 7:20.

We are all as an **unclean thing,** and all our righteousness are as **filthy rags.**—Isaiah 64:6.

The heart is **deceitful above all things,** and **desperately wicked;** who can know it.—Jeremiah 17:9.

All we like sheep **have gone astray;** we have turned every one to his **own** way.—Isaiah 53:6.

SECOND—That You *Cannot* Save Yourself

Not by works of righteousness **which we have done,** but according to his mercy he saved us.—Titus 3:5.

By the works of the law shall **no flesh be justified.**—Galatians 2:16.

For whosoever shall keep the **whole** law, and yet offend in **one** point, he is **guilty of all.**—James 2:10.

There is a way which **seemeth** right unto a man, but the **end thereof are the ways of death.**—Proverbs 14:12.

Jesus saith unto him, **I** am the **way,** the **truth,** and the **life;** no man cometh unto the Father, but by **me.**—John 14:6.

THIRD—Jesus Has *Already Provided* for Your Salvation

Who (Jesus) **his own self** bare **our** sins in **his own body** on the tree, that **we,** being **dead to sins,** should **live** unto righteousness: by **whose** stripes **ye** were healed.—1 Peter 2:24.

For Christ also hath once **suffered for sins,** the **just** for the **unjust,** that **he** might bring **us** to God.—1 Peter 3:18.

Him (Jesus) who knew no sin he (God) made to be sin on **our behalf;** that we might become the **righteousness** of God in him.—2 Corinthians 5:21 R. V.

For God **so** loved the world, that he **gave** his **only begotten Son,** that **whosoever believeth** in him **should not perish,** but have everlasting life.—John 3:16.

FOURTH—Jesus *Will Deliver* You Out of Temptation

The **Lord** knoweth how to **deliver** the **godly out of temptations,** and to reserve the unjust unto the day of judgment to be punished.—2 Peter 2:9.

There hath **no** temptation taken you but such as is common to man; but **God is faithful,** who will not suffer you to be tempted **above** that ye are able; but will with the temptation also **make a way to escape.**—1 Corinthians 10:13.

If the **Son** therefore shall **make you free,** ye **shall** be **free** indeed.—John 8:36.

If any man be in Christ, he is a **new creature:** old things are **passed away;** behold **all** things are **become new.**—2 Corinthians 5:17.

FIFTH—But God *Requires* a Separated Life

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the **unclean thing.**—II Cor. vi: 14, 15, 17.

Jesus said: I spake openly to the world; * * * and in secret have I said nothing.—John 18:20.

Be ye not therefore partakers with them [in secret societies]. And have no fellowship with the unfruitful works of darkness but rather reprove them.—Eph. 5:11.

CHRISTIAN CYNOSURE

VOL. LIV. CHICAGO, FEBRUARY, 1922. No. 10.

IF YOU ARE A SON OF GOD I BESEECH YOU TO WALK WORTHY OF YOUR FATHER'S HOUSE. HONOR HIM IN YOUR LIFE BY IMPLICIT OBEDIENCE TO HIS COMMANDS AND HEARTY LOVE TO ALL HIS CHILDREN. LABOR TO TRAVEL THROUGH THE WORLD LIKE A CHILD OF GOD AND HEIR TO GLORY. LET MEN BE ABLE TO TRACE A FAMILY LIKENESS BETWEEN YOU AND HIM THAT BEGAT YOU. SEEK THINGS THAT ARE ABOVE. DO NOT SEEM TO BE BUILDING YOUR NEST BELOW. BEHAVE LIKE A MAN WHOSE CITIZENSHIP IS IN HEAVEN, AND WHO WOULD BE CONTENT WITH MANY HARDSHIPS TILL HE GETS HOME.

J. C. RYLE.

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LECTURERS.

Those desiring lectures or addresses may write to any of the speakers named below:

Rev. W. B. Stoddard, Box 94, East Falls Church, Virginia

Rev. Adam Murrman, Arena, Wis.

Rev. F. J. Davidson, 927 St. Maurice Ave., New Orleans, La.

Mrs. Lizzie W. Roberson, 2864 Corby St., Omaha, Neb.

Pres. C. A. Blanchard, Wheaton, Ill

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

A recent letter from the east contained the following:

"I am a Mason and recently a copy of your monthly paper, the CHRISTIAN CYNOSURE, was sent to me by a friend. I have been quite stirred up since reading same and I am going to investigate the stand of Masonry in regard to some of the matters stated in your paper. I have been a Christian, that is a 'blood bought' one, for many years and a Mason a few months, so if what you say in regard to the fraternity is true a break must be made with me."

Under the heading "Masonic Scholars" there is an editorial item in *The Builder,* December, 1921, page 365, giving an estimate of Albert G. Mackey, Past General Grand High Priest of the General Grand Chapter of the United States, author of "The Lexicon of Freemasonry," "Mackey's Ritualist," etc., which we quote:

"Mackey is equally venerable and venerated. He is one of our institutions. His Encyclopaedia, his works on Jurisprudence, Symbolism, and on Masonic History are probably more widely read than any other equal number of books."

The two articles in the January number showing authoritatively the anti-Christian attitude of Masonry are of unusual value. We are reprinting them, thus emphasizing their worth, in the confident expectation that many who have passed them over will now read them. You will find them in this issue under the headings "Christ Jesus in Blue Lodge Masonry" and "Christ Jesus in Scotch Rite Masonry."

We learn from the *Chicago Daily Tribune* of January 21, 1922, that on the evening of the 20th the Chicago Building Trades Council placed itself on record as waging active warfare. This is said to put "Big Tim" Murphy, labor leader, recently indicted for conspiracy to rob the United States mails, in the ascendency so as to make him the master in Chicago labor affairs. It was decided to call and enforce strikes on all jobs where non-union laborers are now employed.

The first move in that direction came yesterday, the 20th, when twenty-five armed sluggers in four automobiles swooped down on the partly constructed John D. Murphy Memorial Hospital at 228 Belmont Avenue and in a free-for-all in which a dozen shots were fired it was attempted to drive the workmen from the job.

The article on the Knights of Pythias and its religion by the President of this Association, Rev. John F. Heemstra, has been highly commended. We suggest to those who neglected to read it, to refer to the January number and give that article special attention. It is worth it!

MASONRY IN JAPAN.

There are a few English lodges in Japan. They operate under the jurisdiction of the Grand Lodge of England. There are five subordinate lodges and they are the District Grand Lodge of Japan. So far as we know Masonry has no foothold in the Japanese nation among the natives.

THAT K. OF C. HISTORY.

The Knights of Columbus have voted a million dollars for a history of the U. S. that will not in any way be tainted with prejudice. We are not told what form the history is to take. The *Catholic Transcript* (Vol. XXIV, No. 10) presumes that a text-book for school use is contemplated, and asks:

"In what schools is the textbook to

be used?.....No history prepared by the K. of C. will be received by the authorities that sponsor the public schools. The publishers of the textbooks already in the field will have something to say, and what is said will not favor the production of the Knights of Columbus. Is the history to be prepared for exclusive use in parochial schools?.....In this assumption, it is needless to say that the new history must be so far superior to existing textbooks as to warrant the scrapping of the ancient volumes. *The Fortnightly Review* [Catholic], October 1, 1921.

NINE MORMON SECRET TEMPLES.

The ninth secret temple of Mormonism was begun early in September, 1921, at Mesa, Arizona. The polygamous prophet Grant selected the site sometime ago, and a large group of high dignitaries of the church attended the ground-breaking ceremonies.

The church intends to rush this edifice and complete it within a year. It is to cost something over half a million dollars and is to be the most ambitious piece of architecture in Arizona.

The other temples erected by the Mormons are given as follows in the order of their dedication: At Kirkland, Ohio, in 1836; at Nauvoo, Illinois, in 1846; at Salt Lake City, Utah, in 1893; at St. George, Utah; at Manti, Utah; at Logan, Utah; at Cardston, Alberta, Canada; and at Laie, Hawaii.

These temples are all secret, not being used for public services but devoted to the administration of endowment rituals and celestial marriage ceremonies, with baptisms and marriages for the dead.—*The Christian Statesman,* November, 1921.

FOUNDERS WEEK CONFERENCE.

Dr. James M. Gray, dean of The Moody Bible Institute of Chicago, in a call he has just issued for the Annual Founder's Week Conference to be held February 1 to 5 inclusive, states that the Conference speakers have been chosen with reference to the following purposes:

To meet the attacks of Modernism on the fundamental doctrines of the Christian faith; to enlighten Christian believers concerning the extravagances and disorders of professed faith healers and the "Tongues" movement; to stimulate missionary zeal; to quicken the hope of believers concerning the return of Christ promised in the Scriptures; to afford instruction in the practical problems of today in the evangelistic field, the sphere of rescue missions, the pastoral office, and the management of the Sunday School; the deepening and refreshing of spiritual life; and the annual meeting of the Institute's Alumni Association.

The speakers include the eminent philologist and Bible scholar, Robert Dick Wilson, D. D., Ph. D., professor of Semitic languages and Old Testament Criticism, Princeton Theological Seminary; Rev. W. B. Hinson, D. D., outstanding Pacific Coast pastor, East Side Baptist Church, Portland, Ore.; Bishop William Weekly of Parkersburg, W. Va., head of the Commission on Evangelism of the United Brethren Church; Rev. Charles W. Rankin, former dean of the law department, Soochow University, of the Methodist Episcopal Church, South China; Rev. J. R. Detwiler, president of Goshen College, Goshen, Ind.; Rev. Don S. Colt, D. D., eloquent revival preacher, superintendent Baltimore District of the Methodist Episcopal Church; A. C. Gaebelein, editor "Our Hope," New York; Rev. Charles H. Hurlburt, director, Africa Inland Mission; George S. Soerheide, leader in rescue mission work, Cleveland, Ohio; Sidney T. Smith, business and religious leader, Winnipeg, Manitoba; Thomas E. Stephens, director, Great Commission Prayer League, Chicago; Rev. R. H. Glover, M. D., director, missionary course, Moody Bible Institute, world traveler, for many years foreign missions secretary of the Christian Alliance, with oversight of more than 300 missionaries throughout the world; Rev. E. J. Pace, D. D., Bible teacher and lecturer, Extension Department, Moody Bible Institute.

Jews are reported to be shrewd traders, but not one nor all of them put together can swap on us the Jewish moving picture house for the Christian Sabbath school. It can't be done—not by the whole twelve tribes.

ORGIES IN UNIVERSITY.

Anti-fraternity students of University of Colorado held a mass meeting on the campus Friday, January 13th, to voice their protest.

As the result of the disclosures of the last few days, an anti-fraternity organization has been formed by some of the non-frat men at the University under the name of "the Order of the Commons." Henry Ozanne was elected president, and Theodore Beard secretary. The organization will ask for faculty recognition.

The announced intention of this organization is the abolishment of the fraternity system. Ultimately they will sponsor a bill in the state legislature to abolish all fraternial organizations from state schools. They maintain that false social standards, which they say are fostered by the fraternity system, are responsible for such occurrences as the booze scandals.

"Wild parties" which the most blase would stop to think about, drinking bouts which caused wild abandon of the better senses, are among the occurrences of which the rumor speaks.

"Men high in the confidence of students, men high up in student positions, and even girls of supposedly finest characters, are concerned. It is not as if the rumor were the product of gabbling tongues. At least one of the escapades had publicity worthy of a more creditable venture, while the wildest of the affairs is now being talked of without the usual whispers in various places on the campus. Probably more incidents than these that are announced by the channels of gossip have taken place.

One student said: "There were four other parties held at the "Alps" after our party on December 19, 1921. One of them was an all-night party, and was sure a wild one. We got the blame for everything that happened on all of these parties because we were the only ones found out. There were three university girls and five town girls at this party. If any of them drank I didn't see them. There was an elderly man in our party; we thought he was sufficient chaperon, and, besides, we thought all the university rules were off during the vacation."

Another of the students that took part in the party at the Alps said: "My girl got so drunk that I was afraid and took her home before midnight. One of the girls partly disrobed and danced on the table. Of the three university girls at this party one has quit school and returned to her home; another has flunked her examinations and quit school.

In one of the orgies a raid was made upon three sorority houses at two o'clock in the morning by approximately thirty students.

The men say they walked through the open door of the first two sorority houses and sang and played the piano downstairs. At the third sorority house they found the door locked. They broke through a cellar window into the house. On this occasion the party began to get a little rough.

At one of the sorority houses raided two of the girls appeared at the head of the stairs in their night gowns and watched the revelry, students say. They say that none of the men went above the first floor on any of these occasions.

Expulsion, suspension and reprimand of nineteen University of Colorado students, after disclosures of reckless booze parties, in which both men and women students participated, may be but the first step against immoral conditions alleged to exist among a certain class of students at the State University.

Eighteen of the nineteen men who came under the faculty ban, they charge, were fraternity members.

A student said: "I think that the executive council showed rank favoritism in the way they handled this case. One of the deans made a plea in behalf of two members of his fraternity; another dean pleaded for leniency for members of his fraternity. None of those for whom leniency was asked was expelled by the faculty. Dean Worcester said that the charge was a lie.—*Extracts from The Denver Post of January 12 and 13, 1922.*

The National Christian Association, by its general secretary, wrote on the 16th of January to Rev. I. Van Dellen requesting him to go to Boulder, Colo., the seat of the university, as a representative of the N. C. A. and to address the students and distribute our tract,

"State Schools and Fraternities." We hope to be able to report in our next number much good accomplished.

THE DEARBORN INDEPENDENT.

We commend to our readers a publication that the secular press generally seems determined to prevent its circulation. So far as we are able to judge from the perusal of a few copies, its moral standard is higher than that of such secular papers as *The Chicago Tribune*. What this Henry Ford paper, *The Dearborn Independent*, published at Dearborn, Michigan, has to say about the Jews is well worth reading. What it has had to say about the Labor Unions is sound Americanism. In this number we give our readers an extract from one article in *The Dearborn Independent*.

THE ONLY DURABLE LABOR UNION.

The only strong group of union men in the country is the group that draws salaries from the unions. Some of them are very rich. Some of them are interested in influencing the affairs of some of our large institutions of finance. Many of them are so extreme in their so-called socialism that they border on Bolshevism and anarchism, their union salaries liberating them from the necessity of work so that they can devote their energies to subversive propaganda. All of them enjoy a certain prestige and power which, in the natural course of competition, they could not otherwise have won.

If the official personnel of the labor unions were as strong, as honest, as decent and as plainly wise as the bulk of the men who make up the membership, the whole movement would have taken on a different complexion these last few years. * * *

"When you get your $12 a day, don't stop at that. Agitate for $14. When you get your eight hours a day, don't be a fool and grow contented; agitate for six hours. Start something! Always start something!" They wish conditions to remain as they are, conditions of injustice, provocation, strikes, bad feeling, crippled national life. Else where would the need be for them! Every strike is a new argument for them; they point to it and say, "You see! you still need us."

The Hope of the Future.

More frequently than ever before the army of producers is voting down the plans and purposes of the union of union-salary-drawers. The producers are beginning to see that their natural alliance is not with union officeholders, but with their daily partners in industry —those who work with them, and plan with them, and succeed when they succeed, and fail when they fail.

That is to say, the new labor union that is arising is a union of the elements of labor, a union of all the interests on the job, from one end of the business to the other. The only true Labor Leader is the leader who leads labor to work and to wages, and not the leader who leads labor to strikes, sabotage and starvation. The union of labor which is coming to the fore in this country is the union of everybody whose interests are interdependent, whose interests are all together dependent on the usefulness and efficiency of the service they render. In the new union there is no longer capital and labor; capital is fuel, as coal is; and labor is a component of the product, as motive power and character; and together they blend for the rendering of the service by which both together live. The union principle is the job—fellowship in effort and fellowship in its fruits. —*The Dearborn Independent*, Nov. 5, 1921.

BUSINESS AND LABOR ORGANIZATIONS.

Why is it that business in all its branches looks with suspicion on every trade union and dislikes and distrusts all the representatives of organized labor? Is it because business is opposed to good wages for workmen? Obviously not, for all business, retail, wholesale, manufacturing, building and construction, is dependent on generous earnings by labor, for a large part of its profits. There can be no sustained, continuous prosperity for business when the trades are not well paid for their work. From the strongest of motives, self-interest, business is a natural friend of labor in every community.

For these reasons, and others, business approves the organization of labor for the protection of laboring men, and as a means of securing fair wages for them. Why, then, the *almost universal condemnation* by business *of the agents of the unions* and of many of their organizations? There must be potent reasons why business, naturally and from self-interest desirous of organization among workmen, is in fact hostile to labor leaders. What are the causes of this general dislike and distrust?

Acts Interpret Principles.

The public can judge any society only by its conduct; the principles, avowed openly or supported secretly, of any organization, are revealed by its conduct. Acts tell the truth, and the acts of organized labor have revealed many things which account for the disapproval of its principles. Business has learned that loyalty to its union takes precedence over loyalty to country and family; that in the supreme emergency of war organized labor will walk away from a government job on the order of its leaders; that the union man will quit work even when the act deprives his wife and children of the necessities of life; that he will destroy the property of his employer, and cause him irreparable loss, when so ordered by his union.

The Gomper's Attitude.

Business knows beyond a doubt that union men are taught discontent under all conditions, no matter how favorable; that their minds are systematically poisoned against their employers as oppressors, even when wages and work are so pleasant and liberal as to bring content. The spirit of the union, revealed on every job in the country, is to give less and less service and demand more and more pay; to maintain a truculent and sullen attitude toward the capital that gives it work. We have seen a Gompers boosting wages to meet soaring prices of food and clothing, and later when prices dropped, declaring wages should not be reduced.

All through the field of unionized labor business has seen its leaders fomenting agitation against fundamental economic laws, and striving with supreme selfishness and utter disregard for the welfare of all other occupations, and even of the welfare of the Government itself, to make of union labor an arrogant despot over business, industrial enterprise and the government. * * *

Judged by its conduct alone, the unions operate under principles that are unjust and oppressive, and consequently hurtful to all enterprise and progress. And business, burnt and stung in a thousand places, knows it.—*Chicago Journal of Commerce,* Sept. 2, 1921.

YELLOW DOGS.

The contemplated visit of the Blair County (Pennsylvania) Kennel of "Yellow Dogs" to Harrisburg is to take place during this month of February. The *Altoona Tribune* states that "a new class of prospective Night Howlers are to be admitted to the local kennel at an early date. The oldest member of the fraternity is a member of the *Altoona Tribune* printing force who was initiated in 1913. It is claimed that all leading professions and trades and lines of business are found in its membership.

The new National Commander of the American Legion, Hanford MacNider, is Blue Lodge, Chapter, and Commandery Mason, a member of the Mystic Shrine and of the Scottish Rite, according to *The Builder,* January, 1922.

MYSTIC WORKERS OF THE WORLD.

The Mystic Workers of the World was incorporated under the laws of Illinois in 1892 and is a secret insurance society for men and women. The founder of this order, G. W. Clendenen of Fulton, Illinois, was a member of the Masonic fraternity, the Knights of Pythias, Modern Woodmen of America, Knights of the Maccabees and Woodmen of the World.

The emblems of the Mystic Workers includes two columns or pillars surmounted by two globes and between them an open Bible, the scales of Justice and the plane and square. The ritual of this lodge is said to emphasize Charity as described in I Corinthians, 13.

The Mystic Workers is a member of the American Fraternal Congress and its Spreme Lodge is at Fulton, Illinois. At the present time Otto Hammerlund of

Fulton, Illinois, is Supreme Secretary, and inquiries addressed to him for the constitution and literature on the order would no doubt bring information.

THE COURT OF HONOR.

There are a dozen and more fraternal orders having the name "Honor," as the Knights and Ladies of Honor," "Legion of Honor," "Sons of Honor," etc.

The "Court of Honor" is a secret fraternal insurance order of the same character as a hundred or more other lodges, as for example the Modern Woodmen of America. They have a form of burial service but we believe do not elect a chaplain as one of its officers.

The Daughters of America is a secret insurance company into which both men and women are admitted. Its headquarters are at 708 State avenue, Cincinnati, Ohio. This order commenced business in 1907.

ORDER OF THE EASTERN STAR.

"It Is Neither Jewish nor Christian."

In your opinion do you consider the Order of the Eastern Star a sectarian or a non-sectarian fraternity?—M. S., New York.

It depends very much on what you mean by "sectarian." If you mean an organization devoted to some one religion, or resting on some one religion, then the answer is that it is not sectarian, because it is neither Jewish nor Christian. Its principles, tenets, and spirit, however, seem to have more in common with Protestant Christianity than with any other faith.—*The Builder* [Masonic], November, 1921.

There are two Masonic college fraternities according to *The Builder* of December 1921, page 366.

The Acacia, has long been familiar; the other, the Square and Compass, being a new organization which has not been much brought to the attention of the Craft. The former is one of the Greek Letter fraternities with rules and regulations similar to the Phi Gamma Delta, etc. The latter is of very different nature. Any Master Mason in good standing is welcomed to its meetings, and it has no ritual. College Masons may petition for membership on their own initiative, and a member of any other college fraternity is eligible. Its aim is to propagate in college life and among college alumni the spirit and principles of Freemasonry.

LODGES FOR BOYS.

There are two orders, "The Builders" and "The De Molay." Each are under the auspices of some Masonic body. Each have practically the same object according to their published statements namely to "aid the boys under the guidance of their Masonic brothers in the development and betterment of all that pertains to their moral, mental, social, physical and spiritual welfare."

The membership consists of sons of Master Masons and their chums between the ages of fourteen and twenty-one.

The orders are not Masonic organizations. "Their rules prohibit the addressing of these young men along the line of their future affiliations."

The headquarters of the Order of Builders is in the Masonic Temple, Chicago. Address inquiries to Arthur M. Millard, Room 1901, 159 North State Street.

The headquarters of the Order of DeMolay is Kansas City, Missouri. Inquiries should be addressed to Ray B. Denslow, National Supervisor of DeMolay, Kansas City, Missouri.

It is interesting to note the kind of "moral and spiritual" food supplied by the Masons to the members of the "Order of De Molay." An official of the Order states: "The Order derives its name from Jacques De Molay, the last military Grand Master of the Order of Knights Templar, an eminent martyr of Freemasonry, who on the evening of May 18, 1314, as the bells of the Cathedral of Notre Dame tolled the hour of seven, was burned at the stake on an isle in the Seine River." "The name of Jacques De Molay is closely associated with the Masonic Orders of Knighthood, and the selection of his name seems eminently proper. Our boys should be taught that our forefathers fought for all our inalienable rights; that our freedom was purchased

with blood, fire and sword; that forces are existent today which would destroy all that we now have and that eternal viligance is the price of liberty."

Since Freemasonry is known to have originated in 1717 the value of the lie to the moral and spiritual welfare of the boys, that Jacques De Molay was "an eminent martyr of Freemasonry" can be appreciated. One may learn from "The Dictionary of Freemasonry," by Rob Morris, LL. D., that the Order of which Jacques De Molay was Grand Master was a licentious order and that "in the year 1307 he was arrested charged with idolatry and other crimes, and put to death." The article in Rob Morris' Dictionary of Freemasonry further states: "An attempt has been made, with indifferent success, to connect the history of this institution (Jacques De Molay Templars) with Freemasonry. Some of the Masonic historians of the last century boldly affirm that the Knights Templars were Masons, and connect them with the Druses, long inhabitants of Mount Lebanon. There is nothing in Masonic tradition to justify such belief; on the contrary, the three essential qualifications of ancient Masonry are averse to the idea of a Christianized system."

Rob Morris' publications are esteemed by Masons as was the author himself. He has shown that the Jacques De Molay Knights Templars of 1300 A. D. were neither Masons nor Christians.

Read again what the founders of the Order of De Molay say, "Our boys should be taught."

Baptising children into Masonry and teaching the young men lies—"to aid the boys under the guidance of their Masonic brothers in the development and betterment of all that pertains to their moral, mental, social, physical and spiritual welfare." What shall the harvest be?

An old Negro sings and dances on the platform of a small station in Oklahoma when each train pulls in. He dances for the coins which the tourists throw to him. It is said this man has met every train coming into the town for the past 19 years. Out of his savings he has built a church, of which he is the pastor, known as the Straight Gate Church. He preaches there morning and evening every Sunday, besides holding street meetings Sunday afternoons, and dances week days to keep things going.

AN EXPERIENCE OF GRACE.

PAUL D. FISCHER.

Something less than three years after my conversion, God's grace brought me through a period of severe soul conflict, temptation and chastisement. Previously my heart had been divided. I was thankful for the consciousness of the salvation of God in my own soul, but at the same time I was clinging to a great many earthly ambitions. God wrought in me a real hunger and thirst after righteousness and this epoch of my life finally ended in a complete submission to God's will, followed by the filling of the Holy Spirit, through which I received overcoming grace and power.

A large part of a day when the conflict was at its height I spent walking in the country in Southern California. During the afternoon I tried to get comfort from God's Word and turned to the sixth chapter of John. As I read this chapter I was spiritually conscious that it contained a wonderful revelation of the grace and glory of God, but in spite of the most intense concentration and struggle to grasp its meaning, I was wholly unable to understand it, and finally gave up the effort in discouragement. I then prayed to God that He would show me the truth contained in this passage.

There was no immediate answer to my prayer, but in subsequent years God's word through this passage has been gradually unfolded to me until it has become one of the most blessed parts of his Word in my own experience and I believe that I have spoken oftener with this part of the Scripture as a text than any other one passage. I will give two instances:

In the latter part of 1919 I was in the city of Konia, Asia Minor, the ancient Iconium in which the Apostle Paul preached the Gospel. On a Sunday, with some difficulty, I found the local Armenian Protestant Church, held in an upper room in a rather out-of-the-way part of the city. I entered just before the service began.

The preacher, who spoke English, noticed that I was an American and came to me at once and said that he was indisposed to preach and asked if I would not preach, with him as an interpreter. To this I consented.

I spoke to perhaps seventy-five people, many of whom had gone through the deportations during the great war and who, through bitter, unforgetable experience, knew what it was to be hungry. I was conscious of the blessed power of the Holy Spirit upon the pastor as he interpreted, and myself as I explained to these people that the Lord Jesus sympathized with physical hunger but knew that hunger of the soul indicated a much greater need than physical hunger. When the crowds had followed Him out into the desert "because they saw the mircles" which had revealed Him as the Son of God, the one who was able to satisfy soul hunger, He had fed them. They had been so anxious to get spiritual food that they had wholly forgotten for the time being their physical needs and had neglected to bring material food with them.

On the following day, however, they followed Him, not because they had seen the miracles, but because they had eaten of the loaves and were filled, and although he was just as compassionate toward their physical needs as he had been on the previous day, He was obliged to deny their request for material food because they were not now seeking first His Kingdom and its righteousness.

I went on to explain how great is the need of the soul for spiritual food and spiritual drink and what a wonderful provision God has made for satisfying these needs, all of which Jesus explained in the words quoted in the sixth chapter of John.

One Sunday evening during the year 1921 I was walking on Madison Street in Chicago and stopped at a small shoe shining establishment. There were four Greek boys inside, the oldest I should judge about 15 years old. While my shoes were being shined one of the boys said to another, that when he finished work he was going up the street to see the "Swimming Pool" (a moving picture). I said to him:

"I know something a great deal better than the "Swimming Pool."

"What is it, one of Farnum's films?" he replied.

"No; something better than any of Farnum's films."

"But Farnum's films are the best films there are."

"Well, what is it?"

"But this is better than any film."

"'The Bread of Life.' Did you boys ever hear of the 'Bread of Life'?"

They all said that they had never heard of the Bread of Life and wanted to know what it was. Then I went on to explain to them what the Bread of Life is, as revealed by Jesus in the sixth chapter of John and how it satisfies the hunger of the soul, after which I said:

"Now, I am unable to explain that very well and probably it is very hard for you boys to understand it fully, but does it make you feel hungry. Is there a feeling within you that in some way these words can satisfy the hunger of your souls?"

All four of the boys said "Yes," that there was a hunger aroused by my words. Then I said to them:

"You have all heard of Jesus. If Jesus was here now and called you to follow Him and told you at the same time that to do so you would have to take up your crosses and that the world would hate and persecute you, would you be willing to follow Him?"

They all said, "Yes." Then I went on to explain that although Jesus is not now among us as He was in the days of his earthly life, He is represented here by the Holy Spirit, and that if we hunger and thirst after righteousness, the Holy Spirit will guide us in His way, showing us the way of life and satisfying the hunger of our souls.

Then I asked the boys if they wanted to be saved. They all said that they did. All of us took off our hats and I led them in prayer that the Holy Spirit might reveal to them Jesus as their Saviour and lead them in the way of life. While we were praying, another customer opened the door but stood there quietly until the prayer was finished.

I believe that the Lord will direct these boys into His life and that when He shall appear they will also appear with Him in glory. All their outward conditions would seem to be against this, as they had been accustomed to look to the Greek

Catholic Church as the true church and its priests as God's representatives on earth, and I feel that this church is formal and corrupt and in many cases at least its priests are wolves in sheep's clothing. However, "He can work and none can hinder," and just as the wonderful power of God was able to bring forth Jesus as the root out of the dry ground of formal, Pharisaical Judaism, so God's wonderful wisdom and grace is now able to reproduce his Son, in the hearts of those who are held in the formalism of modern church organizations.

To the hungry, famished soul the sixth chapter of John offers satisfying food and drink, and those who are able to say

"Beyond the sacred page, I seek thee, Lord,
My spirit thirsts for thee, O living Word."

find that God is able to open their heart's understanding and through this and other Scriptures to satisfy the hunger and thirst of their souls.

CHRIST JESUS IN SCOTTISH RITE MASONRY.

BY ALBERT PIKE IN "MORALS AND DOGMA."

"The morals and antiquity, of the law of Moses and of Christianity, are ours. We recognize every teacher of Morality, every Reformer, as a brother in this great work."

"No one Mason has the right to measure for another, within the walls of a Masonic Temple the degree of veneration which he shall feel for any Reformer, or the Founder of any Religion. We teach a belief in no particular creed, as we teach unbelief in none." "Masonry reverences all great reformers. It sees in Moses the Law-giver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconcolast, great teachers of morality, and Eminent Reformers, if no more: and allows every brother of the Order to assign to each such higher and even divine character as his creed and truth require."

"Masonry propagates no creed except its own most simple and Sublime One; that universal religion, taught by Nature and by Reason. Its Lodges are neither Jewish, Moslem, nor Christian Temples. It reiterates the precepts of morality of all religions. It venerates the character and commends the teachings of the great and good of all ages and of all countries. It extracts the good and not the evil, the truth, and not the error, from all creeds; and acknowledges that there is much which is good and true in all."

"Jesus of Nazareth, the 'Son of Man,' is the expounder of the new law of love." "He bequeathed His teachings to man as an inestimable inheritance." "We here teach them in their purity. They are our Masonry; for to them good men of all creeds can subscribe." Jesus whether "Divine or human, inspired or only a reforming Essene, it must be agreed that His teachings are far nobler, far purer, far less alloyed with error and imperfection, far less of the earth earthly, than those of Socrates, Plato, Seneca, or Mohamet, or any other of the great moralists and Reformers of the world." "Every true Knight of the Rose Croix will revere the memory of Him who taught it, and look indulgently even on those who assign to Him a character far above His own conceptions or belief, even to the extent of deeming Him Divine."—*Extracts from "Morals and Dogma" of the Ancient and Accepted Scottish Rite of Freemasonry, prepared for the Supreme Council of the Thirty-third degree for the Southern Jurisdiction of United States and published by its authority. Author and compiler, Albert Pike. Past Most Puissant Sovereign Grand Commander, 33°.* Edition 1874, pages 308, 110, 525, 718 and 719.

If we do not Christianize our money, our money will paganize us.

If Ireland ever should get quieted, a lot of Irish would get homesick.

CHRIST JESUS IN BLUE LODGE MASONRY.

B. M. HOLT, LATE SECRETARY, PIERSON LODGE, NO. 169, BARNESVILLE, MINN.

Masonry boasts that the Bible lies open on her altars and that no atheist can become a Mason. Many Masons put their lodge above the church just as they put the square and compass above the Bible. The following quotations, largely from Grand Lodge Proceedings and letters from officials speak for themselves:

"We do not require any member seeking admission to the Order to make any declaration except a belief in one God. There is no rejection of Jesus Christ, neither is there any requirement of acceptance of Jesus Christ."—W. L. Stockwell, Executive Member Masonic Service Association United States, Official Document January 18, 1921.

Is it true that "there is no rejection of Jesus Christ"? The definition of "rejection" in Webster's Dictionary is: "refusing to acknowledge." Read the paragraph just preceding this again. Does the Order *acknowledge* Jesus Christ?

"We are in Lent, the hurrahs and hosannas, the palms and the festivities remind us of the triumphs of new ideas even more than of the martyrdom of the Nazarene."—F. de P. Rodriguez, Foreign Correspondent, Grand Lodge, Cuba, in *The Builder,* page 217, August, 1920.

"It is true that a Jew may be a good Mason and reject the teachings of Christ. With that Masonry has nothing to do."—G. E. Knepper, Secretary, Grand Lodge, Idaho, Official Document, January 8th, 1921.

"The Grand Orator (Grand Lodge, Arkansas, 1918), Brother J. C. Pinnex, delivered a beautifully worded address, full of noble thoughts, which must have charmed his audience. It is a pity that he forgot that Masonry is nonsectarian. Some of his utterances must have offended our Jewish brethren, if any were present."—J. L. Michie, Fraternal Correspondent, Grand Lodge, South Carolina, Proceedings, 1919, page 15.

Hon. C. C. Hunt, Deputy Grand Secretary, Iowa, says the use of the name of Christ Jesus in Masonic prayers is "not good."—Official Document, December 18, 1921.

"Hundreds of churches over the land today are anti-Christ, not only the Jews, but hundreds of others; yet they believe that God rules and reigns over the universe; and by such belief they are eligible to become members of our Order."—Dave Jackson, Secretary, Grand Lodge, Kentucky, Official Document, February 2nd, 1921

"The Prayer beginning, 'Our Father which art in heaven,' is very, very erroneously called the 'Lord's Prayer,' meaning thereby the prayer of Jesus Christ. The real 'Lord's Prayer,' that is, the prayer of Jesus Christ, is to be found in the 17th Chapter of St. John. The prayer referred to is one of the oldest prayers of Our Father we know of, and has been in constant use by the Jewish people, almost word for word, from their earliest known history. * * * Thus the Mason, be he Jew or Gentile, Mohammedan or Parsee, Buddhist or Brahmin, can pray to 'Our Father' which art in heaven, without offense in the hearing of his Brethren of whatever creed. One of the finest sermons we ever heard was delivered by a Jewish Rabbi in the First Methodist Church here. His text was 'Have we not all one Father; hath not one God created us?'"—Past Grand Master, J. L. Michie, South Carolina, Op. cit. page 47.

And so the Lord's Prayer has been purged (Masonically) of all Christian significance so that even a Masonic Jew will respect it! But when Christ says "Our Father," He means "my Father

and your Father" (John 20:17).

In 1907, St. John's Lodge No. 53, A. F. & A. M., of Tyler, Texas, asked the Grand Master, John P. Bell: "Is it unmasonic for a brother while praying either in the lodge, or at a burial, to close the prayer with the phrase, 'for the sake of Jesus Christ'?"

The Grand Master answered: "No." But when the Grand Lodge of Texas met later, the Committee on Jurisprudence rejected the action of the Master in these words:

"It is unfortunate that any question bearing even remotely upon disputed matters of religion should have arisen in any subordinate lodge, and it is to be regretted that any such matter should be agitated by being forced upon the consideration of any committee of this Grand Lodge. However much it may be regretted, such a question arises in the thirtieth decision of the Grand Master as to the proper conclusion of prayers at burials and in lodges, and while the Grand Master may be right in deciding that it is not unmasonic in the sense that charges could not be sustained for such action, in concluding Masonic prayers according to the formula of any religion, still we think that it is contrary to the spirit of Freemasonry, and is in derogation of its universality, which would demand that no phrases or terms should be used in a Masonic service that would arouse sectarian feelings or wound the religious sensibilities of any Freemason." (This decision is upheld by the Secretary of the Texas Grand Lodge to this day!) The above named Committee was composed of five Past Grand Masters, who were Grand Representatives to the Texas Grand Lodge, from the following states: Anson Rainey, Nova Scotia; W. S. Fly, Wisconsin and North Carolina; George W. Tyler, Mexico and New York; John L. Terrell, Connecticut; A. W. Campbell, North Dakota.—Proceedings, Texas, 1907, pages 3, 4, 22, 84, 85, 167.

The explanation which Masonry offers for the wilful omission of Christ's name from Masonic prayers, is this: "We have, as you know, a great many brethren of the Jewish faith, who have been attracted to the fraternity because of the supposition that it was founded upon the ancient rites rather than upon the more modern."—Charles C. Clark, Grand Generalissimo, Knights Templar, Iowa, Official Document, March 11, 1921.

"I do not know why the name of Christ is left out of our Masonic proceedings, unless it is in view of the fact that Masonry is supposed to be an ancient order, and is not necessarily a Christian institution."—W. M. Sexson, Secretary A. A. S. R., 33° Hon., Oklahoma, Official Document, March 14, 1921.

The extreme care that Masonry exercises in keeping the name of Christ out of Masonic proceedings is also noted in a quotation from the Proceedings, Grand Lodge, Indiana, by Past Grand Master G. W. Bard, Washington, D. C., from one Mr. Funkhouser: "The Masonic conception of God is not the early Hebrai: God of vengeance and cruelty, who e chief care was for a 'chosen people. Our God is the merciful Father of all men who so loved the world * * *." Note the omission as to Christ.—Proceedings of District of Columbia, 1918, page 336.

Not only does Masonry reject our crucified and risen Saviour, but it declares: "The principles we teach are the only influence that can save and redeem the world."—A. G. Burnett, Grand Master, California, Proceedings, Oklahoma, 1918, page 225.

Furthermore, Masonry blasphemes the name of God—Christ Jesus. The "ancient landmarks" forbid the initiation of any man physically imperfect. To drive this "law" home real "forcefully," Grand Master J. W. Barry, Iowa, says:

"If Christ Himself were on earth again and had the misfortune to lose a hand and should then come to us recommended by the other members of the Holy Trinity He would be turned away as unfit to be made a Mason in Iowa."—Proceedings. D. C. Idem. Cit. Page 339.

Could a more complete denial be made of Christ and all things that pertain to his work of Redemption than the following:

"Immortal life is something to be earned, by slow self-conquest and comradeship with pain and patient seeking after high truths. We cannot follow our own wayward wills, and feed our baser appetites, and give loose reign to foolish tempters year by year, and then cry: 'Lord, forgive me; I believe,' and straightaway bathe in glory. Man must learn God's system is too grand a thing for that. The spark divine dwells in our soul and we can fan it to a steady flame of light, whose lustre gilds the pathway to the tomb and shines on through eternity, or else neglect it until it glimmers down to death and leaves us but the darkness of the grave; each conquered passion feeds the living flame; each well-borne sorrow is a step toward God. Faith can not rescue and no blood redeem the soul that will not reason and resolve."—Committee on Necrology, Grand Lodge, Oregon. Proceedings, Iowa, 1920, page 175.

FIGHT ON KU KLUX MUST BE CARRIED TO LEGISLATURES.

SYSTEM SHOULD BE DESTROYED BY LAW. KLAN'S SECRET INTENTIONS TO STAGE COME-BACK—UNDER NEW NAME IF NECESSARY.

Henry P. Fry, of Tennessee, became a member of the Ku Klux Klan, and was appointed a Kleagle or field organizer in which capacity he worked for several weeks until a close study of the "Invisible Empire" convinced him that the organization, with its absolute secrecy and its appeals to class hatred was a national menace, when he resigned from the organization and repudiated his obligation.

By Henry P. Fry.

ARTICLE I.

In view of the recent "dog fights" that have taken place within the ranks of the Ku Klux Klan, the public may have conceived the mistaken idea that the organization has become disrupted and destroyed. The protest, within the ranks of the "Invisible Empire," against the retention by "Emperor" Simmons of E. Y. Clarke and Mrs. Elizabeth Tyler, whose relationship was proved by the World to have been a national scandal, resulted in the dismissal, by Clarke of four prominent Grand Goblins, and in various legal actions on the part of those individuals. This internal discord merely means, however, a desire on the part of Klansmen for a change of leadership.

The evil system, with its secret membership, its masked and hooded regulators of the peace, continues and must be destroyed root and branch by Congress and the state legislatures.

Ku Kluxism plans to stage a decided come-back, and if necessary will do so under a new name, and in the disguise of a new order; but it will be the same individuals, the same rotten system, seeking to build a secret political empire of poisonous racial and religious hatred. A bad egg by any other name emits the same unsavory odor.

Many persons who were deeply interested in the exposure of the system foolishly imagine that adverse publicity has killed the Klan, but this is so far from the truth that people would be generally alarmed if they realized that the fanatical Klansmen are preparing to "stage a grand come-back."

In performing what is believed to be a public service, the *New York World*, with my co-operation, undertook the investigation and exposure of the "Ku Klux Klan," printing a series of twenty-one articles covering every phase of the

"Invisible Empire" of religious and racial hatred and completely sustaining the attitude I took when withdrawing from the organization, that "there is no room in America for a secret movement possessing its nefarious possibilities."

The World, by means of its great facilities for conducting such an investigation, thoroughly covered the entire United States and presented a most convincing case, arousing the country to the dangers of Ku Kluxism as it has been aroused to no other danger by a newspaper expose in many years. With remarkable unanimity the leading secular and religious papers of the country endorsed the exposure and condemned the individuals who were responsible for the Ku Klux propaganda.

Having, therefore, called to the attention of the American people the dangerous possibilities of Ku Kluxism, and having thrown the white light of publicity upon the entire structure and organization the duty of the *World* and its associated papers very properly ended. The "Invisible Empire" had been made visible.

Some Action Still Necessary.

A second phase, however, now presents itself for public consideration, which I purpose discussing in this series of articles, a phase which follows logically as a supplement to the exposure previously published. This phase of the question will deal with various remedies, both state and Federal, which, if considered and acted upon by Congress and the state legislatures, (many of which will shortly assemble), will prevent any danger in future from the Ku Klux Klan or any association of individuals organized along similar lines. That some legislation is vitally necessary should be obvious to any reader who has read the details of the Simmons scheme.

A brief summary of the salient facts brought out by *The World* discloses that, while organized ostensibly as a fraternal and benevolent corporation, without profit, the Ku Klux Klan actually has been a source of considerable profit to a favored few, and an excellent means of livelihood to hundreds of Grand Goblins, King Kleagles, and Kleagles, as the Ku Klux officials are known, whose activities in peddling religious and racial prejudice have covered the entire United States.

It has been proved that funds of the organization were diverted for the purchase of a $25,000 home for "Emperor" Simmons; that $24,000 of Klan funds were invested in Lanier University, providing a place as President of the institution for Simmons; that Simmons is being paid $12,000 a year as head of the Ku Klux, holding his position for life; that big money has been made from the sale of robes at $6.50; and that out of every ten dollars "donated" by a dupe who joins the Klan, only $2 goes into the Imperial treasury, $8 finding its way into the pockets of professional organizers, headed by E. Y. Clarke and Mrs. Elizabeth Tyler. The latter frankly admitted to a United States Post Office Inspector that she was engaged in the work strictly as a "business proposition."

Outrages Traced to Klan.

In addition to this sordid commercialism, it has been shown by documentary evidence that the paid peddlers of prejudice have propagated the "Invisible Empire" by appeals to hatred of Jews, Catholics and Negroes; that they have attempted in numerous instances, proved by documents, to enroll governors of states, members of Congress, judges, and members of the law-enforcing arms of state and federal governments; and that in some instances acts of violence were traceable to members of the organization, while a vast number of masked outrages, following the establishment of Klans, were committed by people wearing disguises convincingly similar to the Ku Klux robes.

Aside from its commercial features, its spread of religious and racial hatred and its general structure and composition, there are two strikingly important facts about the Ku Klux Klan which brand it as a menace to American institutions and which should be handled concurrently by Federal and state legislation. These facts are:

First: Its membership is absolutely secret.

Second: It either permits its members to go abroad in disguise, or by its existence it encourages others to go abroad in disguise for the purpose of intimidating the public.

If one should cast aside every other feature of Ku Kluxism, these two things remain and should compel the attention of all serious men and women in the country, because they contain possibilities of evil that are possessed by no other organization in the United States. *If suitable legislation is enacted preventing forever the operation of societies which refuse to divulge the names of their members and prohibiting* persons from going about in disguise and terrorizing communities, then considerable headway will be made in the way of removing the teeth from the present Ku Klux Klan and from future movements of the same character.

Restrictive Legislation Necessary.

On the other hand, if there be no federal or state legislation, the recent exposure of the "Invisible Empire" of Ku Kluxism will inevitably have the effect of advertising the scheme and eventually making it one of the strongest, most insidious and most dangerous systems that ever came into existence in America. Unless Congress and the states put a curb upon the activities of the Ku Klux Klan the time will come when the organization, through its secret methods, will control a considerable portion of the governmental agencies of the entire country.

Congress is now in session, and should be urged to pass legislation that will destroy Ku Kluxism as a national menace. In a short time the legislatures of a number of states will convene and an opportunity will be afforded to secure the enactment of laws so framed as to meet most effectively the situation. The vital question in dealing with the problem of Ku Kluxism is: what legislation will most effectively curb the system and prevent its dangerous potentialities from becoming dire actualities?

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(To be continued.)

MASONRY IN POLITICS AND IN WAR.

Bolsheviks Good Masonic Material.

During the term of office of Grand Master C. E. Shane, Grand Lodge of Wisconsin (1920), "one lodge sent out a slip to members of the Investigating Committees which contained the questions: 'Is he an American citizen? Does he believe in our present form of government? Does he believe in American ideals and institutions?' The Grand Master ruled that this should not be done, basing his opinion upon the ritual injunction that Masonry unites men of every country, sect and opinion" (Grand Lodge Proceedings, Illinois, 1920, page 124).

Grand Master G. B. Hynson, Delaware, ruled in 1918 that "no petition for membership could be received by any lodge in his jurisdiction from one who was not a citizen of the United States."

"This is the first ruling of that sort we have encountered," says Past Grand Master Louis Block, Iowa. "Most Grand Lodges," he says, "have held that Masonry is universal and not provincial and that residence and not citizenship was of prime importance and that the brotherhood was larger and wider in its field of action than that which pertained to mere citizenship" (Grand Lodge Proceedings, Iowa, 1920, page 50).

Most of the persons who are interested in Masonry, whether for or against the Order, have read about the Masonic murder of Captain William Morgan of Batavia, New York, in 1826. Mr. Ossian Lang, Grand Historian of the Grand Lodge of New York, in referring to this abduction, when Masonry became a great political issue, resulting in some 45,000 leaving the Order never to return again, says in "History of Masonry in New York":

"Dissension entered families, merchants known to be members of the Fraternity were boycotted, religious organizations

were agitated into dismissing preachers who would not denounce Freemasonry from the pulpit. Masonic gatherings were suppressed, often by recourse of arms. A contemporary thus describes the excitement: 'Churches became more or less involved in the controversy and so bitter and inveterate was the feeling thus engendered that Masons were excluded from a participation in the Holy Communion; their names were thrown out of the jury box; and at the social gatherings of the grave matrons of the neighborhood, resolutions were, in many instances, passed, forbidding their daughters keeping company with a Mason. The old party landmarks thus swept or swallowed up in this new element of discord and strife, it resolved itself into the fact that no member of the Masonic Order was allowed to fill even the position of pound master.'"

Admit Masonic Murder of Morgan.

In commenting upon the Historical Works of Masonry written by Ossian Lang, Grand Historian of the Grand Lodge of New York, Mr. Oliver D. Street, correspondent of the Grand Lodge of Alabama, says:

"This installment (1920) covers the period from 1826 to 1856 and embraces the abduction of William Morgan. His [Lang's] account of the disappearance of this man and of the developments therefrom is not only interesting but very valuable from a historical viewpoint. He seems to hold to the opinion that Morgan was in fact murdered by misguided and overzealous members of the Craft. He acquits of the guilt of the murder, however, those who originally abducted Morgan from Batavia."—Grand Lodge Proceedings, Alabama, 1920, page 127.

Masonry no doubt made a mistake when she tied the iron weights on Morgan and sank him into the river and it will be a long time, perhaps, before they perform such a deed again, but we must not forget that thousands of Masons to this day claim that "Morgan got his just deserts." Today in place of assassinating seceders as they did Morgan, they murder the reputation of all who renounce their Masonic oaths and expose the evil deeds of Masonry, says Rev. J. K. MacInnes, ex-Mason, Calvin, North Dakota.

Masons Lead in Lynching.

We often hear of lynchings and mob rule, on the ground that the "true citizens feared that just punishment would not be meted out in case the trial of the crime should go to court." It is possible that Masonry, in its pursuit of "justice" and eagerness for "respect of Law and Order," has ever been mixed up in one of these outrages?

In reviewing the Proceedings of the Montana Grand Lodge for 1916, Right Worshipful T. C. Humphrey, Correspondent of the Grand Lodge of Oklahoma, says: "'Born amidst the turmoil and strife incident to the influx into the Territory (Montana) in search of wealth' was certainly true, according to the historical address of Past Grand Master Callaway. Hear what he said about a soap box trial of one George Ives for murder:

"When the jury, after hearing evidence, retired to consider their verdict, twenty-three voted guilty while one man refused to vote. This he did from motives of expediency, but his fellow jurors considered it nearly enough unanimous and reported George Ives guilty, whereupon Col. Sanders arose and moved that the punishment be fixed at death. The motion carried. Then the Colonel moved that George Ives be forthwith hanged by the neck until he is dead. The motion carried. Whereupon George Ives remonstrated and asked until the next morning to arrange his affairs. This might have seemed a reasonable request, but while the Colonel was debating the form in which he proposed to deny it—apparently

he was completely dominating the situation—J. X. Beidler, also a brother Mason, by the way, who was one of the numerous armed guards and who was perched upon a house nearby, sang out, 'Ask him how long he gave the Dutchman?' This settled the matter; Ives was given an hour to prepare for his doom. It was then about six o'clock in the evening of December 21st. About eight o'clock the Sheriffs of Nevada and Junction Districts, Robert Hereford and Alfred B. Davis, both Masons, prepared for the execution. The scene was illuminated by numerous fires. A log about twenty-five feet long was thrown over the side of a house then uncompleted, a rope with a hangman's noose having been first tied to the end of the log while a dry goods box was placed directly under the noose. George Ives, a man over six feet tall, was placed upon the box and Brother Davis adjusted the rope around his neck. No braver act was ever done within our borders. While it is true that Captain Williams with a body of armed men was guarding the scene, all of the outlaws in the Gulch, armed to the teeth, were in the crowd and they had sworn that no man would ever live to adjust the rope around Ives' neck. To make the situation worse, it was discovered that the rope was too long and that when the box should be removed, Ives' feet would strike the ground. Whereupon Davis [a Mason] "shinned" up the log, squirrel fashion, and shortened the rope, again taking the place beside Ives. It was again found that the rope was too long and a man by the name of Bennett volunteered to shorten it still more. Giving his watch and other personal belongings to his friend, W. B. Carter, and telling Carter where to send these mementos in case he should not come down alive, Bennett ascended the log and shortened the rope. Davis [a Mason] put it around Ives' neck. Williams pronounced in a stern voice, 'Men, do your duty.' The clicking of a hundred hammer guns struck terror into the ranks of the outlaws, Davis and Hereford [both Masons] pulled the box from under George Ives, and he died the death he so richly deserved."

T. C. Humphrey continues his comment in these words: "A number of those engaged in the prosecution became eminent in State and Nation and in Masonry, and one became the third Grand Master and first U. S. Senator."—Grand Lodge Proceedings, Oklahoma, 1918, page 262-263.

Aside from all the other strange thoughts that enters one's mind in reading this report, this thought also presents itself: What would all these Masons have done in case George Ives had appealed his case through the grand hailing sign of Masonic distress? We know of cases like this where criminals have made themselves known to be Masons and have been turned loose and told to "run like the devil."

Conviction in Court No Guilt Masonically.

In reviewing the Grand Lodge Proceedings of Oklahoma for 1918, Wm. A. De Wolf Smith, Secretary, Grand Lodge of British Columbia, "copied" decisions and "stressed the approval of the decision (of Oklahoma) holding that the conviction of a Mason in court was not a conviction in a lodge."—Grand Lodge Proceedings, Oklahoma, 1920, page 217. "A Masonic trial may be much broader than a court trial and the lodge should take all the circumstances into consideration in meting out punishment."—Grand Master Wm. W. Wannamaker, Grand Lodge, South Carolina, Grand Lodge Proceedings, South Carolina, 1919, page 64.

Here is one of the "rulings" of Grand Master G. A. Treadwell, Mississippi, 1919: "Question. In giving the candidate his obligation, if he should refuse to swear and is willing to affirm, isn't it sufficient?"

"Answer. Most emphatically, No. A man who is not willing to take the obligation as we administer it is not desirable Masonic material, and the man who refuses cannot be made a Mason in this Grand Jurisdiction, I am glad to say."—Grand Lodge Proceedings, Oklahoma, 1920, page 241.

How then do Quakers or Friends become Masons?

They openly boast that the Masonic oath is stronger than the soldiers' oath of allegiance even when the life of the nation is in peril. "In our Civil War, the cement of Masonry perhaps received its strongest test," says Grand Master Thomas Arthur, Grand Lodge of Iowa, 1917, and continues, "at the close of that mighty fratricidal conflict, while there was, and is today, a Methodist Church North and a Methodist Church South, a Baptist Church North and a Baptist Church South, there was no Masonry North and Masonry South, not even in the border states." (Grand Lodge Proceedings, Oklahoma, 1918, page 243.)

"During the French and English War of 1913 the sloop 'Three Friends' was captured by the French frigate 'Le Furet,' commanded by Capt. Louis Maricourt, who, upon finding that Capt. Campbell of the sloop was a Mason, declaring that 'he could not retain his Brother Campbell as a prisoner,' released him and his men and restored to him his ship. Upon his return to England, Brother Campbell reported the kind treatment he had received at the hands of Brother Marincourt to his Limerick brethren, whereupon the members subscribed £100 which they invested in a silver cup. This cup, suitably inscribed, was sent to Brother Marincourt, with the fraternal regards of the lodge. Brother Marincourt, in the meantime, had died, and his friends believing that the cup would be a memento that would be highly prized by Limerick Lodge, returned it, where it is now to be found as one of the sacred and valued possessions of the lodge.' What an object lesson of brotherly love and affection is this little incident, and well it teaches 'how stronger than a three fold cord' is the mystic tie—the 'Cable-Tow'—that binds the Mason." This historical account of disloyalty or treason of the French captain is reported in the Annual Report of the Grand Lodge of Ireland, 1906, where a photograph of the famous "Marincourt Cup" is also given.—See Proceedings, Grand Lodge of Texas, 1907, page 32-33.

Japan fully realizes that tremendous dangers of a secret combine like Masonry both in politics and in war and wisely its citizens.

Masons Furious When Masonic Welfare Workers Are Rejected.

How about our country? Have we no statesmen here who see danger of Masonic treason and treachery? How did Masonry fare in our last war?

In his Report on Correspondence, Junior Grand Warden O. D. Street of the Grand Lodge of Alabama, 1919, makes this statement regarding Masonry in the last war: "Imagine their [the Masons'] astonishment and indignation when, after extensive preparation had been made, passports were refused to the [Masonic] Commission and its agents on the insulting ground that it might lead to the introduction of German spies to the arena of the war. In vain did Judge Scudder [a Past Grand Master of the Grand Lodge of New York, and who acted during the war as Chairman of the Masonic Overseas Commission] point out that surely Masons were as loyal and patriotic as Knights of Columbus or members of the Y. M. C. A. Finally the blame was all packed off on General Pershing, who was quoted as bluntly saying when the matter was mentioned to him, 'Keep them away from here.' Now

that we know that there was never any intention of permitting Masons to engage in the war work, the solemn deliberations of Grand Lodges, Masonic Conferences, Grand Masters, etc., as to how and where their work should be done, seem like a solemn mockery. In short, the War Department by its duplicitous course has 'made monkeys' of us. Masons were simply duped. We do not believe there was ever any serious intention on the part of Secretary Baker to allow Masons within or near the camps overseas."—Proceedings, Grand Lodge of Nevada, 1920, page 7.

Would-Be Meddlers Piqued.

The Grand Lodges of New Jersey, California, Cuba, Georgia, Michigan, New York, Vermont and Iowa have all gone on record as "throwing bricks" at the War Department and Government and adopting resolutions "stirring up the conduct of the administration condemning its action in managing the army without the aid [interference] of great Masons," says T. C. Humphry, Grand Correspondent of Grand Lodge of Oklahoma, "and the evasive snubbing that Freemasonry on this side received at the hand of the Government heads does not set well with the Craft generally."—Grand Commissioner of Review, E. O. Vanderlieth, Grand Lodge of Nevada. "These are mysteries of a free country," says F. De P. Roderiguez, Foreign Correspondent, Grand Lodge, Cuba, "and such a state of affairs was not due to lack of work done by many Masonic personalities who acted persistently in that capacity, but someone has been mightier than they were."—Proceedings, Grand Lodge, Nevada, 1920, page 21.

Past Grand Master T. H. Fead, of the Grand Lodge of Michigan, is quoted as saying: "And the reason they [the government] give, so far as Judge Scudder told me [for refusing to grant Masons permission to establish its work in the overseas army] is that the Masonic emblem, in the Catholic country of France, might cause some difficulty among the people."—Proceedings, Grand Lodge of Nevada, 1920, page 47.

Of course, Masonry likes to blame the whole affair on Catholicism, and the "sinister influence" in Washington—the "right bower" of President Wilson, the "Catholic Tumulty" comes in for serious attention. But all this raises the question: May it not be possible that some of our statesmen are commencing to realize the "sinister influence" of the Masonic combine?

B. M. Holt.

THE MODERN CHURCH OF THE NICOLAITANES.

REV. G. H. HOSPERS, ONTARIO, NEW YORK.

The message of Jesus Christ to the church in Pergamos (Rev. 2:12-17) has reference to a close and sinful relationship between the church and the world. This church of Pergamos dwelt "where Satan's throne is"; "where Satan dwelleth." Scripture elsewhere tells us that Satan is the "god of this world" (2 Cor. 4:4); and he claims to own "all the kingdoms of this world" (Matt. 4:9). One would scarcely hold that Pergamos was actually the capital of Satan's empire. However, the least that these words can mean is this, that Satanic power was strongly in evidence in the Church at Pergamos.

Two Evil Sects.

The fact which the passage brings out is that the church in Pergamos was in some measure in alliance with the world in that it tolerated evil practices and evil doctrine, that is "of Balaam who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols and to commit fornication." Furthermore, we read, "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."

The church in Pergamos is then commanded to repent of these things, "else I will come unto thee quickly and will fight against thee with the sword of my mouth." They must abstain from evil

and testify against it; and they must separate themselves from evil doctrine at their peril.

The Lord of Glory refers with deepest displeasure to these two sects which are destructive in his Church since they are calculated to cause his Church to revert to heathenism. It is plain what the doctrine of Balaam was; it was the more open, the coarse way of seducing God's ancient people. We are somewhat in the dark as to the Nicolaitanes sect. It may refer to those who held such a wrong doctrine as Gnosticism. Certainly it was something calculated to subvert Christianity in its deepest significance. The evil which the Nicolaitanes were capable of doing is done by any doctrine which subverts the truth as to the specific character of Christ and his work for the redemption of mankind.

Secretism Modern Nicolaitanism.

This applies today to hardly anything else so well and so forcibly as to secretism. This evil has invaded church and state to such an extent that it has gotten almost exclusive control. Although the late Dr. J. J. Van Oosterzee may not have had this fact in mind, nevertheless his language gives surprising corroboration of our contention. He says:

"It seems that these Nicolaitanes were in many respects related to those sects which are known to us from church history under the name of Gnostics who had professed to possess secrets and mysteries which were held forth as particularly desirable to know and into which they must needs be inducted. Due to this circumstance we explain the mysterious character of the promise which concludes this passage. The Lord puts mysterious language over against the hidden knowledge in which these errorists gloried, saying, 'I will give thee to eat of the hidden manna.'"

I Will Give Thee a White Stone.

And that which follows in our passage in Revelations seems prophetic of Masonry and Odd-Fellowship because these orders admit people to membership on the strength of the number of white balls which a candidate may receive, while one or two black balls will shut him out. Says the Saviour: "And I will give him a white stone, and in the stone a new name written." It is well known from archeology that by means of white stones the ancients voted for the innocence of the accused, whereas the black stone would condemn him.

Which Thing I Hate.

Freemasonry and Odd-Fellowship are religious organizations; but as they rule out salvation through the blood of the cross and find it in something else apart from this, they are no better than the Nicolaitanes whose doctrine the Saviour so thoroughly hates. Every false system, whether Nicolaitanism or Freemasonry or Odd-Fellowship, is but worldliness and heathenism. Satan cares little for the form since all not Christian is pagan anyway. The Church today tolerates Freemasonry and even glorifies it. What else is this than the sin of the Church in Pergamos? And to it applies the hatred of the Saviour and his admonition to repent of it.

The serious side of it is that the Church is so intimately mixed up with this thing. There was a time when she would have none of it. In 1829 it had been overthrown and ex-President Charles G. Finney thought it was dead; but in 1869 he was unable to express the measure of his astonishment, grief and indignation when in Oberlin, Freemasons, professedly Christians, again became its advocates. What would Finney say today? Almost every denomination is well nigh overrun with it. It has been invading the Church at an accelerating pace. The Church honors it with special services. Testimony against it has almost ceased. The evil has grown almost beyond eradication.

The Two Edged Sword: The Word and the Testimony.

Nevertheless, the duty to testify against it remains. We must do this by the word of our mouth. In this same manner the Saviour will eventually destroy it, only far more effectually. His is as a two-edged sword which proceedeth from his mouth. When once He testifies there will be thorough unsparing work. Our duty today lies in the same direction. It is not enough to hold that these things are evil as a matter of form. Strong witness is necessary, supported by such action as falls within the province of propriety and loyalty. There is far more opportunity of this kind than the church is willing to acknowledge.

Having the Form of Godliness.

One wonders why it is that people take so readily to Freemasonry and Odd-Fellowship, exalting their doctrines and ethics, challenging even Christianity. The answer is simple. Because it is of the world. The Scriptural element in them, the odor of sanctity connected with them, the benevolence exercised in their name do not trouble Satan for he has reached by means of these orders the one great object of his effort, namely, to rule out the Son of God as the only Saviour of the sinner. And as they are constituted, these secret societies agree altogether with the spirit of the world. And this spirit of the world is heathenism, whatever its form may be. Dr. Van Oosterzee has well said: "There may forsooth be no literal Nicolaitane at present in existence who is trying to lure you away from the Church to a heathen temple, but the world is heathen to the bone—its dominant spirit in our age as well as in any other is not Christian, but heathen in its deepest aspect. With strong indignation therefore the Lord of Glory characterizes such sects as destroyers of his visible Church, who misuse their influence to divert adherents of the Gospel to a heathen walk. The Saviour censures in the most earnest manner such as tolerate these enemies of the Cross and summons them unto vigilance and battle."

Let there but be true honesty of heart, true willingness to search out this evil thing, and whole-hearted devotion to the Saviour, and the situation for the Church will be saved. Alas, that the Church is wilfully shutting its eyes to this evil; whatever else it may get, it will have to answer for this.

QUESTION OF THE HOUR.

BY E. E. FLAGG.

CHAPTER XXI.

MARTHA AND NELSON.

The motive which had led Nelson to leave Jacksonville no longer existed. The recent labor troubles had driven off many of the old hands, and new ones had been taken on, so that there was practically an almost entire change of the working force. The men for the present had enough of cut-throat organizations, and it was not likely that the Order of the Red Mark would meet with a speedy resurrection.

Martha, seated at her work-table with Nelson at her side, felt almost as if the past few weeks had been an ugly dream. Only in her visions of their future home there would ever be one form missing; unless, indeed, he came as a gentle spirit whose impalpable hands should drop unseen benisons, sweetening their united lives as with perfumes of Paradise.

Nelson took up Martha's scissors and began to toy with them in rather absent fashion. He had some news to tell her. At last it came abruptly.

"Matthew Densler has offered me the foreman's place at the works, and I have accepted it."

Martha did not speak at once; her emotions at the announcement were somewhat divided. She kept on with her work, but her hands trembled, for Martha had her weaknesses like other women where those she loved were concerned, and the terrible scenes of the riot were still vivid in her mind.

"I left Jacksonville," continued Nelson, with perhaps an intuitive perception of what she was thinking, "because it was more to my taste to decamp quietly for a season than to be forced to go about with a concealed dirk or revolver ready to use on my fellow-man. But as you well know, my chief thought was Tom—to get him out of the neighborhood of the saloons, and rid myself of the constant worrying fear that when he got well—I never thought there could be any other ending"—and Nelson caught his breath with a half sob—"his slumbering appetite for drink would again be awakened, and I should have a repetition of all the old misery and trouble. I remember so well how I felt the first time Tom came home to me intoxicated, and I realized the terrible truth—that there was a double curse on him. And yet it wasn't his fault, poor boy, that wretches in the semblance of men should decoy him into saloons and make him drunk for their amusement."

"Nelson," said Martha, earnestly, "try to look away from human wickedness and cruelty to the dear Lord's compassion in thus taking Tom to himself, and so mercifully restraining his appetite all through those long months of his illness,

that you only remember what a sweet, loving, gentle soul he was."

"I do try to, but my heart aches so to see him back in his old place; and then the thought that I shall never minister to his comfort again, never tell him stories or sing him songs, comes surging over me like a great black wave, and leaves me feeling so sore and empty. I know it is selfish; that I ought to be glad he is safe, but it is hard."

"God knows it is," said Martha, with a sympathetic tremble in her voice.

"Most people would wonder I felt so," said Nelson bitterly. "They would say I was only rid of a burden. Little they know about it."

"Average human nature is coarse-grained," said Martha, soothingly. "We must make some allowances. You know I don't feel in that way, nor does Martin Treworthy. Dear old man! I believe you are just like a son to him."

"I dare say I shall feel differently when I get more used to not having Tom to think of and care for. But it is like ravelling out a part of my life, and I really think it is better for me, all things concerned, that I should come back and take my old place at the works. I have always hated the noise and heat and grime of the shop, and naturally I have a great love for the soil, and for all the sights and sounds connected with a farm, but just now I couldn't bear them. Densler is really more just than the average of the manufacturers, and I am hoping that since his late experience he will see the reasonableness of adopting a more liberal and conciliatory policy with his workmen. And there is another thing. I don't want to forego taking a freeman's part in the next election. I think we shall have an exciting time, when every righteous vote will be needed. Martha, the prophets of our day may cry, 'Peace, peace!' but there can be no peace till these great questions that are pressing to the front and clamoring for an answer are settled. And it is American working men, not millionaires, nor the scum and riffraff cast by the old world on our shores who have got to settle them. By God's grace I will be one to stand at my post and fire my ballot whenever and wherever I see a wrong to hit."

Martha dropped her work, and her eyes were full of those unshed tears that only rise in moments of solemn gladness.

"Oh, Nelson, I will help you to be strong and true! You shall never falter because I am weak. We will work together, pray together for the good time coming when Christ shall reign over our nation—and everywhere."

And was it strange that Nelson, looking into her glowing, earnest face, should feel himself elevated to the height of prophecy, though it only took the form of a familiar Scriptural quotation, at which Martha smiled and blushed, but seemed in no wise offended.

"The heart of her husband doth safely trust in her so that he hath no need of spoil. She will do him good and not evil all the days of her life."

CHAPTER XXII.

UNCLE ZEB TRIES A MASONIC EXPERIMENT AND MEETS WITH UNLOOKED-FOR SUCCESS.

The current of our story bears us once more to Fairfield. It is a summer day, the exact counterpart of the one on which we made our first visit to Israel Deming's farm a year ago. Nothing has altered; that is to say, there is the same aspect of careful thrift, the same abundance of creature comforts. There is only the hidden, impalpable change which goes on in all our human lives as unconsciously as the change of particles in our physical frames.

Dora has felt in the last few months the dim and hitherto unknown stirrings of her undeveloped woman's nature, and begun to vaguely realize that her free and happy estate of girlhood cannot last forever. All very salutary knowledge so far as it goes, but in Dora's case it has only gone far enough to produce a misty glamor in which neither the present nor the future assume exactly their right proportions.

Uncle Zeb and Mr. Deming are discussing matters and things with their usual freedom and familiarity, the topic of their conversation being a recent sermon preached by Elder Wood from the text, "In secret have I said nothing."

Fairfield was not used to anti-secret sermons, or indeed reform sermons of any kind, and if it excited anger and hard speeches in many quarters, it gave at least a new theme for general discussion, and considered in this light was quite a god-send to Uncle Zeb, who sometimes found his stock subjects of gossip worn very threadbare.

Probably one of the very best ways of finding out the various points of view from which anything is regarded in the community at large is to hear the matter freely talked over in the domestic privacy of an average household; and for this reason we will join unseen the group in the back porch precisely at the moment that Uncle Zeb is delivering himself as follows:

"*I* like a preacher that'll keep folks awake, and that's one reason why I'm allus on hand when I hear Elder Wood is goin' to preach. He's got a master way of kinder takin' up things and flashing Gospel truth onto 'em till they look as different as night and morning. Naterally a man don't like to change his mind arter he's got it once made up, but then that don't alter right and wrong. Whatever a minister thinks he ought to say without fear or favor, let it hit as it will. That's my doctrine."

"Why, Uncle Zeb; I thought you was a good Mason," said Mr. Deming, half jocularly.

There was the slightest perceptible shrug of Uncle Zeb's shoulders as if this might be a doubtful point.

"Maybe I am and maybe I ain't. Anyhow I know too much to give myself away as some on 'em are doing. It's real redikerlous—all this talk about rotten-egging the Elder and riding him on a rail, jest for standing up and speaking what he thinks is the truth, as if this wa'n't a free country where every man has got a right to free speech. That's what I stickle for. I stand by the Constitution and the Declaration of Independence."

And Uncle Zeb ended with a rather triumphant inflection of his voice as if conscious that he was holding a position at once patriotic and unassailable. In truth Uncle Zeb's Masonry sat as loosely on him as the liberal theology of the present day on some of its supporters; but this latitudinarianism of opinion was naturally and easily accounted for by the fact that, though he had once joined the order and paid dues, nobody knew when, he had long ceased to be numbered with the membership of any particular lodge.

"I shouldn't have minded so much his hitting Masonry," said Mr. Deming; "but it seemed to me that when he included the grange, as though that wa'n't much better, it was going a little too far."

"So, ho!" chuckled Uncle Zeb. "Mustn't throw stones at *your* winders it seems. Might hit that machine inside and put some of the gearing out of kilter."

Mr. Deming mentally winced, but he remembered that for Uncle Zeb to have his joke was as fixed as any fact in nature, and he would not have cared were it not for the consciousness that he had indeed "given himself away" much more freely than he meant. A year ago he would have indorsed every word of Elder Wood's sermon, but joining the grange had converted this honest American farmer into a tacit apologist for the whole secret system. It is indeed remarkable how a very small admixture of error in our mental lens will make us color blind.

Dora sat in unusual silence. To her the sermon would have been an agreeable variety for its novel subject, if for nothing else, had the preacher's attacks been confined entirely to Masonry, against which she entertained a truly feminine prejudice; but Elder Wood, while he looked upon the latter as the old mother serpent, saw no reason why he should not bring down his club of spiritual truth and logic with stunning force on the smallest member of the family that happened to wriggle across his path. So the grange, with other minor orders, received special mention as a system plainly emanating from Masonry, with the same Christless ritual, the same sham benevolence and morality, and the same offer of final salvation; to all of which Dora listened without feeling any particular force in the argument.

There is nothing in the world more

impervious to religious truth than that shell of complacency in which a young and careless soul wraps itself, when secure in youth and health and beauty it feels no need of anything higher, or deeper, or more satisfying; but repels every offer, every promise, every appeal by saying as did the old Laodicean church, "I am rich and increased with goods *and have need of nothing.*" But when the Elder referred to the paganism of the grange, and asked how many Christian women would willingly personate its three presiding heathen goddesses, Ceres, Pomona and Flora, after knowing the characters which they severally bore, Dora began to feel a new interest, for had she not been chosen to enact the part of Flora? and did she not at their last meeting wear roses in her dark hair, and roses at her bosom and belt, and look as bewitching and sweet as if she had been a veritable rose herself? And it came with a sudden shock to her self-satisfaction to know that she was personating one of the vile and shameless women of antiquity, whose hand she would on no account have touched had she been a character of the present day.

Poor Dora! She was vain and foolish, yet pure of heart and infention, and she shrank from the very thought of any connection with impurity and shame as from the touch of red-hot iron. She felt perversely inclined to be angry with the white-haired old minister for telling these homely truths. Why couldn't he have kept silent on that particular point? for she felt certain that she could never again act the part of Flora in the grange without a scathing remembrance that would make her cheeks burn.

(To be continued.)

WORK OF BAHA.

New York, Jan. 18, 1922—Abdul Baha, head of the Bahai movement for *unification of world religions* and for universal peace, provided in his will that the work be carried on by an international committee headed by his grandson, Shoghi Effedi, 25. According to the Bahai followers, Baha O'Lilah, Abdul Baha's father, founded the movement in Persia in 1844.

GEORGE WASHINGTON'S BIRTHDAY

'Twas in the mild and sunny South;
They were to have "a big turn out,"
To celebrate our hero's name,
And sing and speak of his great fame.

The teachers and the children all,
From school marched to the City Hall.
The band was there, and did them greet
With patriotic music sweet.

Not far off from the City Park
There lived one "Washington," quite dark.
Six years ago he had a son
And called him "Georgie," just for fun.

His ma said: "Chile, run up de street,
An' white folks plenty you will meet.
Dis am yer birfday, you all know,
An' dare am gwin ter be a show."

George heard the drums, with great delight,
He ran to hear and see the sight.
"What am dat noise about?" said he,
With rolling eyes, to Sammy Lee.

Sam, pointing to the banner, said:
"Washington's Birthday," so it read.
And George replied, "I'd like ter know
Why white folks fuss about me so?"

With shining face this little man
Right up before the band then ran;
Though bare his feat and trousers worn,
So glad that this day he was born.

To keep in time long steps he spanned,
And proudly cried: "Oh, dis am grand."
An officer with hurried step
Said, "Here," and caught him by the neck.

"What are you, darkey, doing there?"
"I'se celebrat'n my birfday, Sahr!"
"But why before the band, my hon'?"
"Because I am George Washington."

Thus lodge members, both large and small,
Oft think that they are "all in all";
They hum and bustle night and day,
But—they are only in the way.

—R. K.

It cost the I. W. W. $60,000 bail money to get rid of Bill Haywood.

"Mother Carey's Post Box" is a watertight barrel hooked to a long stout chain hanging from a lonely cliff of a rocky promontory known as Cape Vir-

gin in the Strait of Magellan. This barrel is a post office, but the postal authorities of no government in the world have authority in that rock waste. Every ship going through the Strait of Magellan sends a boat to this oak barrel. The letters in the barrel are looked over to see if there is any mail for the men on board and other letters are placed in the barrel for seamen on board ships headed for the Horn. Money and valuables have been sent through this barrel post office and there has never been a violation of confidence placed in Mother Carey's Post Office.

FREEMASONRY NON-SECTARIAN.

The symbolism of modern Freemasonry is not Christian—it is either mystic or philosophic—and is as acceptable to the non-Christian as to the Christian. It received the non-sectarian character immediately after the formation of the first Grand Lodge in 1717. The Jew has therefore as much a place in it as any other.—*The Builder,* June, 1921.

Most folks hunger for God and long for friends who best help them to find Him.

News from Workers

NEW HEADQUARTERS, PHILADELPHIA.

Mr. George Anderson of 3312 Germantown avenue, Philadelphia, attended our annual meeting for the election of officers and the transaction of other business in June of last year.

We had hoped to meet him at our National Convention last September but he was detained by sickness. He has, however, not been slothful but very diligent in his Master's business. During the last summer he attended eight camp meetings in three states—New York, New Jersey and Pennsylvania—and in each represented the National Christian Association in its endeavor to secure an endowment for the CHRISTIAN CYNOSURE.

In the camp meetings he "found many preachers who say they don't believe in secret orders but are afraid to say anything about them."

His greatest work, possibly, has been in writing and publishing tracts and supervising their distribution. We understand that he has opened a tract and book repository at his home address given above. We hope our eastern friends will find it convenient to support this enterprise and will be stimulated to greater activity in bearing their testimony by the printed page procured at this new eastern headquarters.

We have recently received two of his excellent tracts: "An American Martyr," and "Americans Wake Up!"

"One preacher in New York told me he would not dare to give my tracts to his congregation," writes Mr. Anderson.

A friend of his in Reading, Pennsylvania, wrote him that in giving out his tracts "some got mad and said: 'Mr. Anderson ought to be arrested for printing such tracts.'" The friend was notified by Mr. Anderson to give them his residence where he could be found at any time they wanted him.

Mr. Anderson is gathering about him men of like mind to help in the work in which his heart is so interested. A letter received at this office from a Mr. M. Balderston, of Philadelphia, contains this item: "I have had a very pleasant and wide-awake call from Mr. G. Anderson and am altogether disposed, in any way I can, to further the objects of his mission."

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

This will let you know I am in the field and pushing as usual. The opportunity for N. C. A. services is greater at some seasons of the year than others. With the beginning of the New Year comes the various Bible conferences and revival meetings that give opportunity to reach many with our message, thus enabling me to get and give needed help.

My program for Philadelphia, Pennsylvania, referred to in my last report was carried out. The Sabbath spent with Brethren and Covenanter churches there was encouraging. Some of the young people who received knowledge relative to the lodge plan of religion expressed their hearty appreciation for the same. A company of young men were

received into the Brethren Church. Because of the absence of the pastor, Rev. J. E. Braker of the Third Brethren Church had charge of the baptismal service. Brother McClain, pastor of the church, has spoken with great force and clearness against the lodge evil. His sermon as spoken and printed has been bringing forth fruit in the redemption of several who had been ensnared. Among those subscribing for the CYNOSURE were six members of the Schoenhut family. The godly life and faithful testimony of Mother Schoenhut is thus bearing fruit. "She rests from her labors," her work lives on. In her children who now have families of their own, the opportunity for shedding the light is largely increased.

My lecture given in the Missouri Lutheran Richmond Street church brought out some extended discussions and new light that could not fail to help those who enjoyed them. Owing to home conditions and the holiday season, work in the field has been somewhat hindered. Learning that friends of the Indian Head Maryland Baptist Church had been disappointed in the coming of a minister I accepted the invitation to preach New Year's evening. The number who came through the prevailing storm indicated a live interest in the Christian activities there centered.

Contribution in our aid from an unexpected source are among things that cheers. Since coming to this section I have been privileged to share in several meetings. I reached Menges Mills, York County, as a proposed series of meetings was opening. Brother Gish, who came to conduct these meetings, very appropriately took as a text "In the beginning God." Your representative being asked to dwell especially upon the thought of God's revelation in Christ. This gave opportunity to contrast the way God makes himself known with the wrong ways some adopt in their attempts to worship Him. A proper exposition of Scripture concerning God's plan of salvation will always oppose the lodge plan. Both in an address to the Sabbath School, and in the preaching service at the Mennonite Church, Hanover, Pennsylvania, I responded to the invitation to bring such messages as I felt would be appropriate. The testimony of Elijah gave good suggestion of the truth much needed.

Since coming to this city, Lancaster, I have participated in several special meetings in progress. Bishop Jonathan Lyons of Elsie, Michigan, is bringing the truth to those who attend the Brethren in Christ Mission. A good interest is there manifest. On the evening in which I participated in this meeting the subject was the Divine interest God has in His children, illustrated by the eagle stirring up her nest being the central thought. Amidst the dangers in life, God provides for his own. Meetings in the Chestnut Street Mennonite Church are attracting much interest. A Brother Garber is in charge. After conference with those most interested I had reason to expect to be able to announce the calling of a convention for Pennsylvania at this time. A pastor consulted made application to his church officials for the use of the church. In reply he writes of several conditions and says, "My church advisory committee believes it would be unwise to have the suggested conference in our church in February." This pastor and people are well known friends of our work, but like the rest of us, have their limitations. We must work as God opens the way.

Looking over programs for conference on Bible topics at Elizabethtown College and Messiah Bible School, Grantham, Pennsylvania, I note many practical questions are to be discussed. It is my hope to reach them. These friends are with us on the anti-lodge line and always welcome my message. Let us look up and move forward.

"LIZZIE WOODS' LETTER."

Trenton, Tenn., January 5, 1921.

Dear CYNOSURE:

I left Memphis the 15th of December. We had a great meeting of the Church of Christ in God with eight hundred delegates from all over the United States and Canada. I distributed many tracts in the meeting. The tracts always have their effect. I sold rituals in the congregation just as I do other religious books. Men don't know what to think when they see

the secrets of Masonry and other lodges sold to the public.

One man said to a sister that was selling the Masonic rituals, "Sister, are you not afraid to be out here in this big crowd selling Masonic rituals?" She answered, "No, I am not afraid. God wants people to know the wickedness that is in the secret devil work." He said, "All the people here are members of your church. There are men belonging to the different secret orders in here who are good men." She replied, "We want all the good men to know how wicked the lodges are so they may come out of them. The Lord said, 'Come out,' in 2 Cor. 6:17. This verse speaks to you and to me and all of his children, let them be white or black, in every denomination." He answered, "Go ahead, sister, but you are stepping on dangerous ground." He asked whom she was selling them for. She said, "For the elderly woman sitting at the table up there on the platform." After she had told him that, he told others, and they would come and buy rituals while the offering was being taken each night.

One man said, "I saw that the lodges were not right and I came out but was not telling the danger to the other fellow. I am glad to get hold of something like this to show my people when I go back home. I did not know anybody in the world was exposing the Masonic lodge. It is said to be one of the greatest orders of the world." Oh, yes, God is exposing them through eighteen denominations and more than a hundred thousand people. I taught lessons every morning and did not omit the sin of the lodges. I told the people how lodges were carrying our children off to the dance hall. They all have a dance hall, and when whisky was allowed to be sold they all had a bar to sell whisky. Now they hide it in lodge rooms and bootleg it to their members. Many of the men would say, "Sister, that is the very reason why I am out of my lodge today." Many testified that there was more wickedness going on in the lodges than I knew of. There was not one in the eight hundred delegates who belonged to any secret society. We had good metings and many were saved—218 in all.

I left Memphis, Tenn., on the 15th of December for Trenton to spend Christmas with my husband's relatives. As I boarded the train at Memphis a man got on the same time and asked me how far I was going. I told him and we talked a while about the pleasant weather. After we were a few miles out from Memphis the porter came in and said to the man, "Doc, how are you?" That is what most of the colored preachers are called—"doctor" or "reverend." They talked about the lodge and after a while the "Doc" pulled a Masonic ritual out of his pocket and handed it to the porter and they laughed over how some fellow in the lodge nearly had his life scared out of him a few nights previous to this. When the porter called the next station I asked the "Doc" if he was a Christian. He said, "Yes, I am." I said, "Well, do you know it is wicked to belong to secret orders?" He said, "Well, I don't see much wrong in it." I replied, "That three-degree book which you were laughing over just a few minutes ago caused a good man to be drowned in the Niagara River—a Mr. William Morgan." He opened his eyes like a flashlight. Then I told him all about how they drowned Mr. Morgan for exposing the three degrees. He said, "Well, that is true, but I would like to know how you found it out." Then I told him about the National Christian Association. I did not have any tracts in my handbag. I was so sorry I had left them in my trunk. However, I told him enough to stir him up about his dearest idol. He took Brother Phillips' address and said he was going to write to him. He was so surprised I could not keep from laughing. Then he owned up to all the oaths that I repeated. Poor "Doc," he did not know that anybody but the Masons knew their secrets. The porter came back with the ritual, still laughing over how they scared some fellow they initiated last week but the "Doc" was so dumbfounded he answered not a word. He got off at Bartlett, Tenn.

Still on my journey I came to Trenton, Tenn. Right here, ten years ago, I told these people how the lodges were sapping the life out of the churches. I made house to house visits in every colored home at that time. Even in the poorest districts of this town I had warned the churches. Some heeded the warning, read tracts and got deliverance, but many

fought it, especially the school teacher and the preacher. At that time they had an Odd-Fellows' hall right at the back of the Methodist Church. Then the Masons built a three-story building across the street from the Methodist Church, on the first floor of which they sold cold drinks, booze drinks or what they call "white lightning." They play billiards, shoot craps, play cards—well, it is just a gambling house. On the second floor is a dance hall where they dance the toddle, the shimmy, the wabble, the fox trot and ball the jack, and the heavy get back. That is some of the names of the dances they use, and on the third floor is the Masonic hall. They store their whisky up there for safe keeping. The man that runs the joint is a Baptist deacon. He has something going on every night in the week and on Sunday, night and day. The pastor of the Methodist church says he can scarcely have a service day or night as his members are at the hall. The church bell rings but the members don't come. Some of them are so spiritually dead that when they are not at the hall they are at their home and will not come out.

The children, boys and girls, have the dance craze and they are ever at it in the hall. The Baptist church is dead also. The teacher of the school there will have some kind of entertainment for the different grades in the hall. And the people who don't want their children to go to the hall are compelled to send them or else the child will not make his or her grade. So the children go and are ruined; they soon get the dance craze and are beyond their parents' control. Then on Sunday the children are all at the hall, hearing some kind of a lecture, and stay away from the Sunday school and church service. The parents and teachers held a meeting on Friday night to discuss what shall be done to save the young people and get them back to the Sunday school. I told them to get saved themselves and break up that Devil's hole over there so that their children will not be led off to such places. The Masons are taking the children into Satan's church and emptying God's church.

It is pitiable to see how the people have left the true worship of God for this idolatry. Some whose hearts are honest say, "Sister Roberson, we are dead. We are glad to have you visit our homes. We knew there was something the matter for we are all about dead." One woman said, "There is something about the hall that is wrong. The professor who built that hall is dead now but his wife will not let her daughter go there for anything. Yet she is a teacher here in the High School herself but she will not let her daughter go to the school entertainments held there. She is an Eastern Star and feels compelled to stand by her brother Masons."

Let the N. C. A. and readers pray that the old church awake to righteousness and quit the sin business. 1 Cor. 15:34.

LIZZIE W. ROBERSON.

LETTERS FROM FRIENDS.

Rev. C. Buenger, a Lutheran pastor in Kenosha, Wisconsin, writes: "There are some very fine articles in the November and December, 1921, issues of the CYNOSURE which I want to send to our local pastors who are 'bowing their knee to Baal.' May the Lord prosper the work of letting the light of the saving Gospel shine into the secret darkness of lodgery."

A pastor located in South Dakota wrote recently when ordering a supply of books and tracts: "'Tis a hard fight! But let us never be discouraged! Of Jesus many said: 'This is a hard saying; who can hear it?' (John 6:60.) Nevertheless He came to seek and to save sinners! And we—we love the souls of men and can merely point out the path—God must lead!"

An Illinois pastor when inquiring about a certain lodge on which he needed information said: "I am glad to be able to say that the information you sent me recently regarding the Elks was instrumental in keeping two young men out of this worldly, pleasure-made organization."

Our good friend, Rev. S. G. Brondsema of Colton, South Dakota, has done much in helping to spread the light on secret societies. In a recent letter he says, "Whether my interest is increasing or the CYNOSURE improving, I hardly

know, but I enjoy your paper more every time it arrives. May God bless the Association in its struggle against the works of darkness."

It was encouraging to receive the following words from Rev. J. H. Schneider, Secretary of The Board of Foreign Missions of the Evangelical Lutheran Church: "Here is the price of the CYNOSURE. It is well worth the money. War and politics have been making Masons by the score among the more unpretentious of our people in late years. Men who some years back were not wanted in the select Masonic circles are now sought after. These little 'foxes' are the worst. They have so little general education that they gulp down everything that is told them by the Masonic lecturer. We have, however, this hope: the Lord of Hosts is on the side of the truth and will finally say, 'Thus far and no further.'"

An Illinois Salvation Army worker writes: "I was a lodge member about ten years ago but when I received a double portion of the Holy Spirit then my eyes were opened and I said farewell to Mr. Devil. Hallelujah! Praise the Lord! I am persecuted because I told some of the so-called Christians that they could not have a full experience if they would remain as a member of the Freemason lodge. May God bless you all and every worker who is engaged in this noble cause to convert men from the error of their ways."

A Methodist minister in Arkansas wrote us recently: "Have been a reader of the CYNOSURE for two years and I do not want to miss one issue. When I have read the magazine I always hand it to a friend to read. Recently I heard a Methodist preacher refer to the building of Solomon's Temple. He said Entered Apprentice, Fellowcraft and Master Mason workmen all took an active part in its construction. Of course this minister is a Mason and statements like the above coming from the pulpit does me no good. He often refers to some fraternal order in his sermons."

What is the remedy? Answer: The guidance of God. Jesus Christ proclaimed a remedy for all our temptations and evils, when He proclaimed, "Ask and it shall be given you" (Matt. 7:7-8). And Jesus Christ is the only infallible counsellor of humanity. I asked for the guidance of God in the legislation and government of the United States of America, and now I am morally impelled to propose an amendment to the National Constitution of the United States, and thereby outlaw all secret societies and constitutionally debar all members of secret societies from any legislative, judicial or executive office within the United States of America.

J. K. HOWARD.

Kansas City, Missouri.

A Lutheran minister of Brooklyn, New York, writes: "In the January CYNOSURE I read the letter in which a Brooklyn 'Lutheran' pastor expressed his sentiments for Brother B. M. Holt. There are Lutherans and Lutherans in Brooklyn. To prove that, kindly enter my subscription to the CHRISTIAN CYNOSURE and rest assured that your splendid work in exposing the anti-Christian nature of organized secretism has my best wishes and sincere prayers."

From one of the southwestern states in the Union—Arizona—comes this: "In the churches here the largest per cent are lodge members. The church looks pale unto death—there being no power. A man who calls himself a Christian and is a 32nd degree Mason is at least so many degrees out of plumb from the line of equilibrium with God. He leans towards Hell. The man who meddles with secret societies is taking a big chance."

One of our co-workers wrote recently: "In my congregation, in the country, the Grange situation is to the front and a contest is coming. We expect to meet it without compromise. A lot of splendid people are on the right side and the church will live, though its work will be hindered temporarily. On Saturday at the annual congregation meeting I heard a party from a home to which the CHRISTIAN CYNOSURE is going say to

another party that they believed the magazine was going to do a lot of good in the community. So may it be."

INSIDE A MASONIC HOME.

An inmate of a Masonic Home writes an interesting letter concerning the Home. In his letter he makes an honest confession. The letter itself was not written for publication and hence we do not give the name of the writer, nor the place from which he wrote.

He says, "I know your views on secret societies, and as I have already said, I believe your ideas in the main, if not in all, are well taken. I do not like the idea, when men say 'my lodge is a good enough church for me.' I cannot agree with them. The Lodge never was intended to take the place of the church, and never can and never will. The lodge becomes to some men a hiding place from doing their duty in the church. And they seem to think because they are in the lodge, they are secure from attacks. This again is not true. Some men in the lodge see the folly of their position and make strong attacks against them, but as a rule fail to arouse them to their lost condition. This part is deplorable as all good Masons must admit. So you have good and just grounds for your opposition to secret societies, if men are going to use the society to get through to heaven, for it will never take them through."

THE PRINCIPLES OF MASONRY.

To the Editor:

The Masons of the Cape Cod town mentioned by Mr. McCarthy in *The Herald* this morning as loaning chairs to a Catholic church are not entitled to any especial credit, as toleration is one of the foundation stones of Freemasonry. And as friendship, morality and brotherly love is their motto, they were only obeying one of the many good laws of the order. They make no distinction of race, color or creed. The only religious test for a candidate is a belief in God and the Bible. They are as far removed from bigotry as distance can be estimated. As a Mason for many years (although Masonry needs no defence from my feeble pen), I will venture the assertion that if the principles of Freemasonry were more generally understood and practiced the world in which we live would be nearer the goal of many writers and dreamers—"the universal brotherhood of man."

W. O. S. Hodgdon.

Cambridge, Oct. 4.

—*The Boston Herald,* Oct. 6, 1921.

We publish the above letter to call the attention of our readers to their responsibility to help sincere and honest, though ignorant lodge members to a knowledge of the facts concerning their Order. We wish also to ask whether our readers are making use of literature which may be obtained very cheaply and are giving it out to young men and women who have not yet become members of the Secret Empire—the greatest antichrist of our day.

AN ANTI-SECRET CHURCH TESTIMONY.

The Primitive Baptist Church.

It will be of interest to our readers to know that at a recent conference of the Primitive Baptist Church, Atlanta, Georgia, the following resolution was unanimously adopted:

"Whereas this church now being at peace with each other upon the subject of Freemasonry and other kindred institutions, but knowing there is a possibility of trouble at some future day, therefore be it

"Resolved, That should the time ever come in the future when Masonry, or other, unscriptural secret orders, disturb this church and there be a division, that all the property of this church, such as house of worship, pastor's home, church records and all property whatsoever, with all titles thereto, shall be vested in the party who opposes these institutions, whether that party shall be in the majority or minority."

Elder A. V. Simms, pastor of the above mentioned church, is very active in warning men and women of the greatest anti-Christ of our day—the secret lodge system. He has not only distributed literature on the subject but has written several articles for his church paper and also declared the truth from his church pulpit.

CHRISTIAN WORKERS' TRACTS

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages. Postpaid, 5 cents a copy; a package of 12 for 30 cents.

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For Not Joining the Masonic Fraternity, by Rev. R. A. Torrey, D. D., Dean of the Bible Institute of Los Angeles. 4 pages; postpaid, 3 copies for 5 cents. A package of 25 for 25 cents.

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GRACIOUSLY DELIVERED.

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Avenue (Moody) Church, Chicago. 8 pages; postpaid, 3 copies for 5 cents. A package of 25 for 25 cents.

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Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; postpaid, 5 cents a copy. A package of 12 for 30 cents.

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; postpaid, 3 copies for 5 cents. A package of 25 for 25 cents.

OATHS AND PENALTIES OF FREEMASONRY

As proved in court in the New Berlin trial. Also the letter of Hon. Richard Rush, to the Anti-Masonic Committee of York Co., Pa., May 4th, 1831. The New Berlin Trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831. General Augustus C. Welsh, Sheriff of the County, and other adhering Freemasons swore to the truthful revelation of the Oaths and Penalties. **Single Copy, 10 cents.**

A package containing 12 or more of the above tracts will be sent, postpaid, for 30 cents.

NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St. CHICAGO, ILL

CHRISTIAN CYNOSURE

VOL. LIV. CHICAGO, MARCH, 1922. No. 11.

Rev. Dr. Henry Churchill King

From an address by President King of Oberlin College, at a Conference of the National Christian Association in the First Methodist Church, Chicago.

"Recognizing marked differences in secret societies as a whole, I have denied the claim of secret lodges to antiquity. I have denied their claim to possess secret knowledge. I have denied their claim to be justified by the membership of good men, and have shown without condemning their motives how the honest membership of such men is possible. I have denied their claim to be benevolent societies. I have adverted to their childishness, and have endeavored to show that in spite of moral aims or claims the single distinctive element of secrecy, with what this involves, makes the whole lodge system injurious in its effects on society and the individual."

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BUSINESS LETTERS should be addressed to **Wm. I. Phillips,** Gen. Secy., at the above address.

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Pray for Revival.....Last Page Cover

NATIONAL CHRISTIAN ASSOCIATION.

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

ROYAL NEIGHBORS OF AMERICA.

BY REV. F. C. BRANDHORST.

The Royal Neighbors of America is the kitchen auxiliary of the Modern Woodmen of America, members of which are also eligible to membership in this female lodge.—Editor.

The Religious Principles of the Royal Neighbors of America.

The first argument usually put forth by the members of the Royal Neighbors of America in defense of their lodge is this:

"We are not a religious organization." In a letter from Mrs. Eva Child, Supreme Oracle of this Order, she expressly says: "We are not a religious institution."

While its religious philosophy may not be as fully developed as the Masonic yet they require Faith and the Recognition of God and prayer, which the Supreme Oracle prefers to call "Religious Principles."

Webster defines religion as "The outward act or form by which men indicate their recognition of the existence of a God or gods having power over their destiny, to whom obedience, service and honor are due" (New International Dictionary).

No one will deny but that we are justified in judging the lodge by the Ritual used in their meetings, and the ritual of the Royal Neighbors of America clearly proves that they are a religious institution. The ritual shows that, 1. They have an altar; 2. They have a religious test; 3. They have a Chaplain called Worthy Chancellor; 4. They ask a divine blessing (prayer); 5. They read Scripture lessons; 6. One of the basic principles of the society according to the ritual is Faith. Surely an organization requiring all these religious features cannot truthfully say: "We are not a religious organization."

In the letter mentioned before, Mrs. Eva Child, Supreme Oracle, says: "We do not bring religion into our society only in our Scripture lessons, Divine blessings, etc."

She closes her letter thus: "Assuring you that the *Religious principles** of the society of Royal Neighbors of America will not interfere with your religion, or any other religion, etc." She objects to the term "religious organization," yet she admits that they have "religious principles."

Are They Christian?

Now the question is: Are these "religious principles" of the Royal Neighbors of America Christian principles? Christian principles are those on which the Christian religion is founded, namely: For the sake of Christ's perfect sacrifice on Calvary, God is willing to forgive the sins of those who sincerely repent and accept Christ as the one and *only* Saviour; and that good works, decent living, etc., are not a means by which salvation is earned, but merely the fruit, or the proof of a living faith in Christ Jesus. Now are these the "religious principles" of the religion of the Royal Neighbors of America? Does the Order demand faith in the triune God:

*The italics are ours.

Father, Son and Holy Ghost as he has revealed Himself in the Bible? Certainly not.

During the initiation this question is asked: "Do you believe in Almighty God, that He is the infinite Father of us all, and that we are all members of one great family?" (Ritual page 24.)

That is their religious test. The Hindu, the Chinaman, the most benighted heathen in central Africa could answer that question in the affirmative, for they all believe their gods to be almighty. But is that the sum total of a Christian's faith; and does he believe that "we are all members of one great family?" The Bible says: "We were by nature the children of wrath [not children of God] even as others" (Eph. 2:3). Furthermore as Christian believes: "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). God is our Father only by faith in Christ Jesus. Jesus himself said to the Jews: "Ye are of your father the Devil" (John 8:44). And since Christ is *purposely* omitted in the Royal Neighbors of America's obligation, it is another proof that we are not "all members of one great family."

The Christian religion teaches us to pray in Christ's name. "Whatsoever ye shall ask the Father in my name He will give it you" (John 16:23). Are such prayers ever heard in the assembly of the Royal Neighbors of America? In the entire Ritual we fail to find one single prayer in Christ's name; not once is the blessed Redeemer even as much as alluded to. In a letter to the Supreme Oracle of the Society, the writer asked: "Is it permissible to pray in Christ's name in your meetings?" The answer was perfect silence on this matter!

St. Paul says: "All Scripture is given by inspiration of God." And the Saviour urges us to search the Scriptures. The Royal Neighbors of America obey this advice to a certain extent, that is they read such portions only as pertain to the necessity of good works, but those portions which tell us of the one and *only way to life eternal* are studiously omitted. They are very careful to pass by such passages as John 3:16; 14:6; and "For there is none other name * * * whereby we must be saved" (Acts 4:12).

"Faith," says the Ritual, "is one of the great principles of our Society. We teach faith in Almighty God and the wisdom of His guidance. We teach that God is infinitely wise and good and just; we believe that in spite of the existence everywhere of sin and wrong, of ignorance and vice, of death and sorrow,—He still leads the human race to ultimate victory over all these and to final perfection. The great Father of the human family neither sleeps nor slumbers,—the Judge of all the earth can do no wrong. With us, therefore, Faith becomes a hidden chain that binds and holds us fast to God,—a bridge that spans the gulf of death, an inspiration that tempers life's worst bitterness." (Ritual page 30.)

Such is the Faith of the Royal Neighbors of America. Can that by any stretch of imagination be called the Christian faith? It is Universalism or Unitarianism pure and simple, "the great Judge of all the earth can do no wrong," He is going to take them all to heaven and not damn one single Royal Neighbor—her lack of Faith in Jesus Christ notwithstanding.

Funeral Services.

The Unitarian and Universalist character of the Royal Neighbors is further revealed in their "Burial Ritual." According to this ritual every Royal Neighbor goes to Heaven whether she believes in Jesus Christ or not. At the house, the Past-Oracle reads the following:

"The finger of God hath touched the weary eyelids of our Neighbor and she has fallen asleep. The law of death may have temporary dominion over her now,

and the grave will soon receive the empty house in which she lived for a while, but God hath in His keeping her immortal soul. Out of the deeps of infinity He sent her to us for a few years; He now calls her back again to dwell with Him forever. He giveth and He taketh away; He bringeth us down into the grave but He raiseth us up again." (Ritual page 77.)

These words are read at the funeral of every member, no matter whether she professed faith in Jesus Christ, or whether she hoped to be saved simply because she happened to be a member of that "one great family."

We quote part of a prayer: "O God if none may enter upon the higher life except they pass through the lowering gates of death, make us brave and patient, for we know that though separated for a time we shall meet again." (Ritual page 79).

Is death the only thing that separates us from the higher life in heaven? God says that those who do not believe on his only begotten Son shall not enter the higher life in heaven. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

At the grave the Oracle reads the following: "Surely the judge of all the earth can do no wrong. He that sitteth upon the circle of the universe will guard His children well. No grave is so deep but the human soul, like grain garnered in the bosom of the Father, will in the fullness of time, come forth to flourish in immortal bloom" (Ritual page 82). Methinks it would be difficult to find words in the English language which could say more plainly that all will live enternally in heaven, and that none will be asked to suffer the torments of hell.

In the Memorial Service conducted yearly by many Royal Neighbor Camps, one of the members personifies Faith and makes an address in which she says:

"I wish to do homage to the Faith which characterized them [the dead] while they were still with us; their faith in Almighty God, His wisdom, goodness and justice, in spite of the existence roundabout them of sin and wrong, ignorance and vice, death and sorrow. Such a Faith we teach as one of the cardinal principles of our society—a strong faith that takes no denial" (Ritual page 95).

If that be the cardinal principle of their Society, then their "religious principles" will never lead a person to find "the way, the truth and the life" and all "religious principles" which fail to do that are entitled to the name Paganism—the worship of false gods.

Saving Faith is impossible unless Christ is preached (Romans 10: 14, 17). "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Since Christ is not preached and confessed in the religious principles or religion of the Royal Neighbors of America their so-called "Faith" is merely an empty profession. "Thou believest that there is one God; thou doest well; the devils also believe, and tremble (James 2:19).

"From such, dear Lord, deliver us."

—Norfolk, Nebraska.

*References are to the "Ritual for Local Camps, Royal Neighbors of America, Auxiliary of the Modern Woodmen of America. Prescribed by the Supreme Camp. Copyrighted 1904 by Royal Neighbors of America.

Give and it shall be given unto you. Luke vi. 38.

Him that cometh unto me. I will in nowise cast out. John vi. 37.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name He will give it you. John xvi. 23.

THE LIBERTY WE ARE LOSING.

In the ordinance of 1787, the great charter of the liberties of the people in the Northweest Territory, now including the states of Ohio, Indiana, Illinois, Michigan and Wisconsin, we find the extension of "the fundamental principles of civil and religious liberty" as the basis of all our laws and constitutions. Later the same principles found expression all over the country as new states were created, as well as in the national constitution. These principles were founded on the self-evident truth uttered in the Dêclaration of Independence that all men are endowed by their Creator with certain inalienable rights, among them being "life, liberty and the pursuit of happiness."

But we find now in every city in the nation organizations whose purpose it is to deny men the liberty to labor for whom they will at wages which please them, and thus find happiness in profitable service. There have arisen in the land in direct and undeniable opposition to the freedom of working men and the guarantees of our constitutions and laws, organized labor unions which rob free labor of opportunity and brutally attack it. They would make their rules take precedence over every human liberty, and deny the right of all but themselves to employment and unrestricted liberty of choice in seeking a livelihood. We see this wicked nullification of human rights in hundreds of directions—particularly just now in the building trades.

Worse even than the labor unions in the general outlook is the craven, cowardly submission and slavery of congressmen and legislators, of governors and party leaders, to this sinister influence, which seeks control of all transportation and industry, and would make America and Americans the cringing vassals of its imperial authority, worse than that of any autocratic ruler of a kingdom. Fundamental liberties are choked and destroyed in all our cities by the consent of men sworn to uphold and execute our constitutional rights and the neglected laws of the land.—*Chicago Journal of Commerce,* Feb. 15, 1922.

Draw nigh to God, and he will draw nigh to you. Jas. iv. 8.

WEEK-END COLORADO TRIP.

CHARLES A. BLANCHARD, PRESIDENT WHEATON COLLEGE.

Our Secretary, Wm. I. Phillips, asked me last week if I would go to Boulder, Colorado, for a few meetings with students of the State University there located.

As this would take me only one day from special college duties I replied that if it seemed best I would do so. Accordingly on last Friday evening I took the Northwestern line for Denver.

It was in the Spring of 1864 that I first went over this road. At that time there was a wooden railway bridge across the Mississippi River at Rock Island. There was I remember no steel bridge across that river and no bridge at all over the Missouri, the passage being made by steam ferry.

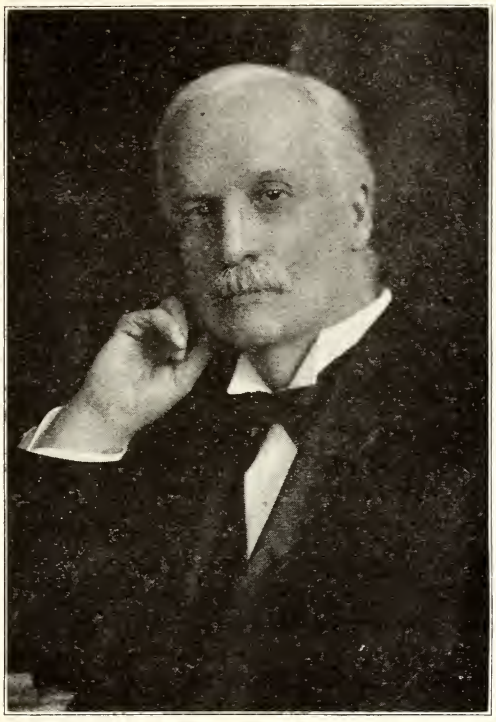
We journeyed at that time by wagons drawn by mules there not being a rod of railway laid west of the Missouri and no road from the east yet reaching that river. The Rock Island line by which we went had gotten so far west as Grinnell and it was there that we unloaded our mules and wagons and began the long drive for the Rocky Mountains.

All is different now. The great cross continent trains run steadily on by night and day. Sleepers and diners make it possible to cover hundreds and thousands of miles in a short time and in great comfort.

Boulder, Colorado.

The State University of Colorado is located in this beautiful little mountain city. It has a lovely campus and a fine group of buildings. I do not know its faculty having met only one of them but if he is like the rest they are a scholarly, gentlemanly group of men.

As is not uncommon in these days secret societies have secured a footing in the University and as is usual the stu-



CHARLES A. BLANCHARD.

dents, who are not members of these school lodges feel that the fraternities exist largely for the purpose of securing for the secret society people honors which are unearned and undeserved.

Not long ago a University scandal resulted in the expulsion of a number of fraternity students. This was one of the causes which contributed to the organization of "The Order of the Commons," an open college society intended among other things to make an effort in protest against secret college societies. The officers of The Commons requested our Secretary, Mr. Phillips, to aid them in launching their new enterprise and at his request I went to Boulder.

Church and School.

Arriving in Boulder I found that the Congregational Church had granted the use of their audience room for a meeting at four o'clock, Sabbath afternoon, February 12th, and that the University authorities had permitted a similar meeting in their beautiful auditorium for Monday afternoon at the same hour. It was reported to me that the fraternities did what they could to prevent the use of these buildings for this purpose. Of course, I was not present at any of these conferences but knowing the custom of secret societies and how they dread publicity I am satisfied that the reports I had on this subject were true.

Western Ideals.

It was very pleasing to see how steadily the authorities stood to their gareements with "The Order of the Commons." It seemed that it never occurred to them to break their word and aid these student lodges in suppressing freedom of speech so the meetings were held as agreed.

Sabbath evening in conference with several of the pastors it was agreed that there should be a ministers' meeting in the Y. M. C. A. building at 10:30 Monday morning to consider the duty of the churches respecting the lodge movement in general and the University agitation in particular.

This gathering was small, only four coming in to meet me. The notice was very short and a number of pastors were out of the city to attend meetings previously arranged. All of those present held membership in one or more lodges. Each one of them said that he seldom attended lodge meetings of any sort and that he had little or no interest in the ceremonies of his lodge.

Two of them expressed the opinion that lodges were injurious to the churches but all of them said that they did not wish to antagonize them. None of them stated reasons which in their judgment called for the existence of secret orders, but one said that if the churches would have beneficial funds as the lodges do he thought that would do away with all excuse for the secret society system.

The Outline of Argument.

In the two addresses which I was permitted to give before the Commons the outline was substantially as follows:

1. What is to be said of secret orders in general. What is their relation to the Home, the Church, and the State—the three great divine institutions.

2. What can we say of secret orders in Colleges and Universities? Is the nation wide feeling that students should not be connected with such organizations reasonable or not? And

3. If secret orders may be justified or at least apologized for in a self-supporting institution, how is it respecting institutions supported by taxation?

Concerning secret orders in general it is to be said, that virtue and honor are naturally frank and open while vice and crime are naturally secretive. An honorable man does not keep secret his comings and goings, his occupations or his pleasures.

On the other hand a man whose character is evil naturally hides as the Word of God says: "He that doeth good cometh to the light; he that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved."

This is true in homes, business enterprises, political relations and social life. Secrecy is always a just ground of suspicion. When one hides his name, his business, his companions, his methods it is a fair inference that the reasons for this are not to his credit.

Passing to Schools.

Two things may be said, first that secret societies in schools are organized for favoritism and this is an injustice to outsiders and an injury to those who profit by it. The American idea, that is the Christian idea, is a fair field and no favors. This should be the rule in all social organizations, but most of all in schools.

No honorable person wishes honors or emoluments which come to him not as a reward for ability, integrity and industry, but because of favoritism. One who looks for such advantages is yellow to begin with and is made more so every time he receives one of these unearned, undeserved favors, yet the whole fraternity movement in schools, as in the outside world, is constructed so as to give advantages to those who lay pipes, pull wires and bargain and sell for them.

It is a matter of course that secrecy naturally tends to immorality. This is not because secret society men are worse than others. All men are alike. Publicity is a safeguard and protection. Secrecy is a temptation. Often it is ruin. As Chancellor Crosby of the University of New York said: "Out of the darkness, dark deeds grow."

Tax Supported Schools.

These considerations which are self-evident become far more impressive when we pass to consider the tax supported schools. Men contribute to other schools or not as they choose but the State Schools exist on forced contributions. No one is asked whether he wishes to pay to it or not. It is a mortgage on the property of every taxpayer in the state.

It follows that all children who attend it should stand on an absolute equality so far as advantages and opportunities are concerned. A State School has no moral right to tolerate for one hour an institution within its borders which proposes to give promotions and honors to any person except as a recognition of ability, integrity and industry.

To have men elected to positions because they belong to certain secret orders is a gross injustice to others and a demoralization to the fraternity man. Such a system spoils every thing it touches.

What Can We Do?

Those who are in these secret college orders can abandon them. They not

only can do this but they should. No lodge man should subject himself to the suspicion that he unites with a secret order to obtain honors and emolument which he could not win in a fair field with no favors asked or received.

Still further those who are not in secret combinations should unite in The Order of the Commons to protect themselves and others from the secret machinations of organizations which hide from public inspection. The history of secret societies in schools and out of them is a story of plotting and planning to secure undeserved honors. All such honors are badges of shame, are stolen from those to whom they would have gone in a fair competition.

And third, it is the duty of those who come out of secret orders or remain out to utter their protest against such organizations. It is cowardly to hold the truth and fear to utter it lest we should lose something which we value.

"Who would be free himself must strike the blow" and "they enslave their children's children who make compromise with ill."

Whoever else may be a coward no student has a right to such a base resolve. And I am here today, young ladies and gentlemen, to assure you in the name of my Master, that you cannot be true and brave and fail of your reward. Therefore, as I leave you with many thanks for your courtesy, I exhort you to be bold, be bold and yet again be bold.

ROYAL ARCANUM.

The office of the Supreme Council of the Royal Arcanum is located at 407 Shawmut Avenue, Boston, Massachusetts, Samuel N. Hoag, Supreme Secretary. This lodge was organized in 1877. Its jurisdiction is the United States and Canada except the Gulf states. Several of the founders were members of the Masonic fraternity, of the Independent Order of Odd-Fellows, Ancient Order of United Workmen, and Knights of Honor.

The title of the Society suggests "a royal secret," and the secret is declared to be the method by which to obtain fraternal society "protection" at less cost than old line insurance companies furnish.

The initiatory ceremony has been changed once or twice and is said to be elaborate and "well calculated to impress" the meaning of the motto of the Order upon the minds of all the novitiates, even though they have passed through the ordeals required by other secret societies. The motto of the Order is: "Mercy, Virtue, and Charity."

The special features are said to be fraternal and social, and that men only are admitted who are between the ages of sixteen and fifty-five years.

A BURLESQUE OF SCRIPTURE.

The Royal Arcanum Caricatures Psalm One Hundred and Sixteen.

1. I love "Tuscarora Council" because it has respected my manhood and received my application for membership.

2. Because it has inclined to open its doors unto me, therefore will I call around each meeting-night as long as I am in the neighborhood.

3. The sorrows of not being insured encompassed me, and the pains of dying without suitable provision for my family got hold upon me; I found trouble and anxiety.

4. Then called I upon George Reissner and others: "George, you may propose me for membership in the Royal Arcanum."

5. Gracious is the "Royal Arcanum" and strictly honorable; yea, the "Royal Arcanum" is very liberal. Selah.

6. The "Royal Arcanum" preserves many a man from making a simpleton of himself. I was brought low in the sight of those who were insured in the "Royal Arcanum," and it helped me out of the scrape. Selah.

7. Return unto thy restfulness, for the "Royal Arcanum" will take care of your family to the extent of $3,000.00.

8. For thou hast delivered my mind from anxiety, mine eyes from tears, and my feet from having to go bare-footed.

9. I will talk before the world as a "Royal Arcanum" member, giving the usual signs to the members I meet.

10. I believe in the order, therefore have I spoken thus: I was greatly in want of insurance. Selah.

11. I said in my haste, all insurance companies are a fraud,—a delusion and a snare.

12. What shall I render to the "Royal Arcanum" for its benefits to my family when I am no more?

13. I will take the obligation of the order upon me, and give the signs and pass-words properly.

14. I will pay my dues and assessments regularly in the presence of the collector.

15. Recorded by the supreme secretary is the death of every member.

16. O, "Royal Arcanum!" O, "Tuscarora Council, No. 1212!" I am thy member and the husband of thy beneficiary; thou hast eased my mind. Selah.

17. I will offer unto thee the sacrifice of gratitude, I will call around to the council chambers each evening, except I have a reasonable excuse.

18. I will pay my vows unto any member who is needy, now and at all times in the presence of the public; in the courts of "Tuscarora Council," in the midst of thee, O great "Royal Arcanum."

19. Praise ye up the order to everybody!—*The Royal Arcanum Guide and Candidate,* November, 1891, Page 15.

INTERNATIONAL ORGANIZATION OF CATHOLICS.

Fr. Herman Gruber, S. J., who has devoted much time and thought to the organization of a Catholic Internationale, reports on the progress of the movement in the October number of the *Stimmen der Zeit* (Vol. 102, Heft 1).

It is pretty generally admitted that some sort of international organization of Catholics is desirable, nay necessary, to combat the machinations of Freemasonry, Socialism and other hostile forces.***

There is reason to hope that the four different bodies now working for the same object will unite their efforts and succeed in stamping out the hatred left over by the world war and in gathering the Catholics of all nations into one great international organization for the united defence of their religious interests against Freemasonry and other hostile powers.—*The Fortnightly Review,* Dec. 1, 1922.

HISTORY OF MASONRY.

PART OF ADDRESS DELIVERED IN THE CITY HALL, AURORA, ILL., OCT. 31ST, 1867, BY THE LATE REV. J. BLANCHARD, WHEATON, ILL.

On the 24th day of June, 1717, four lodges of working Masons—all that then existed in the south of England—met at the Apple-tree Tavern, Covent Garden, in the city of London, and formed the first Grand Lodge of "Free and Accepted" Masons. This was the origin of Freemasonry as it now exists, i. e., in the lodges of persons who are not masons, but persons of all and no trades and professions.

There are, in history, some few traces of lodges or corporations of working masons of an earlier date; and Masonic writers have carefully gathered and given all the historic notices there are. Mackey, in his "Lexicon of Freemasonry," (Philadelphia, 1866), collates and quotes all the standard writers on Masonry, and the information which he gives concerning its history before and since the Apple-tree Tavern meeting, in 1717, here follows:

Before that time "every lodge was independent;" Masons met when, where and in such manner as they pleased; initiated their apprentices, Fellow-crafts and Master-masons as they chose; their meetings were composed of such working Masons of the neighborhood as could conveniently meet; their annual gatherings were called "assemblies," and were strictly voluntary meetings of mechanics who laid brick and stone in mortar, and who met for conviviality, sociality and the interest of that particular craft.

Since the Apple-tree meeting the local lodges are affiliated, governed and taxed by Grand Lodges. They meet under rules and practice rites prescribed by the higher bodies; annual meetings are called "Grand Lodges;" they are no longer composed of individual working masons, but of "grand officers," "masters" and "wardens of lodges;" they are in no sense voluntary meetings, but meet by permission

of a Grand Master! But what marks the modern lodge as a totally and entirely different thing from those which existed before the London meeting of 1717, is this; that at that time MASONRY CEASED TO BE OPERATIVE AND BECAME SPECULATIVE, AND THE LODGES HAVE SINCE HAD NO MORE TO DO WITH BUILDING THAN HAVE CONVENTS OF PRIESTS.

On this clear and substantial proof given by Masonic authorities rests the assertion that the Freemasonry of this and other countries had its origin at the London meeting, June 24th, 1717. At that time and place four local lodges undertook to charter, tax and govern all other lodges of Masons in the world, and they succeeded but too well in the attempt. They attempted more. Retaining the tools, symbols and names of the old lodges, in order to swell numbers and receipts, by taxing others besides Masons, they turned those old lodges into something entirely and totally different from what they were before—they, in fact, dropped out the nature of the old lodges, and made a new set, as different from the old as a convent is from a trades-union. They dropped stone-masonry and set up what they called a "world-wide religion!' They left stone and mortar and set up priestcraft and rites.

The words, "Free and Accepted Masons" have a specific and definite meaning. The word "Mason" meant a worker in stone or brick and this sort of mechanics were accustomed to erect and inhabit temporary lodges near the great building (cathedral or other) while employed upon it, as the Irish build shanties along our railroads. This word "lodge" was transferred to a meeting of masons, as the word "church" means the building or the people. Thirty such mechanics' guilds or lodges have met for centuries in London. They are mentioned in Rees' Cyclopedia in the order of their importance. There were twelve which had pre-eminence by their age and wealth. The stone-masons were not of this twelve, but were of an inferior guild. These "guilds" or lodges, of course, were rivals, and their rivalry led them to wish to have titled persons as chairmen; the same servile bowing to titles which still puts a drunken English Lord in the chair at an Exeter Hall meeting of Christians. Hence Mackey informs us that the Grand Lodge, at the Apple-tree Tavern, resolved to hold the annual assembly and feast and choose a Grand Master from themselves till they should have the honor of a noble brother at their head—(Lex. 169). But English noblemen did not lay stone or brick, that is, were not masons. The lodge, therefore, voted to "accept" them as members, and gave them the "freedom" of the lodge. Accepting them made them "accepted," and the freedom of the lodge made them "free." This made them "Free" and "Accepted" Masons. Thus the word "free" in Masonry has no reference to popular liberty, but meant, and still means, "entitled to the privileges of a secret clan or lodge," and the first "accepted" Masons were titled aristocrats. (See Mackey and Morris' Dictionary, Dictionary, art. "Accepted.") Indeed, the desire of respectability, numbers and fees had led lodges of working Masons to 'accept' some members who were not such, as early as 1663—Mackey, p. 16—but the practice became general at the revival and spread of the lodges from the Covent Garden meeting of June, "1717," when, in a short time, the "accepted," or non-working Masons became the majority and took control of the funds; and the drones have ruled the bees and held the hives ever since! So a "Free and Accepted Mason" is simply no mason at all, but a member of a system of priestcraft and mock rites professing to fit men for Heaven—"the lodge above."

Revival and Growth of Masonry.

The new centralization framed in 1717, at Covent Garden, contained the three elements of success found in all false religions, viz: despotism, solemn rites and mysteries, and showy parades; and, like all such false religions, it spread. The old Eleusinian mysteries, Mahometanism or modern Mormonism, neither of them exceeded it in the accumulation of funds or in the rapidity of its march. From the Apple-tree Tavern lodge, in spite of bitter feuds and sectarian quarrels, which kept up two or three rival Grand Lodges, wrangling for the spoils, until 1813, when, "under the Duke of Sussex, they were happily united"—(Mac. Lex., 171). In the short period of twenty-one years it had spread from that center into France, Ireland, Germany, Switzerland,

the United States, Saxony, Belgium, Holland, Spain, Portugal, Turkey, Asia, Africa, and among the exported convicts at Botany Bay. A few years later it had gained footing in Denmark, Sweden, Russia, Poland, Bohemia, Canada, the West India Islands and Brazil, so that now "most of all the existing Grand Lodges on earth have derived their origin, directly or indirectly, from that Apple-tree Tavern lodge." (Chase's Dig. Masonic Law, p. 15). Nothing in modern times has equalled the spread of this dark, despotic order, unless it be the spread of Spiritualism from the "knockings" in the little village of Hydesville, near Rochester, N. Y., in 1848, which, in twenty years, boasts in its books that its "circles" count more members than all the Christian churches in this country.

In September, 1826, William Morgan was kidnaped by Masons, (See Morris' Dictionary of Free Masonry, art. Antimasonry) and murdered. The discussion of Freemasonry was taken before the people and 1,500 lodges answered by giving up their charters! Even the Grand Lodge of Illinois, then an extreme frontier state, suspended its existence for several years, but reorganized in 1840. After the first shock of the Morgan discussion, and a few feeble efforts to stem the tide by the lodge men, the lodges out of the slave states everywhere went down. Robert Morris, LL. D., states that out of a little more than 50,000 Masons 45,000 seceded. Lodge meetings were held in churches by seceding Masons, and the degrees conferred in open daylight. All the lodge secrets were thus revealed, and the whole system was loathed and detested as a swindle and a cheat. But the slave-power, which then controlled the politics and the organized religion of the country, protected and preserved Freemasonry, and it in turn protected slavery until it fell by civil commotion and the proclamation of President Lincoln.

The recovery of Freemasonry from popular odium and detestation is, perhaps, without a parallel in the history of human error and folly; and shows that the forces on which the secret orders depend to manage mind are strong and mighty. Beginning with Odd-Fellowship, which, as the name indicates, was a mere piece of secret and solemn buffoonery, the spirit of idolatry, cast out by the fall of Freemasonry, seized upon several popular virtues, as temperance, patriotism and even Protestantism in the Know Nothings; and these, by educating the people, creating a thirst for sham mysteries and harlot rites, have piloted Freemasonry back into popular favor, so that Freemasonry was never so popular in this country as at this hour. Without answering one argument which condemns it (for it cannot), it has glided back into power—

"Still as the breeze and awful as the storm."

Like the brothel, which is the scriptural type and emblem of all false religions, it has crept back into our own towns and villages by night and in silence. Like the brothel, too, propagating itself, not by reasons addressed to the understanding, but by lures which appeal to lusts; bitter, haughty and scoffing it already presents itself, by its representatives, in public places—laying corner-stones of churches, with prayers to its unknown God; omitting the name of Christ, for whose worship the church professes to be built—it has, to so vast an extent, silenced press and pulpit, or subsidized them in its interest, that bold men stand silent and the timid quail before it.

THE "GOOD KILLER."

Lena Cardona, 5-year-old daughter of Mrs. Catherine Cardona, aged 42, the woman who was killed outright by a fusillade of shots through a window in her home at 918 Page street, McKees Rocks, Pa., Saturday night, died yesterday in the Ohio Valley Hospital as the result of a head wound from a bullet of the same volley that killed her mother.

The detectives are satisfied that the crime was the result of Mrs. Cardona's not complying with the demands of letters that she had received during the past month demanding money.

Whether the letters were from a Blackhand society or from the "Good Killers," a new society, police say that has been terrorizing Italians, could not be learned.

Come unto me all ye that labor and are heavy laden and I will give you rest. Matt. xi. 28.

THE ALL-SEEING EYE OF THE SON OF GOD.

REV. G. H. HOSPERS, ONTARIO, NEW YORK.

In the Epistle to the church in Thyatira (Rev. 2:18-29) the Son of God reminds that church that He is speaking "who hath His eyes like unto a flame of fire and His feet are like fine brass"; He who "searcheth the reins and heart." His is the All-seeing Eye which none can escape. He is no respecter of persons, and scrutinizes the deepest quality and intent of the heart which admits of no escape to those who neglect His claims. He is too pure of eyes to behold iniquity, and He is just to "give unto every one according to his works" (v.23).

Jezebel the Seducer.

Having bestowed some praise upon this church, He proceeds: "Nevertheless I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and seduce my saints to commit fornication and to eat things sacrificed unto idols."

We need not interpret these words for the purpose of gaining the utmost precision of every reference in its primary import. The character of its denunciation will apply to any great sin which constitutes spiritual adultery and which is gravely untrue to the Master who bought us. This will apply to systems as well as to individuals. It is directly applicable to any alliance with the world or a false religion; for "that woman Jezebel calleth herself a prophetess" (v.20). All semi-religious systems fall under the withering scrutiny of the All-seeing Eye of the Son of God who claims and demands all honor and obedience which is given Him by God the Father as His peculiar right.

In Darkness and Doubt.

All that has been said above fits Secretism in every form and point particularly to Freemasonry and Odd-Fellowship. Both of them have in common a specific neglect of the Son of God, and both rely for their standing before a Almighty God on works of their own as the ground of their final acceptance by Him. Thus in the third degree of Odd-Fellowship, the Degree of Truth, the Past Grand gives a charge to the candidate in which he exalts truth. But how? Altgoether without any reference to Him who said: "I am the way, and the TRUTH, and the life. No one cometh unto the Father but by Me" (John 14:6). This very fundamental neglect in Odd-Fellowship must vitiate the whole proceeding. No wonder we read in this charge concerning truth such falsehood as that the order is "based upon the principles of universal brotherhood." If a candidate is a believer in Christ, what a lie it is to say to him: "My brother, you came among us in darkness and in doubt." Presently the Chaplain explains the symbols, and he says: "The All-seeing Eye enveloped in a blaze of light and glory, reminds us that the scrutinizing eye of Omnipotence is ever upon us; that all our thoughts, words and actions are open to His view. The light of the morning and the darkness of night are alike to Him; and He trieth the reins and searcheth the hearts of the children of men." Here are references to beautiful expressions of Scripture; but so placed as to do service apart from Christ and even contrary to Him, they are prostituted to the service of Satanic deception and falsehood. (What will it be when the All-seeing Eye of the Son of God shall fall upon it?)

Third Degree Full of Blasphemy.

Furthermore, this Third Degree is full of blasphemy. It is called the degree of truth or priestly order. The Chaplain appears in the dignity of the High Priest

Aaron. The Degree has references to the Law, to the Ark of the Covenant and to the Bible with illegal and perverted uses of them. The "emblematic color of this degree is scarlet implying that truth is an Imperial virtue." Rev. A. B. Grosh, an authority in Odd-Fellowship, speaks of the relation of Old Testament priesthood, its vestments, etc. Curiously enough, Odd-Fellowship mixes this priestly color-scheme of the Old Testament with the Imperial scarlet of the pagan Roman Empire, whence the color so prominent in Odd-Fellow regalia is rather that of the Apocalypse with its reference to something quite contrary to the holiness of the priesthood. In the book of Revelation, namely, the "woman" is sitting upon a scarlet colored beast full of the names of plasphemy. This is the identical thing Odd-Fellowship is doing. It makes an illegal use of Scripture. It makes use of sacred things and through unauthorized persons teaches things contrary to the Scriptures. It is, therefore, anti-Christian, and under pious phrases and luring shows that it deceives. In the very language of Rev. 2:20 it is "Jezebel who deceives and causes to commit spiritual adultery."

Which Things I Hate.

With these things present in our churches have we ministers of the Gospel ("angels of the churches") sufficiently taken to heart the denunciation of Him "whose eyes are like unto a flame of fire"—who "hates these things"? (Note the repetition of this strong expression in verses 6 and 15). We testify too little against this "Jezebel" in our churches. God the Father is exceedingly sensitive for the honor of His Son. Can we as Christians, therefore tolerate institutions which expressly prohibit the use of the name of the Son and which seek morality and salvation without Him?

Can such a wicked situation apply to our Church? Yes. The Church in Thyatira had great excellencies. "It was active in service and charities, patient in reliance upon God's promises, and increasingly vigorous in its endeavors; but it was lacking in proper zeal for the maintenance of Godly discipline and doctrine, and was so indulgent toward error and errorists that falsehood and idolatry permeated, overlaid and modified the whole character of the Church, obscuring the faith, deceiving the saints, and setting up in its very midst the infamous school of Satan himself" (Seiss). This is the very thing Secretism is doing in our churches. Some are far gone on this downward path of defection. And wherever the infection is beginning to appear measures must be taken before it has passed beyond control.

An Ominous Fact.

It is an ominous historical fact that whereas there were for centuries many churches and bishoprics existent in the East, the Church in Thyatira *had disappeared as early as the second century*!

Let us hold fast that which we already have (verse 25) and for the sake of being pure under the All-seeing Eye cast out every unfruitful work of darkness and any "Jezebel" who may seem to have gained entrance amongst us. Let there be no toleration of any form of iniquity.

Peace I leave with you, my peace I give unto you. John xiv. 27.

Quietness and confidence shall be your strength. Isa. xxx. 15.

Resist the devil and he will flee from you. Jas. iv. 7.

Seek and ye shall find. Matt. vii. 7.

The blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 7.

Unto you is born this day in the city of David a Saviour which is Christ the Lord. Luke ii. 11.

KU KLUX ADOPTING RUSSIAN ESPIONAGE METHODS IN SOUTH

Tennessee Klan Card Indexes Every Resident of City and Holds Jew, Catholic and Negro In Subjection.

By Henry P. Fry, Who Believes Every Society Should Be Forced by Law to Publish Membership Lists.

ARTICLE II.

When an individual becomes a "naturalized citizen' of the "Invisible Empire," Knights of the Ku Klux Klan, he is strictly enjoined to maintain the most rigid secrecy as to his "citizenship," and is cautioned that, under no circumstances, must he admit the fact, even to members of his family, intimate friends, or closest business associates. The general practice, as I have seen it, upon receiving "aliens" into "citizenship" is to admonish them as follows:

"This organization is being perfected clandestinely, and it will be able to accomplish its mission only by preserving absolute secrecy. You are permitted to tell no person in the world that you are a member, not even your own wife. If anybody asks you pointedly if you are a member, deny it. Even if you are called into court and asked under oath if you belong to the organization, you should not commit yourself. If you ask an 'alien' for his application, and if he should inquire of you if you are a 'citizen' of the 'Invisible Empire,' tell him that you are not, but you may state that you have either made an application or intend doing so."

More Than 1,000 Klans Now.

The result of this system is that there are over 1,000 units or Klans of the "Invisible Empire" scattered over the United States, composed of secret members, each of whom is sworn to obey implicitly all the orders of "Emperor" William J. Simmons, and "to use any and all justifiable means and methods" to enforce the principles of "white supremacy," "separation of church and state," and other Ku Klux ideas and doctrines, "against any person or persons, political party" or other agency in the whole world. No person, except the "naturalized citizen" of this "Invisible Empire" knows who belongs, and it is the boast of some Klans that they are composed of "eyes that see everything, and ears that hear everything."

The outsider, especially the Jew, the Catholic and the Negro, does not know who may be a Klansman. Perhaps the man who works alongside of one in an office, the clerk at one's hotel—careful scrutinizer of mail and telephone calls, the clerk at the bank, familiar with one's bank account, and the confidential secretary of a business man, are Klansmen, secretly spying and lying for the benefit of the "Invisible Empire."

In one town in Tennessee that came under my notice while working in the Ku Klux propagation department, the "citizenship" of the local Klan included the Mayor, the Chief of Police, the City Manager, all the members of the police force, the presidents of the two local banks, the postmaster, the manager of the telephone company, most of the important operatives of the railroad passing through the town, and a selected group of business and professional men, who, with the others above mentioned, entirely ran the community.

No outsider, particularly a Catholic or a Jew would have the slightest chance in the world to compete against such a system.

It was planned by this particular Klan to keep a card index of every person in the place, showing his business connections, habits, morals, religion, politics, and all available information as to his private affairs. I have no doubt that the development of the same system is now under way by these self-constituted regulators of the public peace and morals in a thousand other American communities. If this plan is allowed to be perfected, there will gradually evolve a regime more arbitrary than the secret police organization which formerly held sway in Russia.

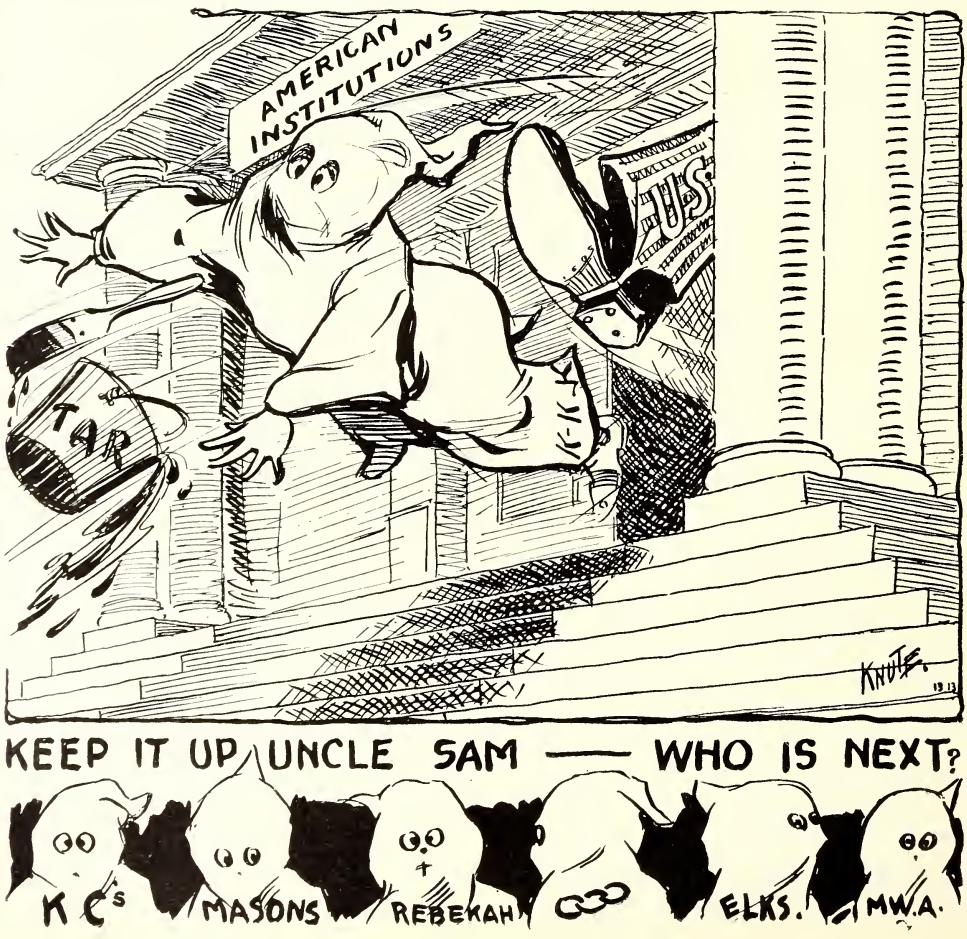
Secrecy a Genuine Danger.

Such absolute secrecy on the part of an organization, whose oath and ritual show it to be political, and whose constitution declares it to be "military in its nature,"

constitutes a real danger to Americanism that should be legally suppressed. The light of publicity should be turned upon the membership list of any and every secret organization in the country. The American people are entitled to know the names of those in their respective communities who belong to an organization which is too sneaking and too cowardly to publish its membership roster.

No reputable organization, fraternal or otherwise, can have the slightest objection to making public the names of the individuals who belong to it, and no such organization can be injured in the least degree by the publication of its list of members. I am a member of the Masonic Fraternity and the Knights of Pythias, and both of the lodges of these orders to which I belong print annual rosters of membership. I am quite sure that during a membership of nearly twenty years in these orders I have never discovered a man who was ashamed of his membership, who was cowardly enough to deny his membership, or who felt called upon to tell a lie about it.

There is a very simple remedy for this cardinal menace of Ku Kluxism, which can be applied by the Congress of the United States, a remedy which will put an effective quietus upon all societies that seek to thrive and flourish in the dark, and whose members dare not admit they belong to them. Congress should enact legislation to the effect that all secret societies, fraternities or organizations which are engaged in interstate commerce, or which make use of the United States mails, should be compelled to file with the Post Office Department, at stated intervals, copies of the membership rosters of each unit of the organization, one copy to be retained and kept on file for public



inspection by the local postmaster, and the other copy sent to the Post Office Department in Washington. Penalties for non-compliance with the law should be enacted, and provisions should be made for denying the use of the mails to any organization failing to file its reports.

Legitimate Orders Unaffected.

Such a law would have little or no effect upon the legitimate, standard fraternal orders of the United States. The Masons, Odd Fellows, Elks, Knights of Columbus and others already have annual rosters, and there would be but little hardship imposed upon the secretaries of the various units of these orders in complying with the law. The sneaking, lying, underhand movement or society would, however, be struck a fatal blow that would render its field of activity very limited. Such a wholesome law would force the "citizens of the Invisible Empire" to admit they were "citizens" and compel them to stand up and make public acknowledgement of the fact. The publicly displayed membership roster would also be exceedingly valuable for the use of grand juries in the event that a community became the victim of a masked outrage. If it were suspected that the outrage was the work of the Ku Klux Klan, the members could be subpoenaed and questioned by the grand jury. Should it develop that the crime was not committed by Klansmen, the public roster would be a benefit to the organization in clearing its skirts.

Congress might also look into the matter of placing responsibility for criminal acts committed by local Klans in violation of the Constitution of the United States upon the national governing body and the national officers of the organization. In every case where masked outrages have been committed—some of them traced to Klans—the "Emperor" of the "Invisible Empire" has repeatedly sidestepped responsibility. Again, such legislation would not affect the regular fraternal orders, as one never hears of the Masons, Knights of Columbus or Knights of Pythias indulging in tar and feather parties, whipping, masked parades, or public intimidations.

By a few simple legislative acts, Congress can very effectively check the dangerous possibilities of Ku Kluxism, and pave the way for concurrent action on the part of the various states.

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THE MODERN SAINT.

BY ADAM MURRMAN.*

While these lines are written in the first person they must not be understood as referring to the writer, who merely voices the sentiment of the modern saint, as opposed to that of the medieval.

No "lean and hungry look" for me,
No "dim religious light";
I need sufficient light to see,
I have an appetite.

The saints of old, in cloistered pen,
Forswore the world's demands;
I mix among the sons of men,
And shake their good right hands.

No dreamy eyes, no drooping chin,
No concave front, I ken;
My head is round, not long and thin,
I weigh two hundred ten.

I love to work as men should work,
And love no less to play;
I'm ready for the quiet kirk,
I'm ready for the fray.

My calling, from beyond the skies,
To further God's great plan,
Ne'er contravenes, nor nullifies
My duty as a man.

I love all men,—the human race—
I owe them my good-will;
And those reedemed by heavenly grace,
I love them better still.

Come, join with me, ye heirs of grace,
Released from "durance vile,"
Relieve that long and solemn face,
And meet me with a smile.

—Arena, Wis.

LETTERS ON MASONRY AND ANTI-MASONRY.

Can anyone furnish us with a copy of "Letters on Masonry and Anti-Masonry," Addressed to the Hon. John Quincy Adams, by Wm. L. Stone. There are nearly 600 pages in the book. It was first published, we believe, in New York City in 1832. Colonel Stone, the author, was a prominent Mason, who was initiated into the lodge at Hudson, Columbia County, New York, in 1815.

Our readers may be able to find a copy of this book in some second-hand store if they do not happen to own the book themselves. If you can secure such a book for the National Christian Association, write this office, 850 West Madison St., Chicago, Illinois, stating the price asked.

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against all evil, shall we see national reform inaugurated on a permanent basis.

Mrs. Deming was setting up the heel of a stocking, and necessarily occupied in counting stitches, so that she had as yet taken no part in the conversation. But it was not because her mind was not fully made up on the subject, for she now spoke out decidedly:

"I believe every word of that sermon was Gospel truth, and I wish there were more ministers like Elder Wood. He's got the real martyr spirit in him. Think how wonderfully that Peter Snyder was converted under his preaching! It seemed almost as it was in the days of the Apostles; and for my part I think the warnings of such a man ought to be regarded. It did me good to hear him say right out what I've thought and said myself ever so many times about Masonry's protecting the saloons, and encouraging drinking and all that sort of thing."

Now to know that some good and noble soul whom we have reason to look up to with reverence thinks just as we do is certainly one of the best possible reasons for holding on to our belief that can be adduced outside of divine inspiration; and Mrs. Deming may be pardoned if she clicked her needles with a conscious sense of superiority. Whether Uncle Zeb cared enough for the institution to which he nominally belonged to take up the cudgels in its defense it is impossible to say, for at that moment the appearance of a man riding by on a light sorrel steed—in fact, the identical horseman who not only would have passed poor Tom by on the other side, but worse even than the ancient Levite, would have consigned him to the tender mercies of the police and the lock-up—turned the current of the conversation into a slightly different channel.

"That Dacey now is a smart-appearing man, and I suppose he's done a good deal in getting the grange started. But it looks to me as though he'd got a number of axes to grind with all them farming machines that they say he's agent for. But then," added Uncle Zeb philosophically, "the hull world is putty much like a big grindstone if you look at it in that light."

Mr. Deming decidedly wished that these remarks had not been made in the hearing of his wife, but she had reached another intricate point in her knitting and was perhaps not paying much attention, and Uncle Zeb had such an innocent way of bringing out his inconvenient sayings that Mr. Deming in spite of his inward discomfort could not really believe that there was any malicious intent behind them.

The gentleman just now under discussion was a comparatively new comer in Fairfield, but he always dressed well, and seemed to have plenty of money, and in addition to these two prime points he was, as Uncle Zeb had expressed it, "a smart-appearing man." It was generally understood that he held certain agricultural patents in trust for interested parties, and there were some in Fairfield who, like Uncle Zeb, thought his activity in organizing the grange sufficiently accounted for by this latter fact. He was good-looking, and a fluent, entertaining talker, and nothing being positively known against him, Fairfield society generally pronounced him "Charming." It is true there were a few prejudiced people who ventured to disagree with the popular verdict; who saw something sinister, even sharp, low and cunning, under his bland smile and undeniable good looks. But of this class

was not the open-hearted, choleric, unsuspicious Mr. Deming; nor Dora, who was rather weary of her boyish admirers, and having made Mr. Dacey's acquaintance at the grange meetings had begun by thinking what an agreeable contrast a mature man of forty, who had traveled about and seen the world, presented to callow youths of eighteen and twenty, who seemed to know as little what to talk about as what to do with their feet and hands; and she ended by thinking a great deal more about him than was prudent.

Dora had an intuition that her mother would disapprove of any such match, and possibly her father, too; and she never meant to marry without their consent, but what was the harm in such a very pleasant acquaintanceship that would never be likely to go any farther? The moths who hover about candles are not always of the masculine persuasion. Dora had not the smallest intention of singeing her pretty wings. That was a thing that never occurred to her in all her dreamings, but why did his next remark make her feel for the first time in her life inclined to be angry with kind old Uncle Zeb?

"Dacey looks some like a man I used to know in Ohio. He come from some eastern state, Connecticut I think it was, and set up store. And he was jest a going to marry one of the finest gals in the neighborhood when who should come onto the scene but his wife with two of her children! He'd spent all her property and then run off and left her."

"He ought to have been hung," said Mrs. Deming, rattling her needles with quick emphasis.

"So I say," echoed Israel Deming. "Such men ought not to be above ground."

"Fix it any way you've a mind to, there'll allus be rogues just as there'll allus be grasshoppers and weevils and potato-bugs," replied Uncle Zeb, sagely.

"There wouldn't be so many rogues if Masonry could be put down," said Mrs. Deming. "It stands to reason. Talk about there being good men in the lodge! So there is, but you put a dozen fools and one knave together, and I'll warrant that the knave will manage the fools."

"Well, I hain't been nigh the Masons for twenty years," said Uncle Zeb, when he had got through shaking with his little inward laugh. "I expect there's been changes since then."

"When I was a girl," said Mrs. Deming, "I used to hear them tell about raising the devil in the lodge and wonder how it was done. I don't believe that has all gone by yet."

"I've seen it done lots of times," returned Uncle Zeb, boldly. "They'd have to rap on the ceilin' and say over something in Latin, and then he'd come stalking through the room, hoofs and horns and all, lookin' as if he'd just stepped out of one of the picters in Pilgrim's Progress."

"Uncle Zeb, what do you mean by telling such yarns!" exclaimed Mrs. Deming, slightly scandalized. But Dora, who saw only an avenue for her youthful spirit of fun, sprang up from her seat and said in her prettiest and most coaxing fashion, "Oh, Uncle Zeb, show me how they did it. Now do, please."

It was in vain that he tried to parry this startling proposal with the plea that it was so long ago he had forgotten the precise form of incantation necessary to use.

Dora, in her young, bright wilfulness, was not easily turned off from the idea, and with his usual readiness to enter into a jest, Uncle Zeb finally consented. Mrs. Deming indeed rather disapproved of any such trifling with the invisible powers of evil, but the force of her protest was rather marred by her previous skepticism, and so amounted to little.

"I guess I'll try it out in that ere back room," said Uncle Zeb; "but there must only be we two. More might break the spell."

In great glee Dora led the way to an unfinished apartment where the rough work of the family was generally done. There was a good-sized loft above and an open stairway leading to it, while doors at either end opened—one on the barnyard, where Dora's favorite bantams cocked expectant eyes and waited for her to throw them their customary feed of corn; the other commanding a splendid outlook over a field of billowy wheat, which, as it met without a break

the blue line of the horizon, gave that sealike sense of measureless distance which is so restful to earth-weary souls —like a thought of eternity.

Uncle Zeb began to knock with his cane in various places on the walls, muttering meanwhile a peculiar and self-invented lingo. It is needless to state that he had not the smallest idea of raising anything except echoes, but magicians, ever since the Witch of Endor's day, have sometimes done better than they expected, and Uncle Zeb was suddenly startled by an answering thump and clatter overhead, while to his horrified vision something that owned unmistakable hoofs and horns shot down the stairs and past him out at the door. We are sorry to be obliged to record it of Uncle Zeb, but he was a sad coward, and such unlooked-for success in his experiment put him to precipitate flight, followed by peals of convulsive laughter from Dora, who, when the first instant of half-petrified amazement was over, saw through the whole mystery.

"Why, mother, it was only the O'Sullivan goat," she explained between her bursts of merriment, as Mrs. Deming made her appearance with Mr. Deming close behind, just in time to be a witness to the denouement. "You know the Van Eycks who lived here before we did owned him first, and he has never forgotten his old quarters."

"I declare, wife, if that ain't the best joke I ever heard of. Uncle Zeb really thought he had raised the old Nick himself." And Mr. Deming also exploded in a fit of uncontrollable laughter joined in heartily by his spouse, while the unfortunate magician finally ventured back looking rather foolish.

"This is the fust time I ever tried a Masonic experiment, and I guess it will be my last. But Marthy Washington! I reckon it won't be the last I shall hear on't."

Uncle Zeb was correct.

CHAPTER XXIII.

A PECULIAR KIND OF MORALITY AND BENEVOLENCE.

We do not see how we can better apologize for the undignified ending of our last chapter than to give the reader a glance into the law office of Stephen Howland, whom we have neglected of late, while pursuing the fortunes of the other characters in our story. He set out in his profession as the reader knows with a very high aim, and all things considered, he has kept to that aim with commendable resolution. When a young, ardent soul throws itself with all the earnestness of its nature into the battle against an organized and powerful wrong, it receives as it were in the very act a kind of invisible guard and shield. This does not always prevent the man, as proved by one or two melancholy instances in our political history, from being captured by an ignoble self-interest, and made to grind in the prison-house of the very foes he once fought—a blind and shorn Sampson, an Ichabod from whom the glory has forever departed.

It is too early yet to reckon on Stephen Howland's future with perfect certitude, but for our part we have a great deal of faith in the prayers of that simple, hill-country couple—even more than we have in his Puritan birth and training, powerful factors though they are. And at the same time Stephen, in spite of all these helping forces, visible and invisible, stands in a place where he needs all the support they can give him. We are told of lying spirits going forth to bewilder and deceive, and there is certainly one in our own day which has been even known to air its falsehoods and blasphemies in Christian pulpits; a spirit that substitutes mystery for truth, shadow for substance; that strikes at the heart of faith with the concealed dagger of a disguised infidelity; and would smirch the white robes of the Bride of Christ herself in the vain attempt to whitewash its own garments.

This spirit Stephen Howland is now confronting, and it speaks from the lips of Mr. Felix Basset.

"We've missed you at the lodge meetings lately," began Mr. Basset with his easy, cordial smile, "and last night especially. We had an installation, and there were a good many visitors from neighboring lodges—some notable ones. So it was really quite an occasion, and if I had had a doubt of your being there I should have called round. This lack of interest among members hurts Odd-fellowship more than the attacks of all the

anti-secret fanatics. Now I was looking over the reports of the Grand Lodge the other day, and I find we are really losing ground in spite of large accessions—so many members drop away after the first year and neither attend nor keep up their dues."

Stephen's eyes were by no means fully opened to the evils of secrecy, but he had begun to feel a natural disgust for the reiterated mummeries of the lodge room. The principles taught might be all right—might even be as Mr. Basset had so many times averred, a perfect religious system, able in the absence of any other guide to lead its devotees straight to heaven; but Stephen had a strong dislike to farce, and an equally strong dislike for inconsistency. The Odd-fellow ritual, especially the coffin scene, had not in the beginning recommended itself to his common sense or his good taste: and worse than that he had reason to fear that there existed a deplorable laxity in practice among many of the members of this "moral" order. He had fully meant at some convenient season to have a serious talk with Mr. Basset, in the hope that these unpleasant doubts and suspicions might thereby be laid to rest, and the present occasion seemed favorable. So he began, rather hurriedly and with a half wish that the talk was safely over, for between his desire neither to offend Mr. Basset nor compromise the truth he was not likely to find very smooth sailing.

"I have been pretty busy of late with one or two important cases, and the installation quite slipped from my mind last night. But now we are on the subject, I must say that I have lately learned facts which have both surprised and pained me. I find there are quite a number in our lodge who are in one way or another connected with the liquor business. I am trying, as you know, to serve faithfully the temperance people of this city who have done me the honor, though young and unknown, of making me their special attorney. And it is embarrassing to feel that I am joined by lodge vows with men who have a personal interest in supporting the traffic. I can well see how cases may, and no doubt will, arise in which I shall have to act against a brother Odd-fellow or stultify my conscience: and I have been seriously considering whether it would not be better on the whole to procure a demit and withdraw from the lodge entirely. I have nothing against the order personally, and I know there are good prohibitionists in it. But that has nothing to do with the difficulty, for it is not with those that my business as temperance attorney will be likely to bring me into collision. Why, I know from undisputed authority that the saloon property which pays the heaviest tax in Jacksonville is owned by an Odd-fellow, a prominent member of our lodge."

"Oh, if you come to that," answered Mr. Basset, whose countenance, after the first start of surprise, settled back into its usual agreeable smile, "no social or even religious organization was ever perfect. Look at the church! I can point out to you members in good standing who do that very thing. I could count you off a dozen, to say the least, good Methodists and Presbyterians, who rent their property to saloon-keepers. I don't excuse such inconsistency of course, but the lodge is really no worse than the church when it comes to the point."

Stephen was silent. At heart he felt a thrill of indignation, as if he had heard some courtesan with painted cheeks compared to his mother. If it were so: if he had been deceived all along in both: if one were as good, or, to borrow Mr. Basset's expression, no worse than the other, what better thing remained for a man than to fall back on pantheism, positivism, or even a refined paganism, and drift into the unknown abyss with the motto of the old groveling heathen world of St. Paul's day on his lips, "Let us eat and drink, for tomorrow we die." Not that Stephen was really conscious of having any such thought: he would have repudiated it at once had it presented itself in honest fashion. He would have said, "There is something better," and clung to his old faith with the tenacity of a soul that fears shipwreck. But the unconscious infidelity which is like the microscopic germs that diffuse invisible poison in the air we breathe and the water we drink, I know of nothing that will guard against that but such a baptism of the Holy Spirit as shall consume these spiritual sporadic germs in its swift, down-

rushing fires that take the whole life for a sacrifice and the whole heart for an altar. And it was just this that Stephen lacked.

He was aware that what Mr. Basset had said was sadly, unmistakably true. The churches in Jacksonville seemed to be engaged in a pretty even race with the world, which begat the natural fruits: unseemly rivalries with each other, and spiritual deadness. They had oyster suppers, and fairs, and festivals, and entertainments of every description; and now and then there was a spasmodic effort to "get up a revival;" as useless, and perhaps to heavenly eyes as painful and hideous as the attempt to galvanize a corpse into seeming life. Was it strange that this modern Sardis allowed to stand unquestioned on her membership roll the names of those who "took the price of blood and the wages of iniquity?" or that there were even whispered reports of scandalous sin on the part of some of her prominent professors? But why did it not occur to Stephen, as a curious coincidence, to say the least, that every professed Christian whom Mr. Basset vauntingly pointed out as in complicity with the liquor traffic was either a Mason or an Odd-fellow? Why did he not think that union with unbelievers who practiced secret works of darkness might be just as disastrous to the purity of the church now as in early times when such "unequal yoking" was so strictly forbidden?

But Stephen, as we have said, was silent. His silence, however, made no difference with Mr. Basset, who talked on.

"Now just think of all the benevolent work that is being done by the order. I don't mean to say anything to run down other organizations, but for pure charity commend me to Odd-fellowship. Over two million dollars was paid out for relief last year—you can see it for yourself in the printed reports, I believe I've got one in my pocket now. When anybody says anything against Odd-fellowship, there's a plump knock-down argument for 'em. I just turn round and say, 'Why don't the churches do this work?' and that generally shuts them up. Just picture to yourself how many widows and orphans have been made glad; how many desolate homes have been cheered; in short, what a munificent work of love and good-will has been accomplished by the judicious distribution of this immense sum! Whatever else we do, my dear young friend, don't let us circumscribe our charities. 'He that giveth to the poor lendeth unto the Lord.'"

Stephen colored. He was naturally generous and open-handed, and he could not bear the tacit imputation of meanness in his motives for leaving the lodge. But he only reached up to one of the pigeonholes where he kept his papers, and drew out a letter.

(To Be Continued.)

MASONIC TREATMENT OF SIN.

BY B. M. HOLT, FARGO, MINN., FORMERLY SECRETARY, PIERSON LODGE, NO. 169, A. F. & A. M., BARNESVILLE, MINN.

Before entering upon the subject of how Masonry disposes of sin, let us first understand God's way from His Word.

How God Forgives Sin.

"Who can say, I have made my heart clean, I am pure from my sin?" (Prov. 20:9). "There is no man that sinneth not" (I Kings 8:46). "If we say that we have not sinned, we make Him a liar, and His Word is not in us" (I John 1:10).

How then shall we escape the dreadful consequences of sin, since the Bible also tells us that sin excludes us from heaven (I Cor. 6: 9; Eph. 5:5; Rev. 21: 27) and will be punished with eternal damnation (Ezek. 18:4; Heb. 10:26: James 1:15)?

"Salvation belongeth to the Lord" (Ps. 3:8). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "To him that worketh not, but believeth on Him that justifieth the ungody, his faith is counted for righteousness" (Rom. 4:5).

Faith, therefore, in Jesus Christ is our only hope (Phil. 2:8, Col. 1:20). Through faith we have access to Christ Jesus (Rom. 5:2) and are counted righteous for His sake (Rom. 4:5). And by faith in Him, all that believe are justified

from all things, from which we could not be justified by the Law (Acts 13:39).

Have we no use for the Law then? Most certainly. The Law is our schoolmaster to bring us unto Christ, that we might be justified by faith (Gal. 3:24, Rom. 3:20). The good works of a Christian, the fruit of his faith, are grown and ripened right on the tree of faith. They differ greatly from the forced good works of unbelievers. A Christian will always trust the forgiveness of all his sins to the grace of God, through faith in Christ Jesus; and all his deeds of kindness, be they counted great or small by the world, are results of faith.

Masonry: "Don't Worry About Your Sins: There Are Not Any."

Since all Masons, too, come short of the glory of God, it would be natural that they also should seek deliverance from a guilty conscience.

"Masonry has no pretension of assuming a place among the religions of the world as a *sectarian* system of faith and worship in the sense in which we distinguish Christianity from Judaism" (quoted from Mackey, by Grand Orator, C. S. Mook, Grand Lodge, Nevada, Proceedings, 1919, page 57) and, since "there is no requirement of acceptance of Jesus Christ asked of any member seeking admission to the Order" (W. L. Stockwell, Secretary Grand Lodge, North Dakota, letter January 18, 1921), it surely follows that the Masonic way of disposing of sin is not the way prescribed in Holy Writ.

But what does Masonry teach on this subject? The Secretary of the Grand Lodge of Wyoming writes:

"You (Holt) say: 'How can there be redemption in Masonry without the blood of Christ?' If in this question you refer to the death of Jesus, I can only ask, 'what became of all the souls who lived on this earth before Jesus was born?' Were they all destroyed because they were not redeemed in the blood of Jesus?

"If we desire happiness, it is up to us as individuals to lead a life according to His teachings. No one can do it for us. No one can relieve us of our personal responsibility. Neither Masonry, nor man, nor any creed can do it for us, they only point the way.

"Masonry teaches you to live a just and upright life, and so long as you do this, you need not worry about your sins. There will not be any."—J. W. Lawndes, Secretary Grand Lodge, Wyoming, Letter January 7, 1921.

Masonry Says: "Character Determines Destiny."

"Writing our names in kindness, love and mercy, on the hearts of those we meet, is Masonry's gospel."—E. W. Wheeler, Deputy Grand Master, Maine, Proceedings, Nevada, 1920, page 41.

"Character building is the best defense against the inroads of evil."—Rev. R. Johnston, Chaplain Grand Lodge, Nova Scotia, Proceedings, Nevada, 1920, page 67.

"Charcter determines destiny."—Grand Master, W. S. Farmer, New York, Official Masonic Edict, December 9, 1917.

"The Christian Church deals with the problem of sin in one way and the Jewish church in another. Freemasonry teaches men to be good citizens and loyal to the country, but does not deal with partisan politics," [meaning creeds or disputed doctrines.]—Rev. C. H. Briggs, Member Executive Commission Masonic Service Association, United States, letter January 18, 1921.

Scripture Mutilation a Subtle Trap.

Their audacity of tampering with God's plan of salvation is further displayed by the Committee on Necrology of the Grand Lodge of Ohio, 1919:

"We know not what a day may bring forth, nor do we need to know, if so be each departing day bears testimony to

'Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,'" etc.—

Proceedings, Nevada, 1920, page 165.

Such unauthorized mutilation of a Christian hymn for the selfish purpose of Masonry is enough to make one's blood boil with indignation! Why does not Masonry give in full this most beautiful hymn in which occurs these words:

"My feeble faith looks up,
Jesus, to Thee," etc.

Because it would contain the "virus of sectarian doctrine."

"Masonry is not Christianity or properly a religion of any sort, and any attempt to inject personal creeds into it, in my judgment, should be opposed always and everywhere. Otherwise only harm and lack of harmony must follow.—S. H. Goodwin, Correspondent, 33° Hon., Grand Lodge, Utah, Letter March 5, 1921.

Salvation by Character.

Furthermore the Committee on Necrology continues:

"Faithful and kind—all that men should be,
Their bodies only rest beneath the sod;
Their spirits, though we lack the power to see,
Are surely with us, guarded by their God."

"May their deeds done in the flesh find a gracious acceptance at the hands of the Grand Master of the Universe."—Committee on Fraternally Dead, Grand Lodge, Iowa, 1920, Proceedings, pages 102 and 103.

Says Hon. J. E. Watson, U. S. Senator from Indiana, at the Grand Lodge of Massachusetts, 1918:

"A man is responsible for his character because he himself makes his character by what he thinks; and every man carries around with him a dynamic force by the proper understanding and use of which he can make himself, literally what he wants to be." And in commenting upon this, Past Grand Master, Louis Block, Iowa, says: "He (Watson) paid a glowing tribute to the inspiring doctrine of salvation by character."—Grand Lodge, Iowa, 1920, Proceedings, page 110.

There is one thing we must give Masons credit for, and that is the zeal and intrepidity with which they defend their cult.

For instance:

"Faith cannot rescue and no blood redeem
The soul that will not reason and resolve."—Committee on Necrology, Grand Lodge, Oregon, 1919, Grand Lodge, Iowa, 1920, Proceedings, page 175.

This is surely "clear wine" and should serve as an "eye-opener" for all Christian pastors who are Masons. It should also furnish food for thought to any pastors who are joining the minor lodges.

Masonry: Salvation by Character Building, Not by Miracles.

To cap the climax, L. Block, Trustee Iowa Grand Lodge, in commenting upon the Proceedings of the Grand Lodge of Nevada, 1919, says:

"Masonry does offer a redemption from the bondage of sin, but her way to salvation is that by the faithful upbuilding of moral character and not by means of miracles."—Proceedings of the Grand Lodge of Nevada, 1919, page 137.

Evidently these worthy Masonic celebrities repudiate Bible teachings. All Christians, be they pastors, teachers, or laymen who think that the stand taken against secret societies by some religious bodies is "very narrow" should study the statements made by the various Masonic officials in the foregoing.

We thank God, on our knees, for having given us many pastors, and teachers who dare expose and oppose these bold enemies of Christ and His Gospel!

News from Workers

ARE YOU STILL INTERESTED?

About a year ago at the suggestion of one of our Iowa friends, Dr. G. A. Pegram, funds were solicited for the sending of a testimony and warning to every minister of all denominations in the United States. The appeal was quite successful but the fund has become slightly overdrawn. In the last three months we have sent out to some 1,800 ministers, Presbyterians and others, about five thousand pieces of printed matter, amounting to 200,000 pages. Previous to this we sent literature to many Lutheran ministers and pastors of other denominations. We have some evidence of the value of work already accomplished in this line. Do you wish to have us continue this distribution? If so, sit down promptly and send us what you can for this important work.

W. I. PHILLIPS,
Secretary-Treasurer.

A pastor in Wisconsin writes: "Can you furnish the desired information? I have some folks here who are just about crazy in regard to the Masons and the

Eastern Star. They claim that these two orders are such good Christian organizations, etc. Now what I want to know is the principles and the inner working of these orders."

An Illinois friend writes: "We have gotten into it in great shape at the First Baptist Church. Just lately we hired a pastor and yesterday learned that he is a Mason. I had a talk with him and gave him some of my reasons for objecting to the lodge—that it claimed to be a religious institution; that salvation for its members was the natural inference from the burial ceremony; that praying in the name of Jesus Christ was forbidden in the Blue Lodge—all of which he branded as false accusations. I am sending for your helpful literature."

A Lutheran pastor writes: "The ritual came in good time so that I could make use of it in our American Luther League, on which occasion I read to my people the article on the Knights of Pythias from the January number of the CHRISTIAN CYNOSURE. It was certainly a revelation to many."

A Methodist minister writes:

"The little books ordered came to me in due time. I have read them with great care and interest and at the close I breathed fervent 'thank God'; it (Masonry) has been exposed and I am free again. I was free in Christ once. I took seven degrees of Masonry and it has hung as a millstone about my spiritual neck for years. I held their bloody oaths in contempt and have believed for years that Masonry stood between more men and Christ than any other institution on the face of the earth. From this good day I am against and fighting everything that does not give Jesus Christ right-of-way in the lives of men and women. I have not been inside of a Masonic lodge in three years and don't expect to be in another in three thousand years. On with the battle! I think you are doing a good work and as a preacher I know the time has come when the Christian ministry should sever its relation with these un-Christly institutions. Thanking you for the service rendered me, I am, yours in the fight against Baal."

A Reformed Presbyterian minister of Indiana writes:

"The tract which you enclose, "The Good Man Argument," is one of the clearest and most convincing, that you publish. And when one remembers that this argument is the chief reliance of lodgemen in defending the system, there evidently is no ground of defence.

"I fear the lodge is damning more people, in this country than any other institution. As I see it, the worst feature of the lodge is that it is a false religion, and this feature of the lodge I am pressing upon my people continually. This comes in naturally in the discussion of so many themes. Other phases of the lodge do not come in so readily on gospel themes although some of them do lend themselves quite frequently. Only occasionally do I think it advisable to preach an entire sermon on Secret Societies, but I do not see how any man can preach the gospel of salvation through Jesus Christ without hitting them often.

"Did you notice that a minister in Greenfield, Mass., found himself without any congregation, except his own family, not even the janitor was on hand, because he had the temerity to preach the truth concerning the lodge.

It is not ministers alone that are needing light and help. It may be one's Masonic neighbor, for "the heart knoweth his own bitterness" and he may be longing for you to administer that which will bring sweetness and peace.

"I have the HONOR of being a Freemason, and I have the assurance in my heart that I am an accepted child of God. In the past I have felt that Freemasonry gave me a clearer vision of my duties to God and man, and that I was a better Christian because of the teachings as explained to me there, in fact, I have found the teachings of the Masonic Body to be more vital in my life than any teachings of the so-called Christian Churches of today. This may seem a radical statement to you but I say it with all thoughtfulness of mind and after due consideration.

I would be grateful for any information in this matter that you can refer me to."

A Methodist Episcopal minister in Michigan writes: "Thank you for your interest in my paper on Secrecy. It was strong enough to drive many out of the church but some to the mourners bench to get salvation; quite a number quit the lodge. We are seeing souls saved, anyway. God is honoring His Word. Again I thank you for your interest."

In a recent letter from our Eastern Secretary, Rev. W. B. Stoddard, he mentions a minister in the East whom he has visited who has succeeded in getting several to leave the Masonic lodge, among them two thirty-second degree Masons.

Rev. S. P. Long, D. D., of the United Lutheran Synod, lectured on the anti-Christian character of secret societies to his people here in Chicgo, on Sunday evening, January 24th, 1922. Judging from the number of his congregation who have come to the office for literature we think his address must have had the characteristics which the late Rev. C. Spurgeon said proved an address of value. First, that men are converted, or second, that men are sanctified, or third, that men are made mad."

An Evangelical Lutheran minister in Illinois writes: "I sure delight in reading the CHRISTIAN CYNOSURE as it gives so much information necessary to fight the lodge evil. My congregation is not bothered very much with lodges, as my members are well acquainted with our stand toward the lodges. But I need the CYNOSURE and all available information that I may stand ready and prepared to take up the battle should I be approached by some lodge member."

A minister of an Evangelical Mission church in Kansas recently sent an order for tracts amounting to over $11. He writes: "I intend to send a hundred letters to my church members enclosing your tracts and catalogue."

A Lutheran minister in Nebraska, writes:

"The ritual which you so kindly sent me ten days ago has supplied me with much valuable information and has convinced me more than ever that the religious ceremonies of the Royal Neighbors of America, as well as all other secret orders, is not Christian. I trust that some day I may be able to return your favor. My congregation is just a new mission congregation only 27 months old. We were told that this was no place to organize a Lutheran church which would refuse to accept Lodge members; during those 27 months, however, our congregation has grown from eleven to sixty-one voting members (heads of families). And this in spite of our opposition to lodges. Neither have we been entirely unsuccessful in dealing with lodge members. To date eleven Elks, 2 Odd-Fellows, 2 Eagles, 2 Woodmen of America and 3 Knights of Pythias have severed their lodge connections and joined the church. *Soli Deo Gloria!* God's word is a power even today."

Here is a good example of courage. A minister of a Methodist Episcopal Church writes:

"For years I have seen the detrimental effect of secret societies but never have I seen their blighting, blasting, influence on Christian character as now. Recently I preached a sermon on them and being in a church (Methodist Episcopal) which is peppered with them you can realize what has happened. I am summoned to appear before the powers that be. My means are limited and they refuse to pay my salary. I have five children."

A Baptist minister in Wisconsin, writes:

"I have suffered much already and perhaps shall suffer more later but I have been true thus far and am praying that He will continue to give me the courage to remain true. I need His help, for otherwise I would preach as they desire to have me preach. What I have done thus far is due to His grace. About half of my members are members of some secret order. One of my deacons

who belongs to the Odd-Fellows has withdrawn, so also has one of the Trustees who belonged to the same order. One of the chief women of the church was Worthy Matron of the Eastern Star. She resigned from it. One or two others also have left. We praise God for such victories. But we have some who are fighting us with all the power they can muster. One of them is a Deacon, a Mason of 32 degrees, another is a Trustee a Mason of 3 degrees."

The Reformed ministers of one district of New York had this subject before them at their bi-monthly meetings in February, "The Attitude of Our Churches Towards Secret Societies." Four of the ministers in the meeting took a decided stand against the secret society system. The discussion was very earnest and a marked effect for good was produced.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

This fifteenth day of February finds me at New Castle, Pennsylvania. The prevailing weather conditions remind me of the Irishmen who were digging post holes on a very hot day. As they were digging and sweating a stranger passing remarked that the day was warm. One turned to the other and said: "Sure and here is information for us!" One does not need to be told of weather conditions. We see and feel them. The snow is falling as I write, but it's not long till the birds and flowers will come again.

As usual I find no end to the need and opportunity for work. I am finding what I expected that extra meetings are in progress in Free Methodist and other churches in this section. Acquaintance with pastors makes it easy to employ my time in a helpful way in these meetings. Beginning at Pittsburgh, Pennsylvania, I preached at the meeting in progress on Mt. Washington. State President Foy, kept me in the work at New Brighton, Pa., for some time. I preached for him Sabbath morning and evening, gave a prayer meeting address, and an exhortation to a goodly company who gathered with the twenty-one old ladies in an "Old Ladies' Home." In all of these addresses there was reference to my special work. An offering was given in our aid and several spoke of help received. At Ellwood City, Pennsylvania, a protracted meeting was planned with Elder Miner of the Buffalo, N. Y., district in charge. His text at his first service was Mark 2:3 and central thought, the church bringing men to Christ. Four were engaged carrying "one sick of the palsy." True Christians through the church agency are bringing men to Christ, while members of institutions like lodges are taking help elsewhere. It is very apparent that the larger number are seeking help anywhere but where it is to be found. Last evening, February 14th, I had good freedom in bringing a message to those gathered in the Arlington Avenue Church here. My appointment tonight is with the Dewey Street Church. Storms and home needs have delayed some in work during the past month. Perhaps my most effective service was given in the Covenanter Church at Connellsville, Pennsylvania. The pastor had made the best arrangement possible that I might bring messages to his people. The pulpit was given to me both morning and evening. This is a Mission Church. There are some older and several young men who have been won to Christ and brought out of the various lodges. In coming into the fellowship of the church they had given up their lodge connections, but were not largely versed in the arguments against them. They manifested their high appreciation of my efforts in many kindly expressions, and a very generous contribution in aid of the work.

I did not carry out my thought to visit the Altoona, Pennsylvania, district last month. Health and home conditions lead me to return to Virginia after meeting the need at Harrisburg, Pennsylvania. By the way, I had a very good opportunity to bring an anti-lodge message to the large number of ladies and gentlemen pursuing their studies at the Messiah Bible School located at Granthem, Pennsylvania. This school as the Christian schools generally is having an enlarged attendance. Are the present world conditions urging the young to greater preparation for life's responsibilities? Sure-

ly the intensity of the conflict increases as we hurry on.

One Sabbath was given to service in the Washington, D. C., Brethren Church. I found the Pastor had been using the sermon tract recently issued by the Pastor of the Tenth and Dauphine Church, Philadelphia, to good effect. Providence was good to me in that I was at home during the coming of the snow blizzard so destructive in the Washington, D. C., district.

My work for the next month is planned for the New York, New Jersey, district. I hope also to report meetings in the Johnstown, and Martinsburg, Pa., districts in my text.

LIZZIE W. ROBERSON.

LIZZIE WOODS' LETTER.

Jacksonville, Florida, Feb. 11, 1922.

Dear CYNOSURE Readers:

On account of ill health I was advised to stay in Trenton, Tennessee, from the 18th of December to the 28th of January. On the latter date I went to Dyer, Tennessee, the next station to Trenton, and held a week's meeting. I also sold lodge rituals and other pamphlets.

On my way to Jackson, Tennessee, I stopped off again at Trenton and almost at once three lodge men came to the house where I was stopping to speak with me. I opened the door and said, "Come right in." They came in with a broad grin on their faces, reminding me of a bear, for it will grin at you and at the same time squeeze you to death. I said, "Sirs, will you have seats?" I said, "Is this a committee of three?" and they answered, "We are." "Well, what do you want to know?" The spokesman said to me, "We have heard that you have some lodge rituals and we want to look at them." I handed them the three degrees of Masonry and "Freemasonry at a Glance" and the "Eastern Star" and the "Knights of Columbus" rituals. Just then two more men came in and I said, "Why, this is quite a crowd of you lodge men." As soon as the last two were seated the spokesman said, "Where d'you get these books and tracts?" I replied: "Look on the back of the book and you see that they are for sale by the National Christian Association." He asked me if I was a Christian and I said, "Yes," and how many of you five here are Christians?" He said, "Four, but one here is a sinner." I found that two were Baptists, two were Methodists and that the man who was called a "sinner" had never been a member of a church. Well, the Lord turned me loose on the four hypocrites and I read from my Bible the first verse of the first Psalm, and showed them how they were walking in the council of ungodly men. The spokesman said, "The Masonic Lodge is as good as the church." I replied, "I am told here that the Masonic Hall belongs to a Baptist woman here and that her husband some years ago while he was principal of the school here and an Odd-Fellow, organized the Odd-Fellows lodge and built the lodge hall back of the Methodist church. And then beat his Odd-Fellow brethren out of several thousand dollars so the lodge went down here and the lodge hall is also going to rack and ruin.

"This Odd-Fellow took the money that he had cheated his brethren out of and bought himself houses and lands and then built the Masonic Hall which the Masons rented. He died and left this property to his Baptist wife. She rented it to a Deacon of the Baptist church, who

is living with two women and is not married to either of them, and he sells whiskey over there in the lodge hall, which they call 'white lightning.' He has rented the lower floor I am told, for a gambling den and the second floor for a place to hold shimmy-she-wabble-dances. This Baptist Deacon has ruined young people for miles around Trenton, and do you tell me that Masonry is as good as the church, while it is run by such a man?"

The other men just kept laughing and the speaker could not hold his head up for shame. I did not know then that he was the man that I had just been describing. But what an awful condition of things—a Baptist Deacon living with two women neither of whom is his legal wife, and yet one a Methodist leader in her church and lodge and the other a Baptist leader in her church and lodge, and the Baptist preacher knows all about it but says that they are too good workers to be turned out.

I continued giving them Scriptural truths when this spokesman said, "Lady, we are not going to hurt you. We just wanted to see if you did have our secret work." I said, "I have got it, don't you think so?" He said, "Yes, Madam, you have all of Masonry and all of the Knights of Pythias that I know anything of." I said, "Do you think that that Baptist Deacon, who runs that hall is a Christian while he is living with two women and is not married to either of them and is also a bootlegger?" Then the men got up and went out but the "sinner" stopped and gave me his hand and asked me to pray for him. When they had all gone my husband's sister said, "The man who was the spokesman for all of them is the Deacon who runs the Masonic Hall and is Worshipful Master of the Masonic Lodge and Grand Chancellor of the Knights of Pythias, and all that you've described the Baptist deacon to be." I did not know it when I was talking to him but I had to laugh to myself and I did not wonder that he hung his head while I was talking. The "sinner" said, as he went out, "Lady, you're right and it is for us to see to it that you are not blamed for circulating these books. They are published by a publishing house and anybody can get the books who wants them."

I was told that before this Worshipful Master and his company came to the house he had boasted of some big things that he was going to do to me, but after I had preached him a little sermon he got up and backed out of the house with the others laughing at him.

The Methodist preacher here said that those N. C. A. tracts are the best things that ever came to Trenton. He wished that I would go into the rural districts and scatter them all over the country. He said, "These crazy negroes and poor white folks have gone wild over these old lodges." He said, "I quit the Masons twenty years ago."

About an hour after the five men had left another Mason came and wanted to see the books and asked if I sold them to anybody. I answered, "Oh, yes, I want those on the inside to see what it is and come out and those on the outside to see and keep out." He said, "Yes'm," and tipped his hat and walked out and while we were laughing to see how foolish he looked in came a Knight of Pythias and wanted to know if I had any of that ritual. Following him came a wild, crazy looking Negro who said he wanted some lady to sell toilet articles for him, but he didn't look at anybody except at me, and said, "You are the woman that is traveling for some kind of an association." I said, "Yes, sir, do you want me to sell some kind of toilet articles for you?" "Oh, no, no. Good evening, I'm in a hurry," and out he went.

My sister said, "What is the matter with these men coming here today? There have been eight here and what was that last one here for?" He was sent to spot me. They have talked about killing me all last week. I expect they sent him thinking that he might scare me, but I am not afraid to die for the truth."

The people were glad to hear me at Dyer Station. They have organized a new lodge there known as the "Royal Circle." The organizer beat the people out of several thousand dollars and they have him in jail now. I will tell you in my next letter about the Royal Circle and how its two kings are stealing the poor people's money.

It seems to me that nothing can be done down here until we have ministers

infilled with the Holy Ghost who shall preach the everlasting Gospel with power. God help us to see that it is the Holy Spirit who must do the work through us or there will be nothing of worth done.

LIZZIE W. ROBERSON.

SOUTHERN AGENT'S REPORT.

BY REV. F. J. DAVIDSON.

I have not been able to do very much. I delivered only three lectures and four sermons in January.

Gypsy Smith, the English Evangelist, conducted a very successful revival here during January. Many professed conversion. He was outspoken in his condemnation of almost everything except secret societies. On that subject he was silent. More than four thousand people colored and white, heard him daily. There was raised for all purposes some $19,000, of which the Evangelist received $6,000.

A cousin of mine, Mrs. Daisy Kemp, of De Ridder, Louisiana, has been having a bitter experience with the "Household of Ruth." Some of the members formed a conspiracy against her and had her expelled for misappropriation of lodge funds. She was its Treasurer. She appealed to the District Lodge and was exonerated. It was then carried up to the Grand Lodge which reversed the District Lodge's decision and confirmed her expulsion, although her vouchers as Treasurer and her evidences were plainly in her favor. The cause I understand is to be aired in the Civil courts of De Ridder. I tried to get her to keep out of the lodge as far back as in 1914, but she believed that the lodge would give her prestige!

I began my active anti-secrecy work in 1883, before I knew there was a N. C. A. or a CHRISTIAN CYNOSURE. Since that time my experiences from lodge persecutions have been diverse and many. My temptations have been great and inducements many to prevail upon me to be silent but my voice is against the lodge which is an enemy to all truth and righteousness. Thanks be to God who hath given me strength to withstand the fiery darts of the wicked. I ask the prayers of the faithful.

EX-MEMBER GRAND ARMY OF THE REPUBLIC.

Wm. I. Phillips.

My dear Brother:

I am writing you to say I have taken a new interest in the cause of anti-secrecy and wish to get in touch again with our people in Iowa and attend any State Meeting hereafter.

I have had lots of experiences in anti-secrecy work. I have never been a Mason or ever belonged to any secret order except the Grand Army of the Republic and Good Templars, both of which I renounced and denounced in public years ago.

I was induced to re-enter the Grand Army of the Republic under assurance that it had changed and eliminated the bad features. I became Commander of the Post and after serving three months I resigned and withdrew from the lodge. I have been continually urged to come back and join the Post here but I gave them my reasons for not doing so and stand aloof.

I have given lectures and after one of which my name was taken into the Masonic lodge of our town and debated on what to do with me. The man who presented my name advocating putting me "out of the way." Their Past Master, who happened to be my nearest neighbor, and a proven friend after, prevented them taking any steps to do me violence. This friend related the matter to me shortly before his death, giving me the name of the man who wanted me put out of the way.

My business, however, was ruined and I moved away to another town where I was reasonably successful but not entirely free from lodge persecutions. But as I kept quiet I managed to live and in quiet ways have done some good.

I hold no ill-will toward any. Only pray that God may open the eyes of his professed followers to see their inconsistency in trying to be Baalites and Christians at the same time.

P. WOODRING.

—Waterloo, Iowa.

A new heart also will I give you, and a new spirit will I put within you. Ezek. xxxvi. 26.

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

Thirty-two pages; Single copies three cents, per hundred, $2.00 postpaid.

Address

NATIONAL CHRISTIAN ASSOCIATION,
850 West Madison Street, Chicago Ills.

WOODMEN OF THE WORLD

By BENJAMIN M. HOLT

The author, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge-connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dimission."

The present treatise, which concerns itself with the Woodmen of the World in particular, shows almost exclusively from quotations of prominent Woodmen, official publications, supply houses, and others, what the Woodmen teach and do, and points out wherein their teachings and practises disagree with Christian principles. The little booklet is sure to be of inestimable value in the hands of pastors and others that have occasion to warn a Christian brother against joining a lodge, and should be available also in persuading those who have already taken this step, to leave the lodge.

The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is 35 cents, postpaid.

Address NATIONAL CHRISTIAN ASSOCIATION, 850 W. Madison St., Chicago

Was Washington a Mason?

By PRES. CHARLES A. BLANCHARD

10c per copy, postpaid

This is the best, as well as the most interesting, contribution yet written on the question of Washington's relation to Freemasonry.

ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

850 W. MADISON ST. CHICAGO, ILL.

PRAY FOR REVIVAL

In the Church of Christ, Local, National, and World-Wide

How the Great Revival of 1857-58 Began

(As told by Rev. E. Wigle in his book, "Prevailing Prayer," Published in 1891 by the Stanton Printing Co., Grand Rapids, Mich.)

"In 1857 a city missionary in New York, bending low before God in prayer for the perishing souls about him, pleadingly cried: 'Lord, what wilt thou have me to do?' He daily reiterated the cry. His earnestness became *intense*. His faith took hold of the promises, and he rose to the expectation that hundreds and thousands would be converted to God. He resolved a noon-day prayer-meeting. On the twenty-third of September he was found in a room connected with the Fulton Street Chapel. He waited half an hour, when one person entered; shortly after another came in; then three or four others. With these six persons the prayer-meeting proceeded and ended.

"One week after, in the same place, another meeting was held, at which twenty-four were present. The Holy Ghost was present too. It was resolved that a meeting be held the next day, at which a large number were present. This was the beginning of the Fulton Street daily Noon-Day Prayer Meeting. The room soon became too small, and they moved into the middle lecture room. God moved upon the people, and soon the cry of the penitent was heard. The fire spread. Men felt impelled to pray, as by an irresistible impulse. Christians, without respect to denominational distinctions, rushed into and filled all places opened for prayer.

"The *union* of Christians, engaged so intensively in intercessory prayer, struck the world with amazement. It was felt that this was prayer indeed. A love for souls sprang up. Sinners felt that it was awful to trifle in the place of prayer. It was felt that Christians obtained positive and direct answers to their prayers, and when they *united* to pray for any *particular* person that person was *sure* to be converted. The spirit of prayer increased, and in the fifth month from the beginning prayer meetings were held in churches, theaters, court rooms, public halls, workshops and tents, where crowds attended and filled the places. The interest rapidly spread to other cities—Boston, Baltimore, Washington, Richmond, etc.,—until the whole land received the rain. The most hopeless and forbidding were brought under its mighty power and saved."

Revival was *needed* in 1857. It was given in answer to prayer. It is *more needed* in 1922. It will be given in answer to *united* (Matt. 18: 19, 20), *persevering* (Luke 11:5-10; 18:1); believing (Heb. 10:23-25;11:6) *PRAYER!* Let prayer bands be formed everywhere to *pray for revival.* Let nothing hinder! Observe Watch Night and the Week of Prayer. Pray in private, at the family altar, in the public congregation, *everywhere,* for revival in the body of Christ!

"Revive Thy work, O Lord!
Thy mighty arm make bare;
Speak with the voice that *wakes the dead,*
AND MAKE THY PEOPLE HEAR!"

CHRISTIAN CYNOSURE

VOL. LIV. CHICAGO, APRIL, 1922. No. 12.

Spring

With songs and honors sounding loud,
Address the Lord on high;
Over the heavens He spreads His cloud,
And waters vail the sky.
He sends His showers of blessings down,
To cheer the plains below;
He makes the grass the mountains crown,
And corn in valleys grow.

★ ★ ★

He sends His word and melts the snow,
The fields no longer mourn;
He calls the warmer gales to blow,
And bids the spring return.
The changing wind, the flying cloud,
Obey His mighty word:
With songs and honor sounding loud,
Praise ye the sovereign Lord.

—Isaac Watts

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Mrs. Lizzie W. Roberson, 2864 Corby St., Omaha, Neb.

Pres. C. A. Blanchard, Wheaton, Ill

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

OUT OF BONDAGE.

The Lodge Experience of S. F. Proctor, Wetumka, Oklahoma a Seceding Mason.

In 1869 when a young man I left my parents' home in northern Alabama and came to Ellsworth, Arkansas, making my home with my brother-in-law. He and nearly all with whom I was associated were Masons. Some of them were leading men in society. All of them held Masonry to be one of the best institutions in our country.

For Thirteen Years a Masonic Zealot.

I was completely taken in by this influence and sent in my petition (as advised) when I had been there eleven months, as it had to lay over one month and they could not act upon it until I had been there twelve months; the committee reported favorably; the ballot was clear, and I was declared elected. I was waiting nearby and was soon hoodwinked, cabletowed, and led into darkness to get Masonic light. A friend of mine furnished me with Capt William Morgan's exposition to study the lectures. The lodge was well pleased with my proficiency and within two months I took what is called the "Sublime Degree of Master Mason." Both points of the compass were elevated above the square to teach me that I had received all the Masonic light that could be bestowed upon me in this lodge.

Suffice it to say I walked very zealously in Masonic darkness for more than thirteen years.

Saved and Sanctified.

In 1883 alone in the field I received the fullness of the Spirit and when He flowed into my soul like a river sweeping away the scales from my eyes, together with Masonic darkness, I could truly say "the darkness is past and the true light now shineth." We called a converted Jew, a minister in the Free Methodist Church, to conduct our Camp Meeting. He called my attention to the fact that Masonry rejected Christ and excluded His name from their prayers. Although I had been a regular attendant at the lodge for more than thirteen years this was a new thought to me. I was convinced that the Masonic lodge was not the place for a Christian. "He that denieth the Son, the same hath not the Father."

The First Step from Bondage.

We as Christians are commanded to "have no fellowship with the unfruitful works of darkness but rather reprove them." We had many unbelievers in the lodge. In II Cor. 6:14 Paul tells us "Be ye not unequally yoked together with unbelievers." This Masonic yoke of bondage was heavy and galling to me in my new Christian experience and I was perplexed as to how to shift the load. I thought I could see my way out without causing any disturbance in the lodge but that I had better wait until I was relieved of the office of Secretary. When we met in December to elect officers I waited until we had elected the Master. When the ballot was announced I was one vote behind J. W. Foster, who was elected. I then arose and requested them not to vote for me for any office. The Master replied (in rather harsh language) "Vote for whom you please." So nearly all the lodge voted for me for Senior Warden and the Master declared me elected.

Lodge Connection Severed.

I arose and said, "Brethren, you have made a mistake. I meant just what I said. You must elect another man for I cannot serve." The Master said, "Why can't you serve?" I replied, "Because I intend to call for a demit as soon as I give up the Secretary's book." Worshipful Master Foster then read from the

Proceedings of the Grand Lodge of 1882, page 169, Section 165, "Question. 'Can a demit be granted a Brother upon his paying up his dues without showing his intention of moving out of the jurisdiction or connecting himself with another lodge?' Ans. 'No.'"

I arose again and said, "Brethren, there is one thing I can do. I can stop attending this lodge, stop paying dues, and go overboard waving my hand." After a few moments of profound silence they elected another Senior Warden in my place. I arose and asked if I might be excused. The Master replied (very abruptly) "You are excused, sir."

Shortly after this one of the Master's sons plucked me out from the crowd where we had gathered for church and said, "Brother Proctor, I was very much surprised by your withdrawal from our Order. I think you had better reconsider this matter and go along with us." I replied, "Reconsider a matter that I have thoroughly considered? I generally look before I leap and I do not regret the step I have taken." He then said angrily, "I'll tell you what we will have to do with you; we will have to expell and advertise you." I replied, "Upon what grounds will you get up charges against me?" He said, "You say by your actions that Masonry is not right." I replied, "Very well then just carry out your Masonic law."

Grand Master Recommends Demit.

While meditating on this Masonic yoke of bondage this question came to me, "Can a man retire from Freemasonry honorably and live?" I sent this question to the lodge for an answer but they referred me to the Grand Master at Hot Springs. I wrote to him asking the same question. He wrote to my lodge to know my reasons for retiring from the Order. They requested me to give them to him. I wrote him a long letter giving him the Scriptures upon which my reasons were based and in closing my letter I said, "If the above reasons are not sufficient to acquit me honorably from this institution I have this request to make that when you expell me and advertise me you will please publish my reasons also." He wrote me a long letter at the close of which he said, "I send this letter to your Secretary to be handed to you and recommend that if you are still desirous of withdrawing from the Order that they may permit you to do so, but if you do you will make a mistake."

Foolish Charges Preferred.

The lodge refused to comply with this request from the Grand Master.

After this I met the Worshipful Master in the road when he said, "I hear that your little Jew who held the Camp Meeting has fallen from grace, so you had better come back and go along with us." I said, "He was only a man, and if my faith did not reach farther than to a man I would be in a bad fix."

"I then asked him what they were going to do with my case and he said, "I am going to the Grand Lodge soon and I will urge a disposal of your case." When next I met him, after he returned from the Grand Lodge, he said that they would have nothing to do with my case; that according to Masonic law there was no way to demit me. Their next move was to appoint the same Master's son (who had first undertaken to reason with me) to prefer charges against me. Soon after John Chitwood rode up to my gate and calling me out, said: Here is a bill of charges the lodge has sent to you."

"By authority vested in me by the Master of Pleasant Mound Lodge, A. F. & A. M., No. 134, of Ellsworth, Arkansas, I charge Brother S. F. Proctor with un-Masonic conduct. Specification:

"First. He says he intends to quit Masonry.

"Second. He refuses to do anything for Masonry either by his personal attendance or by paying his dues.

(Signed) M. E. Bennett.

"Committee on Charges, Jack Bennett, John Chitwood, and John Sheten report the above charges sufficient. Please meet the lodge at 3 p. m. to answer above charges. M. E. B."

As soon as I read the charges I said, "These charges are not correct. Please ask the lodge to correct the false statements that I find in both first and second specifications. The first says 'he intends to quit Masonry.' You tell them that I quit Masonry more than two years ago. Specification Second says, 'he refuses to pay dues.' You tell them I never had an opportunity to refuse to pay dues as they have never had the face

to ask me for dues." I did not go to the trial but requested a friend to let me know what they did with those charges and he told me that they threw them away and indefinitely suspended me for non-attendance and non-payment of dues. As time went on, of course they were watching me for a plea to turn me out.

(To be continued.)

PRAYING "IN CHRIST."

Many Christians believe that the sin in secret lodge worship consists in the lack of a definite recognition of Jesus Christ, in their prayers, especially in the close. The facts are that those lodge prayers which contain the name of our Lord Jesus Christ are more profane than those which omit all such reference. There is not enough consideration given to what it means to pray in Christ's name, hence we ask the careful consideration of the following taken from *"In Christ"* by A. J. Gordon, late pastor of the Clarendon Street Baptist Church, Boston, Mass.—Editor.

To pray in Christ's name is not to use His name as a charm or talisman simply, as if the bare repetition of it were all that is required to open the treasures of infinite grace. Let us not degrade this dearest promise of our Lord into such a susperstition as that.

* * *

The name of Christ stands for Christ himself and to pray in the name of Christ is to pray in Christ, in the mind and spirit and will of Christ. *"If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you."*

To repeat a holy name is an easy thing; but to attain that holy abiding in which there is such a perfect community of life with our true Vine, that it is as impossible for us to ask amiss as for the branch of the fig-tree to put forth the buds and flowers of the thorn, is, as we all confess, to reach the very highest ideal of discipleship.

* * *

Our desires, like the bud upon the tree, are the most concrete and perfect expression of our selves. Just to the degree in which we are living to the flesh shall we be gendering "the desires of the flesh and of the mind," bringing them to God in our prayers, and fulfilling them in our lives. Just to the degree in which we realize that blessed state, "I live, yet not I, but *Christ liveth in me,*" will the desires of the Spirit be forming within us—unfolding in prayers that are "unto God a sweet savor of Christ," and maturing into the fruits of righteousness and true holiness.

No mere selfish and earth-born desire can be endued with power, simply by being christened with that holy name. Nor can any longing towards God, which has been truly begotten by the Spirit, fail because the formula, *"for Christ's sake"* may be wanting in its utterance. The secret of the Lord lies deeper than this—even in that full, intimate fellowship with Jesus wherin our wills are perfectly accordant with His will as touching the thing we ask and our desires an impulse of His holy mind.

THE MOOSE RELIGION.

BY DR. J. A. RONDTHALER, DEAN OF MOOSEHEART.

God is in the Loyal Order of Moose. Its Supreme Convention has solely declared its faith in Him. The ritual teems with God's thoughts from the Bible. The Bible holds the high place of honor on the altar in the center of the lodge. Worship of God swathes the ceremonies of the initiation of every Moose. Under the most impressive conditions he takes his obligation upon the great religious book of Jew and Gentile, of Protestant and Catholic.

Mooseheart is therefore the result of Moose religion.

Mark this, the Loyal Order of Moose is the most composite association of people in the world. It embraces in its membership men of all and every complexion of religious thought, creed, profession and expression.

Its religious faith is "The Fatherhood of God and the Brotherhood of Man."

BURIAL AND MEMORIAL SERVICES. LOYAL ORDER OF MOOSE.

Preliminary Arrangements.

Immediately upon receipt of notice of death of a brother in a lodge, the Secretary shall notify the Dictator, or some one acting in his stead. The Dictator, upon receipt of such notice, shall at once appoint a Funeral Committee of seven brothers, who shall have active charge of the burial.

It shall be the first duty of the Committee, after its organization, to communicate with the relatives of the deceased and ascertain whether

the obsequies may be conducted under the forms of the Order. If not, the Committee's duties will close with the payment of fitting respect. If the funeral is to be conducted under the forms of the Loyal Order of Moose, the following procedure shall be followed:

The Committee, after its organization by the appointment of a chairman and a secretary, shall notify the members of the lodge to convene at the meeting place one hour before the time set for the ceremony. (A Special Committee of three shall wait at the home of the deceased.) Upon the assembling of the brothers, the Dictator, or the one acting in his place, shall take the chair.

Dictator: Brothers, we are called together today in extraordinary session to pay fitting tribute to one who has been called away. (Fills the chairs.) The Sergeant-at-Arms will ascertain whether all present are qualified to remain, and will, at the same time, distribute badges of mourning.

(Sergeant-at-Arms does as directed and makes report to Dictator.)

Sergeant-at-Arms: Brother Dictator, all present are members of the Loyal Order of Moose and entitled to remain.

Dictator (gives one rap): The Funeral Committee will approach this station.

(The members of the committee advance and stand in single file before the Dictator, and give the sign of courtesy, to which the Dictator responds.)

Dictator: Brothers, to you is committed the performance of the last sad rites at the bier of our departed brother. Let us be mindful of the sacred character of these rites.

Gives two raps, followed by such directions for forming in marching order as may be essential. Committee and members pass out in order and march, headed by the Committee, to the home of the deceased or to the church. Upon arrival the brothers shall be seated, or shall wait outside, until their position in the procession has been announced.

If it is not practical to meet at the lodge hall, the members of the lodge shall meet at some point convenient to the home or church of the deceased and from there march in a body to the home of the deceased, or the church.

If the lodge has charge of services both at the church or house and at the grave, then the first part of the ritual shall be used at the church or home and the second part, designated as "Special Grave Services," shall be used at the grave.

BURIAL SERVICE.

The Dictator, committee and members shall form a Defending Circle, the Dictator standing at the head of the coffin, the Past Dictator at one side of the coffin and the Prelate at the other, and the Vice-Dictator at the foot of the coffin. The Circle will be broken at the foot of the coffin, where the Vice-Dictator will refrain from placing his hands on the shoulder of the brother at his right, thus breaking the Circle.

Dictator: In this hour of grief, when earthly ties seem fleeting let us turn for guidance and solace to Him, who in His inscrutable wisdom created all of us, and Who in His own time will take all of us from earthly scenes.

Prayer By Prelate.

Almighty Father, again we are reminded of the frailty of human life, for we have been summoned into the presence of death. One of our brothers has been called from our midst, and our Circle is broken. To our mortal vision all about us is darkness, and so we turn to Thee, Source of life and light, for comfort and for aid. Help us to realize our dependence upon Thee. Help us as we stand beside the body of our brother to comfort his bereaved ones. Help us to assure them of Thy all-seeing wisdom and Thy loving kindness, that they may say with us: Thy will be done. Amen.

Vice-Dictator: Brother Dictator, the Circle is broken.

Dictator: Yes, our Circle is broken. We dreamed of the brotherhood of man; we builded a great fraternal society and in it saw the realization of our dreams. Around each member we threw the Defending Circle of our love, a Circle that would shield against every vice and every evil, a Circle that would ever protect him and his loved ones from want. But yesterday we let our thoughts lovingly linger on that Circle, and our hearts swelled with pride and exultation—but today the Circle is broken and we stand powerless in the presence of Death. Today we realize how transitory is all that is mortal. And we can but pray that He Who watcheth over us will forgive our mistakes and transgressions, and that He will, because of the love that builded it, find our Circle worthy.

Another circle has been broken—one builded of purer love, with ties more binding—a circle that sheltered with greater tenderness. Our hearts go out in sympathy to those who mourn within that broken circle—our brother's family.

Prelate: Yes, the Circle is broken, nev-

ertheless our brother, who was one of us, shall live long in our memory.

Past Dictator: Yes, he shall live in grateful memory.

Dictator: Death is not to be feared. Our Heavenly Father Who gave us life, with its sunshine and its shadows, also gives us the peaceful sleep we call Death. It is our Father's greatest mercy, a peaceful rest from the struggles of life. Let our brother rest, nor even wish to wake him from his sleep.

"There is no death; what seems so is transition,
This life of mortal breath,
Is but the suburb of that life Elysian
Whose portal we call death."

It is but a parting—a journey to an unknown shore; a journey which we too shall take—and at its end our Circle form again.

Prayer By Prelate.

Heavenly Father, we come to Thee in our hour of affliction. Let Thy tenderness and compassion touch the hearts of all—especially the family of our departed brother, who knew him best and loved him most. Ease Thou our sorrow and revive anew our trust and faith in Thee. Grant us strength to bear the burden Thy wisdom has imposed upon us, and make us strong to battle with the temptations and evils of this life, so that when our call is sounded, we may be gathered to Thy presence. This we ask in Thy name. Amen.

Prelate: Now, O Heavenly Father, with these flowers, emblematic of immortality, we commit our brother to Thy tender care. (Lays flowers on casket.)

Here a quartette may sing a sacred selection, or the members may sing two or three stanzas of some familiar hymn, such as "Nearer, My God, to Thee."

Prelate: Let us conform our lives to the precepts of our Order, O Heavenly Father, that we may exemplify Thy good works and glorify Thy name.

All: Amen.

All then leave the house, church or graveside in an orderly manner, marching away in single file.

Special Grave Services.

If the foregoing ritual has been exemplified at the home of the deceased or at the church, and it is the desire of the relatives of the deceased that the Moose Lodge officiate at the grave, the following ritual will be used at the grave (Dictator, Committee and Members shall form Circle as before):

Dictator: Brother, we now commit thy body to its long rest. We loved thee here, and though thou hast passed from us, yet shalt thou ever live in our memory. And while we mourn thy loss, we shall strive to emulate thy virtues.

And with you, the relatives and freinds of our departed brother, in your sorrow and your loss we deeply and sincerely sympathize. But though sorrow's load rests heavily upon you, we would remind you that He who "tempers the wind to the shorn lamb" looks down with infinite compassion upon the widow and fatherless in their hour of affliction.

Prayer By Prelate.

Heavenly Father, we come to Thee in our affliction. Let Thy tenderness and compassion touch the hearts of all, especially the family of our departed brother; ease Thou our sorrow and revive anew our faith and trust in Thee. Father, grant us strength to bear the burden Thy wisdom has imposed upon us, and make us strong to battle with the evils and temptations of this life, so that when our call is sounded we may be gathered in Thy presence. We ask this in Thy name. Amen.

Prelate: Now, O Heavenly Father, with these flowers, emblematic of immortality, we commit our brother to Thy tender care. (Deposits flowers in grave.) (Members of lodge and family deposit flowers in grave.)

Dictator: My brother, sweet be thy rest and happy thy awakening. Here may springtime bring its earliest buds and flowers, and here may summer's last rose linger longest; and though the frost of autumn shall lay the flowers low and for a time make desolate all that is here and the winter shall come to deck this grave with a mantle of white—yet in another springtime will the flowers bloom again. So, my brother, when the bright dawn of the world's resurrection shall light the heavens, may this thy body, now laid low by death, come forth in immortal glory, and in the realms above may thou join in making our broken Circle again complete. Until then, my brother, farewell.

Members (repeat): Farewell.

(All then leave the graveside in an orderly manner, marching away in single file.)

MEMORIAL SERVICES.

Memorial Day Services should be held on the first Sunday after Easter of each year.

The officers of the lodge will be garbed in suitable civilian dress or may wear loose black silk gowns, except the Prelate who will wear his regalia.

The charter of the lodge will be hung in the front of the hall near the Dictator's station, at such height from the floor that it can be conveniently reached by the Sergeant-at-Arms.

The altar and stations will be placed as at a regular meeting, and an altar cloth of black and white folded, and a closed Bible will be placed on the altar.

The Sergeant-at-Arms will provide flowers to be used in the services.

At the appointed hour, the Sergeant-at-Arms will enter the hall, proceed to the Dictator's station and call the meeting to order by giving one rap with the gavel; when order has been obtained he will assume his own station. The Dictator and Prelate, Past Dictator and Vice Dictator, will march in by twos at right angles to the altar, and when the four have reached the altar will separate, each marching to his station.

Dictator (gives one rap): Brother Sergeant-at-Arms, drape our altar with a cloth of black and white, to signify our sorrow in the loss of our departed brothers, white to signify our faith that we shall meet them again. Place the Holy Bible on our altar; it is our inspiration and our guide. Place a flower on the altar; token of our tribute to those who are with us no more. Drape our charter in their memory. (Sergeant-at-Arms does as directed and then returns to his station.)

Dictator (gives two raps): Friends, arise and stand with heads bowed and arms folded while our Prelate offers prayer.

Prayer By Prelate.

Divine Father, in Thy name do we meet to pay tribute to the memory of our departed brothers, those of our number whom it hath pleased Thee to call from the troubles and vexations of life to the rest that is eternal.

Grant that their memory may ever be with us, to inspire us to better, nobler lives. But Father, let us also learn to give kind words, a cheerful smile and a ready sympathy to those of our brothers who are still within our Defending Circle, and as we remember our duty to the dead, make us also to know our duty to the living. We ask this in Thy great Name. Amen.

Members: All sing "Nearer, My God, to Thee."

Dictator (gives one rap): Friends, we have gathered in memory of those of our brothers who have been summoned from our Defending Circle and have crossed the silent river that marks the unknown shore. It is not a new bereavement that calls us here, but one that time has softened. We do not stand this day in sad contemplation before an open grave, but we have gathered in loving memory of those whose graves are decked with the green that comes to them each springtime. Nature's beautiful symbol of the resurrection and the life eternal.

Quartette: (sings) "Lead Kindly Light."

Dictator: Brothers, why grieve in the presence of death! Why sorrow in its remembrance! The shadows gather into the night, but ever the morn returneth. The golden grain yields its rich life to the harvester, but the fields will laugh with beauty again when the winter passes. The purple heather lights the hills, but in its passing gives promise of returning loveliness. Waking thought and grief yield to sweet oblivious sleep, but the chanticleer will surely proclaim the new day. Floodtide will have its ebb—toil its rest—sorrow its surcease. So life of man drifts into death—the recessional—the peaceful valley—but the morn will appear—the soul quicken from the valley—the new life ascend the heights.

Brother Secretary, call the roll. Secretary: (Calls the name of each deceased brother three times.)

As Secretary calls the name the third time the Sergeant-at-Arms put a blood red flower in the black drapery around the charter of the lodge, which must be hung in a convenient place near the Dictator's stand.

Such lodges as desire may, as each name is called, flash an electric light in a circle of artificial lilies suspended over the darkened stage, instead of placing flower in crepe about the charter. If the electric lily wreath is used, the stage and hall should be in complete darkness during the roll call and shall remain so for a minute or two after the last name is called. During that pause, vocal or instrumental music may be rendered, and thereafter the lights shall be turned on.

The organ may softly play or the quartette may hum "Nearer, My God, to Thee" during the calling of the names.

It is permissible to have some brother from the floor rise and make a brief response of two or three sentences, after each name is called. Such responses shall refer to the honors received by the deceased, his virtues, and the esteem in which he is held by the lodge. This ceremony, however, must not be attempted unless carefully arranged and rehearsed in advance, and the responses must be assigned to such members of the lodge only as are capable of properly making them.

Dictator: Farewell, brothers, a long farewell. We call your name. The familiar voice is still. We look for your friendly eye! It is unseeing now.

We reach for the pressure of your hand! It can no longer respond, yet the meaning and the spirit of all remain. And so—Farewell. "Goodnight, sweet Prince, and may flights of angels sing thee to thy rest." For nature moves with level and resistless force its wonders to unfold. This life is not the "be all and end all" here. This truth all reason and all creeds sustain.

But brothers, though we know roses will bloom and blush again where roses fade and die; yet, the sweet fragrance lingers in memory.

So of our departed brothers who have stepped out of the Defending Circle; we cherish in loving remembrance their acts while in our living midst. Their charity, kindness and generosity we treasure in our hearts. Their fidelity, virtue and chastity we perpetuate in our better nature. Their independence, manliness and bravery we acclaim to our Brotherhood—to all the world.

To the brothers who live faithful to the broad and beautiful precepts of our Order, there is no sting in death, nor victory for the grave. There is indeed victory and triumph in surrender to the inevitable—in a brave and peaceful welcome to the hour of the soul's passing.

To the coward the life beyond is dread and dark—to the brave it is cheering and luminous; it is not sacrifice—it is reward—not a halting and stillness—but progress and thrilling clairvoyance.

There is solemnity—yea, sadness—in all earthly partings, but not despair. When in good time our scroll is written and the record of our achievement made up, let us "Meet death with level gaze."

Upon the faces of the great and good there shines a light reflected from the golden hills of heaven, which death cannot efface or dim, and for such for all eternity there waits a peer's place upon the Seats of the Mighty.

(Instrumental music and vocal music.)

(Memorial Day Oration followed by instrumental music.)

Dictator (gives two raps): Friends, arise and stand with heads bowed and arms folded while our Prelate offers prayer.

Prayer By Prelate.

Divine Father, we thank Thee in that Thou hast permitted us to assemble here in tribute to our loved dead; to once again affectionately call their names and by Thy blessed gift of memory, to again see their faces.

Oh Lord, we ask Thy blessing on each dear departed brother, on his family and his loved ones; and we ask Thee to bless our Order, its members and their dear ones.

Grant us strength to bear the burdens of life, and when the end shall come—grant that we may fearlessly and with perfect faith in Thee enter our last long sleep. Amen.

Members (respond): Amen.

Dictator (gives one rap): I declare these services closed.

S. O. O. B.

Mrs. William Toovey of the Denver Order No. 1 of the Social Order of Beauceant, and first woman to hold the office of first supreme worthy chaplain of the order, has returned from installation ceremonies of a new chapter at Newton, Kan.

The Social Order of Beauceant is composed entirely of the wives of Knights Templar and has been in existence for many years. It is planned to install chapters in other cities in Colorado, according to Mrs. Toovey.—*The Rocky Mountain News,* Feb. 26, 1922.

I will never leave thee nor forsake thee. Heb. xiii. 5.

Jesus' last promise is—Lo, I am with you alway. Matt. xxviii. 20.

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against all evil, shall we see national reform inaugurated on a permanent basis.

"What you say, Mr. Basset, reminds me of a letter that I received today from the widow of a certain Jacob Strycker, a lately deceased member of our lodge. I should like to show it to you as it refers to an important matter that I think ought to be set right immediately."

"Jacob Strycker?—let me see," said Mr. Basset. "Oh, I remember now. Mr. Strycker died at Ft. Wayne, slightly in debt to the lodge at the time. That circumstance, you know, cancels all claim to a benefit."

"But hear what Mrs. Strcyker says:—'I write to you, Mr. Howland, because you are a lawyer and know about such things. The lodge in Jacksonville to which my husband belonged, and of which I understand you are a member, has refused to give me the customary benefit on the ground that his dues were unpaid at the time of his death. This is not so. He mailed five dollars from Ft. Wayne the day before he died, which was received and credited, and left a small balance in his favor. I know my husband believed that I would be provided for. Will you please look into this matter, and see that justice is done to a poor widow and her fatherless children, though she can only pay you with her blessing and her prayers.

LYDIA STRYCKER.'"

"Of course there must be some misunderstanding," remarked Stephen, as he folded the letter. "No lodge in the land, I hope, would take such mean and dishonest advantage of a mere technicality, as Mr. Strycker's money was of course on the road at the time of his death."

"Well, now, that don't seem right, does it? She has written a very touching letter. I declare, I am really very sorry for her. But then as a sensible woman she ought to understand that there can't be any rule devised that will not sometimes and in some cases bear hard. The rule of Odd-fellowship is, 'Pay in advance,' and of course there will always be some compelled by misfortune to violate it. In that case all they pay in is forfeited, but they enter with that understanding, so it is really all fair enough when one comes to look at it—only, as I said before, it comes hard in particular cases."

"But Mr. Strycker kept up his dues," interrupted Stephen, impaitnetly. "Lawfully that money belonged to the lodge as soon as it left his hands."

"Well, I think it would have been better to have stretched the point and handed over the benefit; decidedly I do. Such things give a handle to the anti-secret party if they leak out, and they are sure to. We might pass round a subscription paper for Mrs. Strcyker. I don't doubt but you could collect a handsome sum from the members of our lodge by going privately to them and stating the unfortunate features of the case. I would be willing myself to put down five dollars."

"No," said Stephen, rather hotly. "Mrs. Strycker has not asked for charity but justice, and justice she shall have. There shall be an appeal made to the Grand Lodge."

Mr. Basset drummed lightly with his cane on the floor and—a rather strange thing for him—did not immediately reply. Clearly the young lawyer was not made of the most manageable material in the world, and would have to be dealt with carefully, or in other words, dosed liberally with that commodity vulgarly known as "soft soap," which, by the way, as the reader has doubtless perceived, Mr. Basset had a native gift for administering. He had no intention of letting so valuable a member as Stephen How-

land slip out of the order. And here comes in the natural inquiry, what made him valuable? and why should Mr. Basset be so specially anxious to retain him?

The former of these two questions is very easily answered. Stephen, as a young and. rising temperance lawyer, could give the lodge a moral prestige that would offset any number of Van Gilders. What could more effectually shut the mouth of anybody disposed to carp at the convivial origin of Odd-fellowship, or to intimate that while intoxicating liquors might be forbidden in the lodge room, it still kept up the traditions of its birthplace in an English ale-house by gathering in saloons after the meettings adjourned, or circulating pocket flasks privately in committee rooms to an accompaniment of tobacco smoke, vulgar stories and coarse jokes, than to point to Stephen Howland, attorney for the Law and Order League, as a member in good and regular standing? As acceptable material for the lodge, he ranked nearly equal in point of fact to a popular cleryman.

The second reason is not so easily given. Mr. Basset's love for Odd-fellowship proceeded from mixed motives that could be resolved into unmixed selfishness by a little close analysis. He had an ease-loving nature, and preferred, so to speak, a self-adjustable religion that would fit every phase of worldly requirement; that would have an elastic adaptation to anything doubtful in belief or dubious in practice; in short, something totally different from the tight-fitting Bible code which would expose his moral and spiritual infirmities by conscious twinges as a tight shoe discovers a bunion. This he found in Odd-fellowship. It made no difference that he was nominally a professor of the Christian religion. He could wear the livery of both; and perhaps in the great day of account it will be found that at least a part of the guilt of such hypocrisy must be laid at the doors of those churches that allow this double profession, and thus in effect put the Christless paganism of the lodge on a level with the soul-saving doctrines of the cross. He never consciously avowed to himself that he looked upon Odd-fellowship as a possible covert in case of criminal "imprudence," for he hoped on the contrary never to forfeit what he was very fond of—the good opnion of his fellow-men, by any outward act that would condemn him in the eyes of society. And yet all the while there existed in his mental background a dim shadowy consciousness that the protection caluse in the Odd-fellow's obligation might make it a very convenient thing if—but Mr. Basset never carried his thoughts beyond that innocent little preposition.

Stephen, for his part, looked on Mr. Basset as a good-hearted, social kind of a man, though rather shallow. On the whole he liked him. He had a certain open way with him that is always taking to frank nature, and any suspicion of selfish motives in the latter's evident anxiety to retain him in the lodge was as far as possible from Stephen's mind.

Mr. Basset, with all his seeming openness, had not a little diplomatic craft. So he did not tell Stephen that he was morally sure the Grand Lodge would render an adverse decision in Mrs. Strycker's case; or that he himself had been knowing to more than one similar instance where men had paid in hundreds of dollars, but happening to die slightly in debt to the lodge, the moral and charitable order they had so trustingly joined kept their money, but refused all benefit to the widows and orphans supposed to be the objects of its beneficent care. There was one screw, however, yet unturned, and like a good-natured inquisitor of olden times, he proceeded with an easy smile to make Stephen feel this power.

"Speaking about a demit now. Of course, anybody is at liberty to leave the lodge, but you remember the closing part of the Odd-fellow's obligation: *'Should I be expelled, or voluntarily leave the order, I will consider this promise as binding out of it as in it.'* A demit makes no difference with the irrevocable nature of the vow."

Stephen felt as if suddenly caught in a vice. He had merely been turning the idea over in his mind of leaving the lodge without coming to any definite resolution, for he meant to take no hasty step; though he could not help acknowledging that he had been very hasty in joining a society which by its very constitution he

was prevented from knowing anything about beforehand—he could easily slip his neck from under the noose when convinced that it was not a good thing. Now the idea of irrevocableness made the obligation which had before rested on him with the lightness of a silken thread press like a band of iron. But he was too proud to let Mr. Basset discern his mental wincings. So he only said quietly, "I haven't made up my mind whether to leave yet or not, and if I do, it will not be because I have any difficulty with the obligation as I understand it."

"Now that is a very important point—to understand it right," said Mr. Basset, catching eagerly at this latter clause in Stephen's remark. "Unprincipled men creep into Odd-fellowship. There's no denying that. I'm sorry it is so. But you must take it like everything else, the evil along with the good. This report, by the way, I'll leave with you, and you can look it over when you have leisure. You know we may reason and argue about a thing, but when it comes to convincing, facts and figures do the business."

And Mr. Basset departed with a smile so beaming in its friendly cheerfulness that he might have almost sat for the benevolent spirit of his favorite order personified.

Stephen, in an interval of leisure between the study of his law cases, took up the pamphlet and ran his eye over the figures. It was certainly true that Odd-fellow benevolence had mounted up the last year to over two millions. At the same time its collections had reached a sum of over *five* millions. Stephen's mathematical mind at once perceived that the lodge was very well paid for its "charity" by a margin of three-fifths of the receipts. Would not an insurance company that took 60 per cent to pay its running expenses be called an arrant swindle? And if the church should do so, would not lodgemen like Mr. Basset be the first to call her by even a worse name?

These questions Stephen revolved in his mind and half decided in his next letter home to confess his folly—for folly he now considered it—and ask counsel. But it would pain the old couple to find out that he had taken such a step and kept it so long a secret from them; and his mind, until Mr. Basset had so coolly showed him that he was reckoning without his host, had clung hopefully to procuring a demit; for he flattered himself that then his whole experience as an Odd-fellow would drop out of his life so completely that it need never be referred to or thought of again.

(To Be Continued).

ELKS' BANQUET—NASTY SHOW.

We gather from an editorial in the *Escanaba Journal*, Michigan, that the Editor does not think that the Elks had a nice show. He seems to feel rather lonely in his "kicking" for he says:

"One such disgraceful affair will undo all the good that all the Boy Scout organizations in the city can accomplish in a year. What hope is there for the boyhood and girlhood of the city *when two hundred people will without a protest be parties to such an affair* which makes the position of these men in public welfare movements a sham and hypocrisy?"

"The banquet itself was fine and was enjoyed, but the disgusting part of the evening's program was the nasty vulgarity that was handed out by the *two* men and a company of girls who were imported from Chicago to "entertain" the banqueters."

The *Journal* editor cannot believe that a large majority of the men who were present were entertained or amused by the nasty, vulgar stories that were told by the men of the Chicago entertainers, nor that they were pleased with the disgusting conduct of the girls. These females, the *Journal* is informed, were dressed in peek-a-boo leaves, and their familiarity with some of the men was about what would be expected in the brothels of Chicago.

"There were several high school boys and one clean girl who was so unfortunate as to be pianist of the local orchestra that furnished music who witnessed the disgraceful performance."

The Michigan Christian Advocate of Jan. 4th, 1922, reprints the editorial:

Be thankful brethren that your city was not visited by the Nobles of the Mystic Shrine, which held its national gathering in Des Moines, Iowa, June 14th to 16th, 1921.

LABOR UNIONS.

BY PRES. C. A. BLANCHARD, WHEATON COLLEGE.

I have some things to say about the labor unions of our times.

Of course we all know that secret societies in our day are pushing the insurance lodges, the labor lodges, the patriotic lodges as a kind of snow plow to break a path along the dark way for Masonry and Odd-Fellowship and other secret orders. There are thousands of young men who are opposed to Freemasonry but who have gone into fraternal lodges for insurance purposes, or into labor lodges for help about labor, who, ten years later, will be members of other secret orders; and so it is well for us to look at the things that are breaking the road and one of these things is certainly the labor lodge.

The Awful Past History.

It is hard to write about the long, dark, bloody history of labor in a short space and without many tears. No man has ever read the history of labor, if the heart of anything but of a stone is in him, without being deeply moved; for the labor question is not a question of men alone, though it is a question of manhood, but it is a question of womanhood; it is a question of childhood. When the husband is a slave, the wife cannot be a free woman, and if the husbands and wives are sertfs, what chance have the children in this world? In England women were once used to draw the coal cars because they could not use donkeys in coal seams that were only eighteen inches thick. Those almost naked women with broad bands extending from the shoulders, on their hands and knees drew these coal carts along those low tunnels. And when by and by motherhood came to one of these women her master actually gave her a week above the ground that she might see the sun before she went down to draw the coal cart again. My God! I cannot understand the history of labor in this world, and I cannot understand today the way men deal with this question.

The first impulse of every man who knows anything about the history of labor is to sympathize with the labor union, or with anything else that undertakes to make the road for these poor, hard-working brothers and sisters better than it has been.

Sympathy Turned to Wrath.

But in the second place, though these are the first impulses that every honest man must feel, if he knew the facts, I am confronted by this fact: The history of labor unions is a history of violence; it is a history of mutilation; it is a history of murder.

The pottery worker who, in defiance of the order of the labor union, insisted upon moulding his clay, found his hands all cut and ruined by the sharp blades which had been put into that clay by the picket of the union. The carpenter who went upon the scaffolding against the dictum of the labor union, found this bit of scantling had been sawed nearly through, or that that plank had been moved an inch or two from its bearings. Pretty soon this husband, this father, this working man, who was trying to get honest bread by honest toil, plunged to mutilation or death. When we have seen these things our wrath rises against the labor unions, and we say, "What a scoundrel this is; what an outrage it is that laboring men should be interfered with in this way." As soon as we utter our thought, express our astonishment, the leaders of the labor union blandly inform us that the labor difficulty is a disease. "Don't get excited," they say. "These things are hard to see, but hard, long-seated diseases require serious remedies, and these things which horrify you

are not the work of the unions. They are the work of certain unprincipled persons, certain misguided, crazy people connected with the unions. You have no right to lay these acts of violence at the door of the union."

We are puzzled and perplexed. Must we not sympathize with this long procession that pours down the streets of our cities every morning and pours back over the streets each night? these men who toil that we may have clothes, that we may have bread, that we may have fuel, that we may have stoves in which to burn fuel; these men—we are torn and divided in sentiment by what we see on the one hand of their sufferings and by what we see on the other hand of the acts of the labor unions. We are puzzled. We don't know which way to turn or what to say. We are in confusion of mind. I say we; if you don't wish to be included in that, I will say I, for that has been my state many and many a day.

Seek the Underlying Facts.

But always, when I find myself in conflicting currents of public opinion respecting anything, I begin to seek for the underlying principles and facts, because I am well aware of the fact that always there may be abuse, and that leaders themselves may at times seem difficult to judge. I am ready to look unbiased on the labor union or any other movement, with the eyes of an American, with the eyes of a Christian, and I am willing to make up my judgment on the facts in the case.

Now I suppose that you who read these words are in this same temper of mind and therefore I want for a few moments to turn over with you a few of the underlying principles of the labor union movement. If its fundamental, underlying principles can extend an appeal to the forum of conscience, if they can be justified after the law of God and Christianity and the teaching of Jesus Christ, then no matter what temporary or accidental things may be connected with the movement the movement may stand; and if, on the other hand, the underlying principles are not consistent with fair dealing among men, are not consistent with the teaching and example of Jesus Christ, then no matter what the incidental favors may be, the movement must go to the wall first or last. In this world, "righteous means will triumph" as they made us write when we were boys in the primary school.

Personal Liberty Lost.

Truth is great and it must prevail. Now the first fundamental principle which I mention is this: The labor union like the army involves an absolute want of personal liberty and personal control. When I join a union I put my conscience, and I put my freedom of action into the hands of other men. In our town, for example, we have had two notices sent respecting labor work. One of them came from the town west of us, the other from the town east of us; neither of them came from the men in our own town, and both of these messages which were received in my town gave directions to our men as to what they were to do.

Here is a large factory, twenty-five hundred men engaged in it, and some day a man walks through the factory, from hall to hall, and as he goes he snaps his fingers, and he walks back and forth through corrider after corrider, snapping his fingers as he goes, saying nothing to anybody; but it is observed that every man as he passes, drops his tools on his bench and he turns to the place where his coat and hat hang and takes them and walks out on the street, and in twenty minutes this building, which has been alive with men, is as empty and deserted as a last year's bird-nest. Here are men needing wages, having homes,

satisfied with their wages, but they have pledged their word that under certain conditions they will do a certain thing, that is drop their tools and quit work. The conditions have been supplied; that man has walked through the factory where they are employed and given the sign which calls for cessation of toil, and they stop.

Now under the Christian system no man has any right whatsoever to put himself in the hands of another man in that fashion. When a man puts his conscience and freedom of action into the hands of other men he cannot tell—God alone can tell—what shames and crimes he may be involved in by virtue of that action.

Uniform Wage.

Now the second principle which these orders involve is this: The wage of working men in a given line is to be uniform, irrespective of natural or acquired ability; irrespective of faithfulness or unfaithfulness; irrespective of carefulness or negligence. Here are two men, and one is capable of doing twice the work of the other; both the men shall receive the same wage. These two men have had different training; that man has worked seven years to learn his trade; this man never worked a day as apprentice, but is to be paid for picking up his trade. Both men belong to the union; they are both to receive the same wage. This man is a careful man, he considers his employer's interest as his own; he does not waste material; he does not waste time; the other man is a careless man; he cares nothing about his employer's interest; he wants simply the wages which his employer has agreed to pay, but he does not take care of his employer's interests. He does not carefully take care of his employer's time—the time for which his employer has paid. Both these men are to receive the same wage.

Now that is in contradiction of the fundamental principle upon which Jesus Christ plants human society. His principle is this: If a man is more faithful, let him rule ten cities; if a man is less faithful, let him rule five cities; if the man is not faithful at all, put him into the street. That is the principle which our Lord announces, and that is a principle which commends itself to every thoughtful man; and it is a principle which is practically negatived by the whole labor union movement; one wage for all.

I was reading recently in a labor paper an article entitled "The Differential Scale." There are some labor men that are contending for this very thing that I am writing to you about, and these labor men say that it is absolutely necessary that the labor union contend for a differential scale to men of different abilities and different facilities; that they ought not to be paid at the same rate, but that unions must establish a differential scale for union men, recognizing differences of ability and faithfulness. That is common sense, and is according to the New Testament, and is one of the things that has got to be accepted by human society first or last.

Limitation of Output.

Now along with this surrender of personal liberty and this uniform wage it has been the law of the unions to handle the great principle which we call the "limitation of output." What is the limitation of output? It is the regulation in the unions that a capable, powerful, skillful man shall not do in a given time for a given sum of money, any more work than the careless, idle, worthless man does during the same time. Why must he not do any more? Because if he does more work he will eventually be

more valuable to his employer and his employer will recognize that increased value and he will certainly put up the wage of the man who is skillful and intelligent, or he will put down the wage of the man who is careless and negligent; and the labor union says we cannot tolerate these things; therefore this skillful man, this industrious man, this careful man, must do the same amount of work that the other man does.

For the last building which we erected at Wheaton College we had one of the best contractors that I ever knew, a man of exceptional integrity of character. Everything he did was just a little better than he promised, in place of a little worse. When he came into my office for the final settlement, our relations had been so delightful I had come to love the man as a brother man. I said: "Mr. Warren, I hope you have done well on this building." He replied: "I am sorry to say, we have lost a few hundred dollars." I said: "What was the reason? Did you make the price too low?" "No," he said, "we made the calculations all right and we allowed for a good builder's profit." I said: "Did you have to pay more for labor?" He said: "A little, not much." I said: "What was the matter; if you made the figures right and the labor cost you what you expected, what was the matter?" He replied, "These men put down five hundred bricks where an honest workman would have put down a thousand, from the beginning to the end of the job." Why? Why simply because here are people that are trained to do work under the limitation of production, to cut down the production of the able man, the industrious man, the alert man, to the production of the lazy man, the careless man, the worthless man.

Right here in Chicago a friend of mine was running a factory for the building of electrical machines. After the union had taken possession of his factory he went in one day at three o'clock in the afternoon and found every man sitting around, whistling, spitting tobacco juice, doing nothing. He said: "What is the matter?" They replied: "We have got through." He said: "Got through?" looking at the clock. "It is only three o'clock." "Well," they replied, "we have done our day's work." "What do you mean by that?" "We have done all that the union allows us to do; if we do any more today we will be liable to a fine." "Well," he said, "you want to find another factory; I don't want you in this one." "No," they said, "we are not going to go to another factory; we are going to stay right here." "No," he said, "not unless the patrol wagon and the police of Chicago are all busy; not at all." And he had to call the patrol wagon and the police of this city before he could get the men out of the factory, after they had stopped work at three o'clock in the afternoon, on the ground that they had done all the work that the union allowed them to do.

Initiative Killed.

This principle of limitation of production you can see works in two ways. In the first place it is a direct damper on every bright, intelligent workman in the world. If he is affected by that principle at all, he says: "What is the use? Why should I strive? Why should I use my brains; we don't have to use brains now, we get the same wage that these miserable, careless, worthless men do, and we are not allowed to do any more work than they do, no matter whether we want to or not." So that it is a direct movement to kill the initiative out of which every great nation is made; and in the second place it has the direct tendency to make every lazy, idle, worthless man in the world perfectly content. "I do as much as any man on the job, don't I?

And I get as much wages as any man on the job, don't I? What more do I want?" And so he continues the lazy, worthless person that he actually is.

The moment you undertake to equalize wages and limit production you have cut the very nerve centers of all industrial development. You cannot have an enterprising nation on terms of that kind.

Limitation of Apprentices.

Once more, the labor unions not only require a man to surrender his liberty, and offer him a uniform wage and tell him how much he can do, and where he must stop, but they limit the number of apprentices.

Under the old law of freedom of labor any man who was a bright, capable workman had the privilege of getting a bright, capable boy that he liked, and saying to him, "My lad, would you not like to learn my trade?" And you know it is natural for boys to like to learn trades. There are thousands of them in Chicago that would be glad to learn a trade, and under this old system these boys looked up into the kindly, intelligent eyes of these older men, and said, "Yes, we would like first rate to learn that trade." And then this older workman would say to this lad: "Come and live in my house and learn my trade."

In that way the world trained the skilled mechanics, the capable men that made all things that men need in this world. Suppose a man is a worker in steel and he has a boy who would like to be a bridge builder, and he goes down to the bridge builder's establishment and says: "I am sixteen years of age and I have gotten through high school and I want to be a bridge builder. Will you take me on?" Have those employers the right to say "Yes"? No, the first thing they must do is to send to the unions and find out whether they will allow them to have the boy. After they have allowed him to take in a certain number of boys they say: "No more apprentices; if we get too many apprentices we will have too many skilled workmen and that will cut our wages down."

Therefore the boys are shipped up to Jefferson, and to the bridewell, and homes where they put a little fellow down cellar and beat him when he is homesick and runs away to see his mother. That is what we have in Chicago now, and we have got it in the name of friendship for labor. I think it would stir the blood of a dead man to see the things that are going forward in the name of labor.

Violence.

The labor unions have from the beginning until now—what the future will be we cannot tell, but from the beginning until now—the labor unions have been planted on this principle: We will use violence if need be, and any measure of violence that is necessary to carry out the plans and purposes upon which we are relying.

It is only a short time ago that a big, two-fisted fellow came into my town to threaten some of my neighbors, if they did not obey injunctions of the unions. Now that man does not live in Wheaton; nobody knew him. He came from Chicago. Do you know what they call these sluggers that they send around to beat Americans with their fists? Do you know what the union calls them? They call them "educational committees," and when you look for an appropriation on the union's lodge book for slugging and murder you will find it under the head of "Educational committee work." That is what the money is appropriated for. This is what it means: "We will teach these men by bitter experience that it is cheaper for them to obey the unions than to undertake to do anything else. We will teach them through educational work." And the money is furnished by whom? By the rank and file of union men.

Now the labor leaders tell us that this is not true. You remember the chorus of objections that was received when it was alleged by William Burns that the McNamaras were sent out by their unions to do the work of death which they did, and you will remember that denial was kept up consistently and persistently until the men themselves, standing in the shadow of the gallows, and knowing that if they got their just deserts, which they were likely to receive, they would be hung by the neck until they were dead, made confession of their crimes.

It is not a great while ago that we heard of the murder of Governor Stuenenberg, a peaceable citizen, going home to his gate at night. His wife and children were in the home. He puts his hand on the gate and a bomb is exploded that tears him into ten thousand fragments, and scatters blood and bone all around. He was one victim out of a hundred, and for these hundred murders up to the present very few if any have paid the penalty of the law. In these murders by the McNamaras more than a hundred deaths, and no man executed for those murders.

If I take an ax and kill a man, strike him dead, the laws of this state, if they were enforced, would execute me, but if I kill a hundred people at the behest of a labor union, and finally attract a great lawyer, and walk before the bar of justice, a great many people would whine around about the persecution of labor, and say that I ought to go free.

It is not necessary to say anything further on this subject. We are in the day of labor unions and the labor union is today creating murderers by the scores —training men to become murderers. Of course they do not train all men for murderers; they train the men that are willing to be murderers—that means either five or ten, fifty or one hundred, who are willing to kill, but they levy a tax on all of the laborers; they all pay into the unions to support these men. Right in my own town a tax was levied for the support of the McNamaras. My neighbors, who are honest working men, did not know the McNamaras had committed that crime; they believed what Gompers and the rest of them said, and they were ready to put their hands in their pockets and take the money that they had earned by hard toil to pay it for the defense of those men.

What Has the Church to Say?

Has the church of Jesus Christ anything to say about a thing like that? She ought to have something to say. I thank God some of the judges of our country have spoken, and I am comforted, for I am sorry for the distress of my country, and I am sorry for the laboring men of my country. I am myself a laboring man. I never inherited property and all that I have had for the rearing of my children, as honest children as there are in this world, I have gained by my own daily toil. I do not mean to say I have worked in the fields or at the bench, but I have been a worker all my life and I expect to be as long as God gives me strength, and I profess to have a heart for any man who honestly works for the good of human estate.

When I go about these great railway trains and see these men who climb up in their greasy overalls and blouse and who are willing to imperil life and do everything to make it safe for me and those with me, I have an honor and respect for these men that I cannot express, and I sympathize with every effort to increase the comforts of these men, to give them safe guiding as they go on their perilous way for the good of human society.

When a miner goes down to dig coal to keep me warm in the winter, I do not

want him shut up to one shaft; I want him to have two shafts so in case the fire damp or fall of rock comes to bar him, the man may have two chances for his life instead of one, and I do not want any man to ever accuse me of being indifferent to the miseries and woes which have been the lot of laboring men for the last thousand years. I am not indifferent to those miseries and woes, but we are not to remedy wrongs by creating other wrongs which are greater.

We men and women owe it to ourselves and to these brothers of ours who toil—and to men who do not choose to join unions and yet who toil, men who wish to remain free; men who do not wish their labor to be measured out to them by some fellow, and yet who toil and who love to toil for wives and children, just as truly as union men do—we owe it to them to see that it is made safe for them to work in a city like Chicago.

If the church would honestly arise to the high dignity with which God has clothed her and speak the truth as she ought, briefly and continuously in regard to this matter, we ought to see better days. God be praised for churches like those I know which bear faithful testimony against these evils. I belong to a church of that kind. I would not belong a day to any church that would not make a protest against a thing like this.

May the Lord give us courage, for our greatest danger here is in failure to be brave and true. If God will keep us brave and true to Himself He will see to the triumph of His cause, and you and I shall see to it too, and shall rejoice with great joy when the wrongs and outrages of the past are ended, when the reign of Jesus Christ has come, and when universal brotherhood, the brotherhood of Jesus Christ, has been established among men.

SLAVED IN YOUTH.

To Pay Lodge Insurance Dues—Now in Debt to the Order.

When *The Star* announced recently that some policies held by members of the Independent Order of Foresters of a face value of $1,000 were now only worth $50 to $300 at maturity, so far from being exaggerated, the case was understated.

There are many old members in this order whose $1,000 policies will not be worth one cent when they become due at the age of 70 years, and some there are who at the age will be owing the society money, instead of having money to draw.

An old member who attains the age of 70 this year, wrote to the head office of the order some time ago regarding the state of his insurance, and received a reply from which the following illuminating extracts are made:

One Stated Case.

"A member is required to pay from time to time such assessments as may be demanded by the society. On joining the society a member obligates himself to make these payments. The premium.... was not a fixed premium to be paid throughout the duration of the contract."

"In 1918 the Supreme Court demanded that you pay an increased rate of assessment. You failed to comply with this demand."

"In 1913 a special assessment, amounting to $780, was levied against your certificate in order to make good the valuation deficiency existing in the funds of the members who entered prior to 1899 and who had paid inadequate rates of assessment for the benefits promised. This demand you also failed to meet."

"In 1917 a special war assessment of $50 per $1,000 was levied on the certificates of all members of the order under the terms of a resolution adopted by the Supreme Court in 1917. This demand also you failed to comply with."

"Our records show that you reach 70 in 1922. By that time the indebtedness on your certificate will amount to $2,154.75. The Old Age Benefit payable in one sum in settlement of all claims under the certificate is $2,100. Consequently, your indebtedness would be in excess of the Old Age Benefit."

To these men the official explanations and suggestions contained in the circular are but cold comfort. "All I can hope about it now," another of them said, "is that it will be a warning to young men to steer clear of societies where the heads can double your payments and cut your policies down just as they like."—*Montreal Daily Star,* Jan. 23, 1922.

Rev. Mr. Murrman's present church (Congregational) has suffered considerably from the liberal teaching of a "Modernist" preacher—the kind which sneers at the "blood," makes light of the supernatural, and denies the verbal inspiration of the Word of God. He voices his protest in the following rhyme.—Editor.

THE "MODERNIST."

ADAM MURRMAN, ARENA, WIS.

The subject of this rhyme,
The Rev. "Half-a-Dime,"
Essayed to preach a gospel,
He did not himself believe;
And so, from time to time,
This Rev. "Half-a-Dime,"
Would preach his pseudo-message,
Holding something "up his sleeve."

He loved the praise of men,
This Rev. "Half-of-Ten."
And hence despised the doctrines
Which both Paul and Peter preached;
Then came the morning, when
This Rev. "Half-of-Ten"
Awoke to find his teachings
Had their hurtful limits reached.

To keep his church alive,
This Rev. "Mr. Five,"
Began to tell his people
The great excellence of "love";
He hoped to see it thrive,
This Rev. "Mr. Five,"
But there was something lacking
That was needed from above.

And then his work all done,
This Rev. "Five-Times-One,"
"Vamosed," and left "contention"
As his monument to "Doubt";
The Devil's ribs to tickle,
This Rev. "Mr. Nickel,"
Talks right along on "loving"
With both "faith" and "hope" left out.

You cannot raise the fruits,
Without the healthy shoots;
Nor can you grow the "ethic"
And neglect the living roots;
He learns to love, forsooth,
Who is in love with truth,
Whose faith is in the Gospel,
Not its modern substitutes.

THE PRINCIPLE OF CONCEALMENT.

The impulse that leads to concealment, is common to both man and the brute creation. It is relatively strongest in beasts of prey; herbivorous animals possess it in a smaller degree. The cat, the fox, the snake and the opossum are examples of instinctive secrecy as used both in aggression and defense. Among barbarians this faculty is most largely developed, as it is most constantly exercised. To steal upon his victim and destroy him, to elude pursuit, to hide all traces of his crime, and to endure without sign of pain any torture that men can inflict, are the glory of the savage. He greatly excels his civilized brother in all the arts of concealment.

As men advance in true Christian enlightenment the occasions for concealment steadily diminish. Privacies there will always be; we have not yet outgrown the necessity of curtains, locks and bars; but our homes are largely open to the public. Frankness, simplicity and transparency of character are more and more the characteristics, not simply of Christianity, but of Christian civilization. The glory of the apostles of our Lord was, that "in simplicity and godly sincerity * * * we have had our conversation in the world and more abundantly to you-ward" (2nd Co. 1:12). He who took a little child, and said "of such is the kingdom of heaven," manifested a life of most perfect transparency. He alone of all men could truly say "in secret have I said nothing."

In that still surviving relic of savagery, the military system and in the spirit and practice of war, we find the most marked characteristic of the principle of concealment. An army is a temporary secret society on a large scale. In all war, the most important condition of success is the most careful strategy. This has indeed been called the Soul of War. All plans and operations must be carefully concealed, not only from the enemy, but from the rank and file who are to execute them. Strategy is but another name for concealment and deception. The greatest warriors have been the greatest strategists—the men most skillful in the art of concealment and deception. The declaration of war may be open; but all of its operations are the

concealed counsels of the commanding officers.

A conspiracy is a secret combination having for its object some purpose not easy of accomplishment by open methods. It is perhaps too much to say that every conspiracy is a secret society. The methods are the same, and it is against these methods that the moral sense of mankind makes its protest.

We gain a fuller conception of the nature of secret methods by contrast with God's plans; for "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." Jesus said to his disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The folly of secret methods for the accomplishment of wise purposes is seen in His further admonition; "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." The last commandment that he gave before He ascended was: "Go ye into all the world, and preach the Gospel to every creature." A condition of our salvation is that we proclaim to others the blessed truth that we have learned. In this, Christianity is in marked contrast with organized secrecy. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

If such is the nature and tendency of concealment it follows that other things being equal, the lower the status of moral development the more numerous and influential will be the secret organizations.

BOOZE SUPPLY SEIZED.

Found in Moose Club and Eagle Home.

East Liverpool, Ohio, March 10, 1922. —Robert Reark, steward of the East Liverpool Moose lodge, was held last evening in $1,500 bond for trial Monday morning before Mayor A. W. Ferren of East Palestine, on the charge of violating the prohibition laws, following the raids made here yesterday by state officers.

The raids were made here shortly before noon by three squads of officers, who held search warrants issued by Mayor Ferren. The party which entered the Moose temple was in charge of Chief Walter Warren of the East Palestine police department. They seized 86 cases of home brew, one quart of gin and whisky, five 50-gallon crocks and two copper boilers.

Montage stated last evening that 100 cases of home brew, 14 crocks, a quantity of mash, part of which was said to have been cooking, 50 pounds of hops and 12 cans of malt had been found in the Eagles' home.—*The Salem (Ohio) News,* March 11, 1922.

Like as a father pitieth his children, so the Lord pitieth them that fear him. Psa. ciii. 13.

News from Workers

A word from Rev. G. Anderson, whose headquarters for anti-secret literature is at 3312 Germantown Avenue, Philadelphia, Pennsylvania, states that he has been holding meetings and sending out tracts to different parts of the country. Pray for Brother Anderson and his work and write him if you need help in meetings.

PREACHES JUDAS THE MACCABEAN.

The Knights and Lady Bees of Salem, Ohio, marched in a body to the Church of Our Savior on Sunday, March 12th, to hear Rev. F. S. Eastman tell—not of "our Savior"—but of the ancient Maccabees. Rev. Mr. Eastman was reported as saying: "What Bruce was to Scotland, Alfred to England, Tell to Switzerland, Bolivar to South America, or Garabaldi to Italy, Judas the Maccabean was

to the persecuted Jewish race in Palestine a century before Christ."

Has the time come prophesied in II Tim. 4:3, when they shall heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned to fables."

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

This time my report is from Paterson, New Jersey, where I have come to fill appointments made last week. At my meeting in the Prospect Street Christian Reformed Church, Passaic, New Jersey, last evening a well dressed gentleman appeared to defend what he called the "fraternal orders."

He said that he belonged to five of them and "they were all founded on the Bible. A bad man would not be admitted." He was a Sunday School teacher, he said, and knew good men who belonged to lodges. And the patriotic lodges were upholding the laws of the country. If the church in which I spoke would only let in the lodge members they would have large numbers, he declared.

When the pastor asked if he thought criminals accomplished their deeds better in the day than at night, he was somewhat nonplussed, but still tried to stand by his darkness-loving societies. He is a sample of many we meet. People who will make wild assertions without reason, and yet in their delusion imagine they defend their cause.

I have been enabled to push the work with accustomed energy during the month. At Hubbard, Ohio, I found new friends and a pastor who did not fear to declare the anti-lodge truth to a large assembly in which were many lodge members. Such men are not so numerous but thank God there are some. Attendance at a prayer service in the Free Methodist Church, Butler, Pennsylvania, gave me an opportunity to bring a message to friends there. I was especially glad to again meet Pastor E. Cronewet of Butler, who has been so helpful to our work in his many years of service. For more than fifty years he has ministered to Ohio Synod Lutheran friends. Opportunity was given me for a splendid service to a congregation filling the Roxbury Church of the Brethren, near Johnstown, Pennsylvania, as also at the Stahl Mennonite Church in the country. A second service was called for and held in the latter place. A brother Thomas very kindly took me in his automobile and thus I was enabled to gather a good list of old and new subscriptions to the CYNOSURE. As usual I am indebted to many for kind assistance.

From newspaper accounts I judge the "Yellow Dogs" were as active as any of the Johnstown, Pennsylvania lodges. The public was told they were receiving members by the hundreds and having characteristic doings. Such degradation is sad to behold, even in newspaper accounts. For such sowing what will the harvest be? At Altoona, Pennsylvania, I found President Gottshall of our Ohio work organizing a church from the General Conference Mennonite Mission there established. The prospects seemed favorable. The new pastor declared his intention to maintain the truth on the anti-secrecy line. He had some perplexing questions regarding lodge insurance matters. I was kindly entertained and given opportunity to bring a message at the old Mennonite Mission. There was the usual welcome and response of our friends at Roaring Springs and Martinsburg, Pennsylvania, where there have been many meetings in other years.

After a brief rest with the loved at home I came for the work in the Empire State and in this section. For some years I have found a congenial home with our brother, C. A. Lagville at Corona, Long Island, New York, when at work in this section. It is a special joy to know you will have a good home in weather and times like these. God bless those who kindly care for the weary traveler! I was given the usual opportunity to preach in the Free Gospel Church of Corona. Notwithstanding the falling rain a goodly number gathered at my lecture given in the Second Church of the Covenanters, New York City, March 10th. They have in Rev. W. McCarroll a pastor awake to the spiritual needs of the young people. Questions indicating a live interest were asked by many of them. Death has just taken a good friend. An Elder in the First Covenanter Church, Mr. A. D. McNeil. Rev. F. M. Foster, the beloved pastor of

this congregation was but recently bereft in the death of his beloved wife. Prayers go out in sympathy for many whose loved have so recently joined the saints above.

Word of the sudden death of my youngest brother, James P. Stoddard, Jr. at his Wisconsin home has come. He disapproved of secret societies and gave faithful testimony at a meeting held near his farm only last summer. Last Sabbath was a helpful day in our work with the Holland Reformed Church of Clifton, New Jersey. Domine John Webinga and family were very kind. My efforts were thus well supported. I am to lecture tonight in the Madison Avenue Christian Reformed Church here. It was my privilege to take part in a meeting asking God's blessing on crops and institutions of our country in this place one week ago. The young people of the Christian Reformed Church, Prospect Park, invite me to speak tomorrow evening. Early next week I go, the Lord willing, to Philadelphia, where I am to lecture in a Lutheran Church. So we labor on while the day lasts knowing the night of death soon cometh. Christ gives the light and joy to the Christian amid earth's darkness.

KIND WORDS FROM FRIENDS.

Rev. L. O. Sunde, a Lutheran pastor at Volin, South Dakota, writes: "Allow me to congratulate you and the Association for the noble work you are doing. The CYNOSURE shall always be welcome to my home, for I am a thorough anti-lodge man. I have been called narrow, bigoted and a know-nothing, because of my firm attitude but I have also realized blessed fruits from my firmness, which by far outweighs all slander and hatred from the lodge."

From a reader in the state of Washington comes the following: "I have read and circulated Charles G. Finney's book on Masonry and preach against membership in all lodges by men and women who have named the name of Christ. I might also add that when I of my own free will left the Odd Fellows lodge in Missouri, I was promptly driven out of the church of which I was then pastor, by the Odd Fellows and other members of lodges. But the Lord picked me up and led me to a New Testament church where I can preach the Word and warn sinners to get ready to see Jesus for He is coming soon for His church."

From one of Britain's Channel Islands —Guernsey—we received word that "Guernsey is overrun with Freemasons. What is most suspicious is that the clergy and preachers of the different denominations are joining. Every week we hear of new 'religionaries' joining. I have a strong suspicion that there is a movement afoot amongst Freemasons which will affect the closing scenes of this dispensation."

We are always glad to hear from the President of our Association, Rev. John F. Heemstra. He wrote recently: "Just received the March number of the CHRISTIAN CYNOSURE and find it very interesting, especially the brief account by Dr. Blanchard of his trip to Boulder, Colorado. His simple but convincing way of putting things must have been of great help there. I had opportunity lately to address a body of students on the lodge question who are looking forward to the ministry. Have reason to think that it has done some good and hope to have another opportunity later." Rev. Mr. Heemstra also sent us five new subscriptions to the CYNOSURE.

From a minister in Connecticut we received the following good letter: "I wish to thank you for the information given in both of your letters to me, the first one regarding the Masonic Order of Owls and the second about the insurance Order of Owls. It is the latter especially about which I am investigating at present and the few words quoted by you prove sufficiently the anti-Christian character of that body. I shall, however, send for more of their literature addressing the "Supreme Nest." Your information is highly valuable to me, and I thank you for same."

A minister in Illinois writes: "Just a word of encouragement to you to keep up the good work you are doing. I believe in handing a brother a bouquet

while he is yet alive instead of piling all the flowers on his casket after he has passed away. The CYNOSURE is truly a wonderful periodical and the NATIONAL CHRISTIAN ASSOCIATION is truly doing a wonderful work.

"Some time ago I applied for information regarding the Elks. You promptly 'came across' and thus helped me to keep two of my young men out of the above mentioned pleasure-mad fraternity. The steady reading of the CYNOSURE and the study of your literature as well as the Word of God has convinced me of the anti-Christian attitude of Masonry.

"I preached a sermon on Masonry some time ago. Quite a number of Masons attended to hear what would be said. Naturally my testimony "kicked up some dust.' The prediction was made that a church which takes such an anti-Masonic stand could never endure in this age! What was the Lord's answer to this? Seven *men* were received into membership of our church by baptism and confession last Sunday. Definite testimony pays. We have nothing to fear. The Lord is with us."

We are pleased with the following good words from our friend Thomas E. Stephens of the Great Commission Prayer League. "My dear Brother Phillips: The March number of the CHRISTIAN CYNOSURE has just come to hand with all its splendid articles climaxed (you will forgive me for saying this, won't you) on the last page of the magazine. In His Name we do thank you so much, knowing as we do that your own heart is in this appeal. May the Lord's own richest blessing attend you and your work continually."

The Rev. H. R. Lindke of Pittsburgh wrote recently to our Eastern Secretary, W. B. Stoddard: "I shall never be too busy to neglect reading the CHRISTIAN CYNOSURE. It is the greatest publication of its kind I have ever read. May God continue to bless you and the good work of the N. C. A."

Many packages of our literature have gone into the Dominion of Canada. From a friend in the Province of Ontario, we received recently the following: "I thank you for literature which I received safely. I did not know that the rituals of secret societies could be obtained so easily as they are. It opened my eyes to learn this and I am so glad it is so for I firmly believe they are of the devil. I have a brother who is an Odd Fellow and also a member of the Encampment. You should have seen him when I let him see all his signs and grips, etc., in print. He was thinking of becoming a Mason but he won't now. Thank God for such people as you who are not afraid to hit the Devil in one of his tenderest spots. I have been an Orangeman. Went right through it. Also a Black Knight of which I took seven degrees and also an Odd Fellow and a Forrester. Praying through Jesus that God may still help to continue your good work, I am ——"

Another friend in Canada writes: "We are the only Lutheran Church in this town. Lodges are very numerous and strong here. I have successfully induced a few to secede and for my further testimony I am in need of certain books which I thought I could best obtain from you."

SOUTHERN AGENT'S REPORT.

By REV. F. J. DAVIDSON.

I am feeling much better than when I last wrote. I have made a brief tour through the country but unfavorable weather prevented meeting the people. Every line of business is stagnant because of the general financial depression which greatly affects all kinds of religious work and especially the antisecrecy reform. I have delivered several sermons and anti-secrecy lectures and done some missionary work. I am on the program to preach for the Woman's Auxiliary for the First District Baptist Association, March 14th to 16th. St. Paul said, "Stand fast in the liberty wherewith Christ has made you free and be not entangled again with the yoke of bondage." Wherefore it is not meet for the brethren to profess to continue steadfast in faith in the Lord Jesus Christ and then to bow down and worship at the altars of Baal in the secret lodges.

The lodge leaders are boastful when defending their pet (the lodge) in pointing to President Harding, Ex-Presidents

Garfield, McKinley, Roosevelt and other leading citizens of the country and prominent in secret lodge halls. The Christian must stand fast in the liberty of Christ and not be bound again to the idolatrous and abominable secret lodge system. I am anchored in the rock Christ Jesus and am fearlessly contending for the faith once delivered to the Saints.

There are constant satanic influences at work to stir up strife in Central Baptist Church of which I am pastor, but thank God for victory. Pray for me.

"LIZZIE WOODS' LETTER."

Jacksonville, Fla., March 10th, 1922.

I went to Dyer Station from Trenton, Tennessee, the 29th of January. I held meetings there until the 5th of February.

"The Royal Circle."

I found "The Royal Circle" had made its way from Mariana, Arkansas to Tennessee and all were wild over it.

"The Royal Circle" was hatched out at Mariana, Arkansas, about 1910. A man by the name of William, a doctor of medicine, got up the "Circle" and became King of this secret Order. His sister became the Princess; well it was a Kingdom in fact. When the King died his son or daughter was to ascend the throne. Now you see why it is called a Circle—it is a family Circle. None but William's royal line could sit upon the throne.

No one at the first could belong to this Circle but Negroes. Well, the foolish Negroes jumped into this "Royal" family kingdom like sheep—one right behind the other. After King William had gathered all the most prominent folks in his Circle that were foolish enough to go in, then he took in all the poor Negroes, bad Negroes, better Negroes, gambling Negroes, bootleg Negroes, drunken Negroes—all kinds of Negroes.

The King was getting rich so fast that it led some men to think that they had better form a conspiracy and overthrow the House of the Williams. Ten years was long enough for one King to reign one man thought, so this man founded a new dynasty and made himself King. I don't know the name of this second King, but I learned that his palace is in Memphis, Tennessee. The other King is now in Chicago. This one in Memphis sent out a Decree that all new "Circles" should send their money up to his palace. Then the King in Chicago sent out word to all to send their money up to him in Chicago.

I don't know just which one of the Kings was put in jail, whether King William or his opponent. However, one went to jail. But between them they had the people's money.

The people at Dyer did not know what was the matter with their King! Some said after I had told them of the sin of the lodges that they wished they had their money back, but others still said it was the finest thing they were ever in!

One young man said to me, "Lady, it may be wrong but I am going to stay in it." "Yes," I said, "but all who stay in this lodge are just as fit for hell as a duck is for the pond."

"Lady, don't be so hard on me. This lodge is new to me and I don't think there is any harm in it."

They were all very nice to me and bought Knights of Pythias rituals from me and asked me to come again.

I went on to Jackson, Tennessee, the place where four men, ten years ago, stood outside the door intending to kill me when I came out. I only stayed two nights in Jackson, staying with Dr. A. E. Brooks and wife. He it was who told me about the two Kings of "The Royal Circle," and while we were talking about it his uncle came in from the country, who said, "All the Negroes out in the country is sho mad at that nigger for fooling them out of their money, hard as times are." I said, "Where is your King?" He replied, "He is no King of mine. I never belonged to any lodge. I know how to keep my own money."

"You are right, sir," I said. Well the black folks were so mad at their King that they did not have time to plot against me. I think some of them have had enough of the lodges. King William has let them see what Lodge Royalty is made up of.

I left Jackson, Tennessee, for Jacksonville, Florida. Elder C. H. Mason was holding a ten days' meeting there. Elder Mason took the Word of God and showed the great sin of men who are

God's children in being yoked up with the Devil. When he showed the Scriptures so plain they could not say a word. He held the people spellbound.

I had sent to Brother Phillips for some Masonic rituals and the next night I taught in the first part of the service before preaching. The tent, and all around, was crowded with people. The people said Amen! for a while but when I took up "Freemasonry at a Glance," and showed them Rev. Mr. B., a Mason, taking the Mystic Shrine degree, bowing with his face on the floor with his posterior elevated, and a man with two paddles fastened together with a torpedo between them, who gives him an introduction to the Grand Potentate where he receives the "Grand Salaams" that is a blow on his buttocks. That was enough—one Mason got so mad that he went out and said, "She went too far and now somebody is going to kill her as sure as she stays in Jacksonville." One man in going out said, "I am compelled to go out of this tent for I am a Mason and I don't like your talk." I said, "All right, you go out and get cooled off and come back." I read to the whole congregation the initiatory work which lead up to the use of the "spanking machine." When I read this to the congregation and turned the picture so that they could see it the people who did not get mad laughed till they could hardly sit on their seats. After I closed my lecture Elder Mason arose and taking for a text I Tim. 6:15 which speaks of the blessed and only Potentate, the King of Kings; he showed them the blasphemy that was in that Mystic Shrine degree which called a mere man the Grand Potentate. Elder Mason walked down the aisle and preached until men and women cried out" What shall we do to be saved?" Many came to the altar, white and colored, for prayer. Several gave up their sins.

The Masons reported to the Most Worshipful Master. And the next evening prominent Masons waited until Elder Mason left and then ten or fifteen of them came and sat in the audience. While I was talking a Mason stood up and said, "Lady, may I interrogate you a little?" I said, "Yes, sir." He said, "Where did you get our books and who told you these secrets?"

I opened Mr. Ronayne's Handbook of Freemasonry and showed them his picture in full dress as Worshipful Master of Keystone Lodge, Chicago. He said, "Let me see that book." I went back and handed it to him. He said, "Well, why don't you do missionary work and 'tend to your business and let us alone?"

I said, "Did you not solemnly promise to neither write, print, paint, stamp, stain cut or carve or in any wise make known these secrets and now you are confessing that I have them. You have broken your vow. If I knew your Worshipful Master, I would report you to him and if he kept his vow he would call the lodge brothers together and cast lots as to who should give you a Masonic execution. Then the lodge committee of preachers or deacons or class leaders or gamblers would have to cut your throat. One of them spoke up and said, "Lady, you are talking to the Worshipful Master now." I said, "Well, he has broken his vow."

This Worshipful Master was so mad that he wouldn't let me talk any more. He kept up such a fuss that Elder Curtis had to make him set down. Elder Curtis said: "You are not fighting this woman nor the National Christian Association; you are fighting against God." He said, "Turn to Matthew 10:26-28. Don't you see from this Scripture that this is God's time to take the cover off your evil work? God is revealing all secret works and He tells His messengers not to fear what men shall do to them."

Elder Curtis told them I would leave for Baton Rouge, Louisiana, Monday and he wanted them to bring me a nice offering and they said, "Yes, we will, she is worthy." They walked up to the table and put money in my hand and some of them said, "You are right." One lady came to me and kissed me and put some money in my hand.

I have an invitation to visit the Christian Missionary Alliance people at Pittsburgh, Pennsylvania, in the near future. This invitation came through Brother W. B. Stoddard.

Mrs. Lizzie W. Roberson.

Christian Cynosure

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HIGH SCHOOL VICE LODGE.

St. Louis, Mo., March 11, 1922.—Victor J. Miller, president of the board of police commissioners, was prepared today to appear at a special meeting of the board of education here to submit proof for his charges that vice existed in the Soldan High school, many students of which are children of west-end residents of the city.

The special meeting was called yesterday following publication of Mr. Miller's charge that he had evidence that girl students of this school had formed a secret organization which required of all applicants for membership that they must have violated the moral code. A similar organization existed for boys, Mr. Miller charged in his statement, which was made at a community meeting.—*Chicago Daily News,* March 11, 1922.

"RUN, AFRICAN, RUN," FORCED TO DISBAND.

Hattiesburg, Miss., Jan. 31, 1922.—A secret organization composed of small boys has been discovered and broken up at Ellisville. The organization had a membership of twenty-two and called itself "R. A. R." (Run, African, Run). It is said the purpose was to run Negroes out of town.

It is natural for boys to want secret societies, because their fathers have them—Ku Klux Klan, Odd Fellows, Eagles, Masons, Elks and whatnot. How truly the words of Wendel Phillips are seen today to be the words of wise patriotism. He said:

"Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

KLAN ACTIVITY CRIPPLES LAW.

Texarkana, Tex., Feb. 22, 1922.—The majesty of the law cannot exist in the same community with the Ku Klux Klan and similar secret societies, District Judge Turner asserted today in charging the grand jury which will investigate the recent lynching of P. Norman, and the activities of masked men who have administered several floggings lately.

SAYS JURORS WERE KLANSMEN.

Wichita Falls, Tex., Feb. 22.—In a motion to quash an indictment returned by the recent grand jury filed in the Thirteenth District Court, it was charged today that a majority of members of the grand jury committee and a majority of the grand jury were and are members of the local chapter of the Ku Klux Klan, under dispensation.
—*Chicago Daily Tribune,* Feb. 23, 1922.

WAS REV. MR. SMITH ONE?

Everett, Wash., March 10.—Five men attired in the robes and hoods of the Ku Klux Klan entered the First Baptist Church here last night and stopped the services long enough to hand the Rev. F. W. Swift an envelope containing a sum of money.

The Klansmen also enclosed a letter commending the work of Mr. Swift and telling him to use the money as he saw fit.—*New York Tribune,* March 11, 1922.

SHARP ADVERTISING STUNT.

Spokane, Wash., March 16, 1922.—Two men wearing the supposed regalia of the Ku Klux Klan last night entered the tent and presented Evangelist George Wood Anderson with a sack containing $50 and a letter. The work being conducted by Evangelist Anderson was praised.—*Chicago Evening Post,* March 16, 1922.

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